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With an APPENDIX.

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" And justly bear a Critic's noble name—
" Be niggards of advice on no pretence,
" For the worst avarice is that of Sense.
" With mean complacence ne'er betray your trust,
" Nor be so civil as to prove unjust.
" Fear not the anger of the Wise to raise;
" They best can bear reproof, who merit praise." POPE.

VOLUME X.



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OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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 ——— *uitgegeeven door de Hollandse Maatschappye, &c.* Vol. XXVIII. 523

Vince's

For JANUARY, 1793.

VOL. X.

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considerable credit; and his travels in France will add to his earnings.

The volume is divided into two parts of nearly equal magnitude; the first contains his *Journal*; the second consists of *Chapters*, or *Essays*, on distinct subjects.

In his introduction to the *Journal*, the author tells us that he was rejecting without mercy a variety of little circumstances relating to himself only, and conversations with different persons, which he had thrown on paper for the amusement of his family and intimate friends, when one of them, tapping him on the shoulder, reasoned away his rashness. This friend (whether male or female, is no matter,) has our acknowledgements, for thus being the means of furnishing us with the best, or rather we will say, the most entertaining, part of the book; and our readers, we know, will thank us for a few specimens of Mr. Y.'s talents for *sentimental Journalizing*.

Previously, however, it will be right to mention that the *Journal* is the result of *three Journeys*;—the *first* commencing on May the 15th 1787; the author entering France at Calais, and proceeding by way of Paris, directly southward, through the heart of the kingdom, (i. e. *the Republic*) to the foot of the Pyrenees;—thence penetrating Spain; (a part of the Journey which does not at present appear;) re-entering France at Perpignan, on the shore of the Mediterranean; making a circuit to Montpellier and Nîmes; returning by way of Beziers, to Narbonne, Mirepoix, &c. across the southern skirts of France, and reaching the western coast at Bayonne; thence, through the interior parts of Gascony and Guyenne to Bourdeaux; by Poitiers, Orleans, and Fontainebleau, to Paris; and, after some stay there, through French Flanders to Dunkirk and Calais. It will also be right farther to premise, that Mr. Young's style of travelling was, farmer-like, on horseback, without a servant; and, to Paris, alone. At Paris, he was received by his friend M. de Lazowski, at the Hotel de la Rochefoucauld, where also he found the Duke de Liancourt and his sons, the Count de la Rochefoucauld, and the Count Alexander, whom he 'had the pleasure of knowing in Suffolk.' M. de Lazowski (who, we are told, holds a post in the police of the manufactures,) and the Count de la Rochefoucauld accompany our traveller to the watering place of Bagnere de Luchon, in the Pyrenees; introducing him there to a large circle of rank and fashion. M. de L. appears likewise to have accompanied his friend through his Spanish journey, dropping him at Perpignan. Afterward, the author travelled almost entirely alone, on an English mare, with furtout and saddle-bags! Awkward circumstances of course occur, and the adventures of Butler's Hero, or of the Knight

Knight of La Mancha, are not unfrequently brought to the reader's recollection. On his return to Paris, however, Mr. Y. was sumptuously lodged by the Duchesse D'Estissac, mother of the Duke de Liancourt, in the Hotel de la Rochefoucauld.

'CALAIS, May 15. The streight that separates England, so fortunately for her, from all the rest of the world, must be crossed many times before a traveller ceases to be surprised at the sudden and universal change that surrounds him on landing at Calais. The scene, the people, the language, every object, is new; and in those circumstances in which there is most resemblance, a discriminating eye finds little difficulty in discovering marks of distinction.'—

'May 25. At Luzarch, I found that my mare, from illness, would travel no further; French stables, which are covered dung-hills, and the carelessness of *garçons d'écuries*, an execrable set of vermin, had given her cold. I therefore left her to send for from Paris, and went thither post; by which experiment I found that posting in France is much worse, and even upon the whole, dearer than in England. Being in a post-chaise I travelled to Paris, as other travellers in post-chaises do, that is to say, knowing little or nothing. The last ten miles I was eagerly on the watch for that throng of carriages which near London impede the traveller. I watched in vain; for the road, quite to the gates, is, on comparison, a perfect desert. So many great roads join here, that I suppose this must be accidental. The entrance has nothing magnificent; ill-built and dirty. To get to the Rue de Varenne Fauxbourg St. Germain, I had the whole city to cross, and passed it by narrow, ugly, and crowded streets.'

The author's sensations and feelings, in situations that are interesting, are such as many men experience, but which few men can report so well as Mr. Young.

'PARIS, May 26. So short a time had I passed before in France, that the scene is totally new to me. Till we have been accustomed to travelling, we have a propensity to stare at and admire every thing—and to be on the search for novelty, even in circumstances in which it is ridiculous to look for it. I have been upon the full silly gape to find out things that I had not found before, as if a street in Paris could be composed of any thing but houses, or houses formed of any thing but brick or stone—or that the people in them, not being English, would be walking on their heads. I shall shake off this folly as fast as I can, and bend my attention to mark the character and disposition of the nation. Such views naturally lead us to catch the little circumstances which sometimes express them; not an easy task, but subject to many errors.'—

'VERSAILLES, May 27. Breakfasted with him (D. de Liancourt) at his apartments in the palace, which are annexed to his office of grand master of the wardrobe, one of the principal in the court of France.— Here I found the duke surrounded by a circle of noblemen, among whom was the duke de la Rochefoucauld, well known for his at-

tion to natural history: I was introduced to him, as he is going to Bagnere de Luchon in the Pyrenees, where I am to have the honour of being in his party.

'The ceremony of the day was the King's investing the Duke of Berri, son of the Count D'Artois, with the cordon bleu. The Queen's band was in the chapel where the ceremony was performed, but the musical effect was thin and weak. During the service, the King was seated between his two brothers, and seemed by his carriage and inattention to wish himself a hunting. He would certainly have been as well employed, as in hearing afterwards from his throne a feudal oath of chivalry, I suppose, or some such nonsense, administered to a boy of ten years old. Seeing so much pompous folly I imagined it was the dauphin, and asked a lady of fashion near me; at which she laughed in my face, as if I had been guilty of the most egregious idiotism: nothing could be done in a worse manner; for the stifling of her expression only marked it the more. I applied to Monsi. de la Rochefoucauld to learn what gross absurdity I had been guilty of so unwittingly; when forsooth, it was because the dauphin, *as all the world knows in France*, has the cordon bleu put around him as soon as he is born. So unpardonable was it for a foreigner to be ignorant of such an important part of French history, as that of giving a babe a blue slobbering bib instead of a white one!'

'LIMOGE, June 6. There is here a society of agriculture, which owes its origin to the same distinguished patriot, (Turgot,) but in that most unluckily path of French exertion he was able to do nothing: evils too radically fixed were in the way of the attempt. This society does like other societies,—they meet, converse, offer premiums, and publish nonsense.'

We hope that our plain-spoken countryman does not aim this home stroke at any such society on this side of the water!

The following remark we give as we find it:

'Pass Pyrac, and meet many beggars, which we had not done before. All the country, girls and women, are without shoes or stockings; and the plough-men at their work have neither sabots nor feet to their stockings. This is a poverty, that strikes at the root of national prosperity; a large consumption among the poor being of more consequence than among the rich: the wealth of a nation lies in its circulation and consumption; and the case of poor people abstaining from the use of manufactures of leather and wool ought to be considered as an evil of the first magnitude.'

Mr. Young's observations on the inns of France are numerous, and generally severe, sometimes bordering on the abusive. The following being general, and written, we may suppose, in coolness, are probably more just than those that are given to us reeking with the rage of the moments in which they were written:

'Having now crossed the kingdom, and been in many French inns, I shall in general observe, that they are on an average better in

in two respects, and worse in all the rest, than those in England. We have lived better in point of eating and drinking beyond a question, than we should have done in going from London to the Highlands of Scotland, at double the expence. But if in England the best of every thing is ordered, without any attention to the expence, we should for double the money have lived better than we have done in France; the common cookery of the French gives great advantage. It is true they roast every thing to a chip, if they are not cautioned: but they give such a number and variety of dishes, that if you do not like some, there are others to please your palate. The desert at a French inn has no rival at an English one; nor are the liqueurs to be despised. We sometimes have met with bad wine, but upon the whole, far better than such port as English inns give. Beds are better in France; in England they are good only at good inns; and we have none of that torment, which is so perplexing in England, to have the sheets aired; for we never trouble our heads about them, doubtless on account of the climate. After these two points, all is a blank. You have no parlour to eat in; only a room with two, three, or four beds. Apartments badly fitted up; the walls white-washed; or paper of different sorts in the same room; or tapestry so old, as to be a fit nidus for moths and spiders; and the furniture such, that an English innkeeper would light his fire with it. For a table, you have every where a board laid on cross bars, which are so conveniently contrived, as to leave room for your legs only at the end.—Oak chairs with rush bottoms, and the back universally a direct perpendicular, that defies all idea of rest after fatigue. Doors give music as well as entrance; the wind whistles through their chinks; and hinges grate discord. Windows admit rain as well as light; when shut they are not easy to open; and when open not easy to shut. Mops, brooms, and scrubbing brushes are not in the catalogue of the necessaries of a French inn. Bells there are none; the *fille* must always be bawled for; and when she appears, is neither neat, well dressed, nor handsome. The kitchen is black with smoke; the master commonly the cook, and the less you see of the cooking, the more likely you are to have a stomach to your dinner; but this is not peculiar to France. Copper utensils always in great plenty, but not always well tinned. The mistress rarely classes civility or attention to her guests among the requisites of her trade.

We wished to have entertained our readers with the pastimes of a French watering place, but we cannot spare room. The author's remarks on the French themselves as *companions*, we cannot, however, resist; as they are drawn from the higher ranks of society:

‘ If I may hazard a remark on the conversation of French assemblies, from what I have known here, I should praise them for equanimity but condemn them for insipidity. All vigour of thought seems so excluded from expression, that characters of ability and of inanity meet nearly on a par: tame and elegant, uninteresting and polite, the mingled mass of communicated ideas has powers neither

to offend nor instruct ; where there is much polish of character there is little argument ; and if you neither argue nor discuss, what is conversation ?—Good temper, and habitual ease, are the first ingredients in private society ; but wit, knowledge, or originality, must break their even surface into some inequality of feeling, or conversation is like a journey on an endless flat.'

In course, this would be ill relished by an admirer of the rough, boisterous, billowy surface of *argument* !

' NISMES, July 27. I dined and supped at the table d'hôte ; the cheapness of these tables suits my finances, and one sees something of the manners of the people ; we sat down from twenty to forty at every meal, most motley companies of French, Italians, Spaniards, and Germans, with a Greek and Armenian ; and I was informed, that there is hardly a nation in Europe or Asia, that have not merchants at this great fair (of Beaucaire) chiefly for raw silk, of which many millions in value are sold in four days : all the other commodities of the world are to be found there.

' One circumstance I must remark on this numerous table d'hôte, because it has struck me repeatedly, which is the taciturnity of the French. I came to the kingdom expecting to have my ears constantly fatigued with the infinite volubility and spirits of the people, of which so many persons have written, sitting, I suppose, by their English fire-sides. At Montpellier, though 15 persons and some of them ladies were present, I found it impossible to make them break their inflexible silence with more than a monosyllable, and the whole company sat more like an assembly of tongue-tied quakers, than the mixed company of a people famous for loquacity. Here also, at Nismes, with a different party at every meal it is the same ; not a Frenchman will open his lips. To-day at dinner, hopeless of that nation, and fearing to lose the use of an organ they had so little inclination to employ, I fixed myself by a Spaniard, and having been so lately in his country, I found him ready to converse, and tolerably communicative ; but we had more conversation than thirty other persons maintained among themselves.'

Oh ! the comforts of a *warm conversation* !

' August 11. Take the road to Lourde, where is a castle on a rock, garrisoned for the mere purpose of keeping state prisoners, sent hither by *lettres de cachet*. Seven or eight are *known* to be here at present ; thirty have been here at a time ; and many for life—torn by the relentless hand of jealous tyranny from the bosom of domestic comfort ; from wives, children, friends, and hurried for crimes unknown to themselves—more probably for virtues—to languish in this detested abode of misery—and die of despair. Oh, liberty ! liberty ! —and yet this is the mildest government of any considerable country in Europe, our own excepted. The dispensations of Providence seem to have permitted the human race to exist only as the prey of tyrants, as it has made pigeons for the prey of hawks.'

Mr. Young is an amateur,—in farming, we are led to believe ; —that he is in operas and theatrical entertainments in general,

we have numerous and ample proofs. The theatres of France and the French drama are equally and frequently the subjects of his praise.

‘**BOURDEAUX**, Aug. 26. The theatre, built about ten or twelve years ago, is by far the most magnificent in France. I have seen nothing that approaches it. The building is insulated; and fills up a space of 306 feet by 165, one end being the principal front, containing a portico the whole length of it, of twelve very large Corinthian columns. The entrance from this portico is by a noble vestibule, which leads not only to the different parts of the theatre, but also to an elegant oval concert-room and saloons for walking and refreshments. The theatre itself is of a vast size; in shape the segment of an oval. The establishment of actors, actresses, singers, dancers, orchestra, &c. speak the wealth and luxury of the place. I have been assured, that from thirty to fifty louis a night have been paid to a favourite actress from Paris. Larrive, the first tragic actor of that capital, is now here, at 500 liv. (21l. 12s. 6d.) a night, with two benefits. Dauberval, the dancer, and his wife (the Mademoiselle Theodore of London) are retained as principal ballet-master and first female dancer, at a salary of 28,000 liv. (1225l.) Pieces are performed every night, Sundays not excepted, as every where in France.’—

‘**BOURDEAUX TO BARBESIEUX**. Much of these wastes belonged to the prince de Soubise, who would not sell any part of them. Thus it is whenever you stumble on a Grand Seigneur, even one that was worth millions, you are sure to find his property desert. The duke of Bouillon's and this prince's are two of the greatest properties in France; and all the signs I have yet seen of their greatness, are wastes, *landes*, deserts, fern, ling.—Go to their residence, wherever it may be, and you would probably find them in the midst of a forest, very well peopled with deer, wild boars, and wolves. Oh! if I was the legislator of France for a day, I would make such great lords skip again*.’

Our author, indeed, speaks his sentiments on every subject with great freedom, and, some may think, without guard.

Noticing the Castle of Blois, he says,

‘The murders, or political executions perpetrated in this castle, though not uninteresting, were inflicted on and by men that command neither our love, nor our veneration. The character of the period, and of the men that figured in it, were alike disgusting. Bigotry and ambition, equally dark, insidious, and bloody, allow no feelings of regret. The parties could hardly be better employed than in cutting each others throats.’

Of Du Hamel, the disciple of Tull, we have the following particulars :

* ‘I can assure the reader that these sentiments were those of the moment; the events that have taken place almost induced me to strike many such passages out, but it is fairer to all parties to leave them.’

* At Petivier I was just by his seat, and walked thither for the pleasure of viewing grounds I had read of so often, considering them with a sort of classic reverence. His *homme d'affaire*, who conducted the farm, being dead, I could not get many particulars to be depended upon. *Monf. Fougereux*, the present possessor, was not at home, or I should doubtless have had all the information I wished. I examined the soil, a principal point in all experiments, when conclusions are to be drawn from them; and I also took notes of the common husbandry. Learning from the labourer who attended me that the drill-ploughs, &c. were yet in being, on a loft in one of the offices, I viewed them with pleasure, and found them, as well as I can remember, very accurately represented in the plates which their ingenious author has given. I was glad to find them laid up in a place out of common traffic, where they may remain safe till some other farming traveller, as enthusiastic as myself, may view the venerable remains of a useful genius. Here is a stove and bath for drying wheat, which he also has described. In an inclosure behind the house is a plantation of various curious exotic trees, finely grown, also several rows of ash, elm, and poplar along the roads, near the chateau, all planted by *Monf. du Hamel*. It gave me still greater pleasure to find that *Denainvilliers* is not an inconsiderable estate. The lands extensive; the chateau respectable; with offices, gardens, &c. that prove it the residence of a man of fortune; from which it appears, that this indefatigable author, however he might have failed in some of his pursuits, met with that reward from his court which did it credit to bestow; and that he was not, like others, left in obscurity to the simple rewards which ingenuity can confer on itself.—

* October 11. Enter Paris for the fourth time, confirmed in the idea that the roads immediately leading to that capital are deserts, comparatively speaking, with those of London. By what means can the connection be carried on with the country? The French must be the most stationary people upon earth, when in a place they must rest without a thought of going to another. Or the English must be the most restless; and find more pleasure in moving from one place to another, than in resting to enjoy life in either. If the French nobility went to their country seats only when exiled there by the court, the roads could not be more solitary.—

* The 29th. Pass Nanteuil, where the Prince of Condé has a chateau, to Villes-Coterets, in the midst of immense forests belonging to the duke of Orleans. The crop of this country, therefore, is princes of the blood; that is to say, hares, pheasants, deer, boars!—

* LISLE, Nov. 4. The cry here for a war with England amazed me. Every one I talked with said, it was beyond a doubt the English had called the Prussian army into Holland; and that the motives in France for a war were numerous and manifest. It is easy enough to discover, that the origin of all this violence is the commercial treaty, which is execrated here, as the most fatal stroke to their manufactures they ever experienced. These people have the true monopolizing ideas; they would involve four-and-twenty mil-

lions

lions of people in the certain miseries of a war, rather than see the interest of those who consume fabrics, preferred to the interest of those who make them. The advantages reaped by four-and-twenty millions of consumers are lighter than a feather compared with the inconveniencies sustained by half a million of manufacturers.'—

' CALAIS, the 8th. Wait at Dissein's three days for a wind (the duke and dutchess of Gloucester are in the same inn and situation) and for a packet. A captain behaved shabbily: deceived me, and was hired by a family that would admit nobody but themselves:—I did not ask what nation this family was of. —Dover—London—Bradfield;—and have more pleasure in giving my little girl a French doll, than in viewing Versailles.'

So endeth our author's first journey.

His *second* itinerary commenced on the 30th of July 1783. By way of Calais, St. Omer, Cherburgh, and the coast of the English channel, to Brest. Thence, still by the coast, to Nantes; and thence, through part of Maine, to Rouen: thus nearly completing the circuit of Bretagne and Normandy, &c. after an excursion, leaving Rouen for Dieppe, Brighton, and Bradfield*; closing this short trip in the middle of October.

This journey was executed entirely alone, and with the same English mare (we understand,) that performed the last:—but we fear that the author's travels, like his arguments, are sometimes rather too rapid.

' ST. OMER's, Aug. 9. Here my only companion *de voyage*, the English mare that carries me, discloses by her eye a secret not the most agreeable, that she is going rapidly blind. She is moon-eyed; but our fool of a Bury farrier assured me I was safe for above a twelvemonth. It must be confessed this is one of those agreeable situations which not many will believe a man would put himself into. *Ma foy!* this is a piece of my good luck;—the journey at best is but a drudgery, that others are paid for performing on a good horse, and I pay myself for doing it on a blind one;—I shall feel this inconvenience perhaps at the expence of my neck.'

' The 10th. To Amiens. Mr. Fox slept here last night, and it was amusing to hear the conversation at the table d'hôte; they wondered that so great a man should not travel in a greater style:—I asked what was his style? Monsieur and Madame were in an English post-chaise, and the file and valet de chambre in a cabriolet, with a French courier to have horses ready. What would they have? but a style both of comfort and amusement? a plague on a blind mare!—But I have worked through life; and he TALKS'—

' The 13th. Rouen is dearer than Paris, and therefore it is necessary for the pockets of the people that their bellies should be wholesomely pinched. At the table d'hôte, at the hotel *poime du fin* we sat down, sixteen, to the following dinner, a soup, about

* Mr. Young's seat in Suffolk.

3lb. of bouilli, one fowl, one duck, a small fricassée of chicken, roste of veal, of about 2lb. and two other small plates with a salad: the price 45s. and 20s. more for a pint of wine; at an ordinary of 20d. a head in England there would be a piece of meat which would literally speaking, outweigh this whole dinner! The ducks were swept clean so quickly, that I moved from table without half a dinner. Such tables d'hôtes are among the cheap things of France! Of all *sombre* and *triste* meetings a French table d'hôte is foremost; for eight minutes a dead silence, and as to the politeness of addressing a conversation to a foreigner, he will look for it in vain. Not a single word has any where been said to me unless to answer some question: Rouen not singular in this.'

We honor our author exceedingly, for admiring so warmly (in his riper years,) the amiable part of the sex.

'The Fair of Gaybray, the 21st. In the evening to the Fair play-house—*Richard Cœur de Lion*; and I could not but remark an uncommon number of pretty women. Is there no antiquarian that deduces English beauty from the mixture of Norman blood? or who thinks with Major Jardine, that nothing improves so much as crossing; to read his agreeable book of travels, one would think none wanting, and yet to look at his daughters, and hear their music, it would be impossible to doubt his system. Supped at the marquis d'Ecougal's, at his chateau à la Frenaye. If these French marquisses cannot shew me good crops of corn and turnips, here is a noble one of something else—of beautiful and elegant daughters, the charming copies of an agreeable mother: the whole family I pronounced at the first blush amiable: they are cheerful, pleasing, interesting; I want to know them better, but it is the fate of a traveller to meet opportunities of pleasure, and merely see to quit them.'

'Sept. 10th. Fair-day at Landervisier, which gave me an opportunity of seeing numbers of Bas Bretons collected, as well as their cattle. The men dress in great trowsers like breeches, many with naked legs, and most with wooden shoes, strong marked features like the Welch, with countenances a mixture of half energy and half laziness; their persons stout, broad, and square. The women furrowed without age by labour, to the utter extinction of all softness of sex. The eye discovers them at first glance to be a people absolutely distinct from the French. Wonderful that they should be found so, with distinct language, manners, dress, &c. after having been settled here 1300 years.'

'AUVERGNAC, Sept. 19. The count (de la Bourdonaye) received me with great politeness: I explained to him my plan and motives for travelling in France, which he was pleased very warmly to approve, expressing his surprise that I should attempt so large an undertaking, as such a survey of France, unsupported by my government; I told him he knew very little of our government, if he supposed they would give a shilling to any agricultural project or projector; that whether the minister was whig or tory made no difference, the party of THE PLOUGH never yet had one on its side; and that England has had many Colberts but not one Sully. This led to much interesting conversation on the balance of agriculture,

manufactures,

manufactures, and commerce, and on the means of encouraging them; and, in reply to his enquiries, I made him understand their relations in England, and how our husbandry flourished in spite of the teeth of our ministers, merely by the protection which civil liberty gives to property; and consequently that it was in a poor situation, comparatively with what it would have been in had it received the same attention as manufactures and commerce. I told M. de la Bourdonaye, that his province of Bretagne seemed to me to have nothing in it but privileges and poverty, he smiled, and gave me some explanations that are important; but no nobleman can ever probe this evil as it ought to be done, resulting as it does from the privileges going to themselves, and the poverty to the people.'

We give Mr. Young all the praise that is due to him for these excellent remarks.

* NANTES, 21st. Arrive—go to the theatre, new built of fine white stone, and has a magnificent portico front of eight elegant Corinthian pillars, and four others within, to part the portico from a grand vestibule. Within all is gold and painting, and a *coup d'œil* at entering, that struck me forcibly. It is, I believe, twice as large as Drury Lane, and five-times as magnificent. It was Sunday, and therefore full. *Mon Dieu!* cried I to myself, do all the wastes, the deserts, the heath, ling, furze, broom, and bog, that I have passed for 300 miles lead to this spectacle? What a miracle, that all this splendour and wealth of the cities in France should be so unconnected with the country? There are no gentle transitions from ease to comfort, from comfort to wealth: you pass at once from beggary to profusion,—from misery in mud cabins to Mademoiselle St. Hubert's, in splendid spectacles at 500 liv. a night, (21l. 17s. 6d.) The country deserted, or if a gentleman in it, you find him in some wretched hole, to save that money which is lavished with profusion in the luxuries of a capital.'

Mr. Young's observations on men and manners are frequently well conceived.

* ANJOU, the 27th. Among my letters, one to Mons. de la Livoniere, perpetual secretary of the Society of Agriculture here. I found he was at his country-seat, two leagues off, at Mignianne. On my arrival at his seat, he was sitting down to dinner with his family; not being past twelve, I thought to have escaped this awkwardness; but both himself and Madame prevented all embarrassment by very unaffectedly desiring me to partake with them, and making not the least derangement either in table or looks, placed me at once at my ease, to an indifferent dinner, garnished with so much ease and cheerfulness that I found it a repast more to my taste than the most splendid tables could afford. An English family in the country, similar in situation, taken unawares in the same way, would receive you with an unquiet hospitality, and an anxious politeness; and after waiting for a hurry-scurry derangement of cloth, table, plates, sideboard, pot and spit, would give you perhaps so good a dinner, that none of the family, between anxiety and fatigue, could supply one word of conversation, and you

you would depart under cordial wishes that you might never return. This folly, so common in England, is never met with in France: the French are quiet in their houses, and do things without effort.'

Having taken much pains to find out the residence of the Marquis de Tourbilly, a writer on rural affairs, and having found it, and learnt that he died insolvent, not through farming, but from injudiciously entering into trade, Mr. Y. makes the following remarks; which, duly qualified, would, we think, be very just:

'I cannot but observe here, that there seems a fatality to attend country gentlemen whenever they attempt trade or manufacture. In England I never knew a man of landed property, with the education and habits of landed property, attempt either, but they were infallibly ruined; or if not ruined, considerably hurt by them. Whether it is that the ideas and principles of trade have something in them repugnant to the sentiments which *ought* to flow from education—or whether the habitual inattention of country gentlemen to small gains and savings, which are the soul of trade, renders their success impossible; to whatever it may be owing, the fact is such, not one in a million succeeds. Agriculture, in the improvement of their estates, is the only proper and legitimate sphere of their industry; and though ignorance renders this sometimes dangerous, yet they can with safety attempt no other.'

Might not our author have drawn the reverse of this inference with propriety, by saying, that men born and bred in trade (as country gentlemen are in rural affairs,) very rarely succeed in agriculture? The reason appears to us to be, that the requisite acquirements for agriculture and for trade are distinct and difficult; and, like other difficult arts and professions, are to be gained only in youth. Hence no man, except him who has divided his youth between the two, can *in both* be proficient.

'La Roche Guyon. The Duc de la Rochefoucauld had the kindness to order the steward to give me all the information I wanted relative to the agriculture of the country, and to speak to such persons as were necessary on points that he was in doubt about. At an English nobleman's, there would have been three or four farmers asked to meet me, who would have dined with the family amongst ladies of the first rank. I do not exaggerate, when I say, that I have had this at least an hundred times in the first houses of our islands. It is, however, a thing that in the present state of manners in France would not be met with from Calais to Bayonne, except by chance in the house of some great lord that had been much in England*, and then not unless it was asked for. The nobility in France have no more idea of practising agriculture, and making it an object of conversation, except on the mere theory, as they would speak of a loom or a bowsprit, than of any other object the most remote from their habits and pursuits. I do not so much

* I once knew it at the Duc de Liancourt's.'

blame them for this neglect, as I do that herd of visionary and absurd writers on agriculture, who, from their chambers in cities, have, with an impertinence almost incredible, deluged France with nonsense and theory, enough to disgust and ruin the whole nobility of the kingdom.'

May the men of fortune in France *feel* some of these hard blows !

'The 15th. To Dieppe. I was lucky enough to find the passage-boat ready to sail; go on board with my faithful sure-footed blind friend. I shall probably never ride her again, but all my feelings prevent my selling her in France. — Without eyes she has carried me in safety above 1500 miles; and for the rest of her life she shall have no other master than myself; could I afford it, this should be her last labour; some ploughing, however, on my farm, she will perform for me, I dare say, cheerfully.'

In good humour with this humane idea, we take our leave, for the present, of Mr. Young's entertaining performance.

[To be continued in our next number.]

ART. II. *Travels through North and South Carolina, Georgia, East and West Florida, the Cherokee Country, the extensive Territories of the Muscogulges or Creek Confederacy, and the Country of the Chatawaws.* Containing an Account of the Soil and Natural Productions of those Regions; together with Observations on the Manners of the Indians. Embellished with Copper Plates. By William Bartram. Re-printed from the Philadelphia Edition. 8vo. pp. 520. 7s. 6d. boards. Johnson. 1792.

MR. JOHN BARTRAM, the father of our present author, appeared many years ago in the character of a botanical traveller on the American continent; he was botanist to the King of Great Britain; a Fellow of the Royal Society; and very respectful mention is made of him by Mr. St. John, in his Letters of an American Farmer, published about ten years since, where his botanical knowledge and skill as a cultivator are highly celebrated. Whether friend* Bartram be now living, does not appear, with certainty, from the present work: but as Mr. B. *junior*, concludes his travels by arriving at *his father's* house on the banks of the Schuylkill, in January 1778, it seems that he had not then terminated his useful labours.

Mr. William Bartram, whose travels are now before us, informs his readers that he undertook to search the Floridas, and the western parts of Carolina and Georgia, for the discovery of rare and useful productions of nature, chiefly in the vegetable kingdom; at the request of Dr. Fothergill, of London. He embarked for Charlestown, South Carolina, in April 1773;

* He was of the profession called Quakers.

and thence prosecuted his journey, sometimes by land, sometimes by water, sometimes alone, and sometimes in company, as opportunity offered. As a sample of the hazards and alarms to which he was exposed, we may produce the following adventure :

‘ It may be proper to observe, that I had now passed the utmost frontier of the white settlements on that border. It was drawing on towards the close of day, the skies serene and calm, the air temperately cool, and gentle zephyrs breathing through the fragrant pines ; the prospect around enchantingly varied and beautiful ; endless green savannas, chequered with coppices of fragrant shrubs, filled the air with the richest perfume. The gaily attired plants which enamelled the green had begun to imbibe the pearly dew of evening ; nature seemed silent, and nothing appeared to ruffle the happy moments of evening contemplation : when, on a sudden, an Indian appeared crossing the path, at a considerable distance before me. On perceiving that he was armed with a rifle, the first sight of him startled me, and I endeavoured to elude his sight, by stopping my pace, and keeping large trees between us ; but he espied me, and turning short about, sat spurs to his horse, and came up on full gallop. I never before this was afraid at the sight of an Indian, but at this time, I must own that my spirits were very much agitated : I saw at once, that being unarmed, I was in his power ; and having now but a few moments to prepare, I resigned myself entirely to the will of the Almighty, trusting to his mercies for my preservation : my mind then became tranquil, and I resolved to meet the dreaded foe with resolution and cheerful confidence. The intrepid Siminole stopped suddenly, three or four yards before me, and silently viewed me, his countenance angry and fierce, shifting his rifle from shoulder to shoulder, and looking about instantly on all sides. I advanced towards him, and with an air of confidence offered him my hand, hailing him, brother ; at this he hastily jerked back his arm, with a look of malice, rage, and disdain, seeming every way discontented ; when again looking at me more attentively, he instantly spurred up to me, and with dignity in his look and action, gave me his hand. Possibly the silent language of his soul during the moment of suspense (for I believe his design was to kill me, when he first came up) was after this manner : “ White man, thou art my enemy, and thou and thy brethren may have killed mine ; yet it may not be so, and even were that the case, thou art now alone, and in my power. Live ; the Great Spirit forbids me to touch thy life : go to thy brethren, tell them thou sawest an Indian in the forests, who knew how to be humane and compassionate.” In fine, we shook hands, and parted in a friendly manner, in the midst of a dreary wilderness ; and he informed me of the course and distance to the trading-house, where I found he had been extremely ill-treated the day before.

‘ I now sat forward again, and after eight or ten miles riding, arrived at the banks of St. Mary’s, opposite the stores, and got safe over before dark. The river is here about one hundred yards

across, has ten feet water, and, following its course, about sixty miles to the sea, though but about twenty miles by land. The trading company here received and treated me with great civility. On relating my adventures on the road, particularly the last with the Indian, the chief replied, with a countenance that at once bespoke surprise and pleasure, "My friend, consider yourself a fortunate man: that fellow," said he, "is one of the greatest villains on earth, a noted murderer, and outlawed by his countrymen. Last evening he was here, we took his gun from him, broke it in pieces, and gave him a severe drubbing: he, however, made his escape, carrying off a new rifle gun, with which, he said, going off, he would kill the first white man he met."

On seriously contemplating the behaviour of this Indian towards me, so soon after his ill treatment, the following train of sentiments insensibly crowded in upon my mind.

Can it be denied, but that the moral principle, which directs the savages to virtuous and praise-worthy actions, is natural or innate? It is certain they have not the assistance of letters, or those means of education in the schools of philosophy, where the virtuous sentiments and actions of the most illustrious characters are recorded, and carefully laid before the youth of civilized nations: therefore this moral principle must be innate, or they must be under the immediate influence and guidance of a more divine and powerful preceptor, who, on these occasions, instantly inspires them, and as with a ray of divine light, points out to them at once the dignity, propriety, and beauty of virtue.

We confess ourselves more disposed to subscribe to the first alternative, and to seek for the motives of human actions in the constitution of the human mind, than to get rid of any difficulties that may attend the question by having recourse to these occasional inspirations, the old refuge of indolence and ignorance. This is resolving the moral agent into a mere passive organ, agitated by a continued struggle between inspiration and possession; the latter of which appeared to be most predominant in this subject, and reminds us of the natural question of honest Friday, in Robinson Crusoe,—"Why God no kill Devil, so make him no more wicked?" Leaving this question with those who chuse to take it up, we shall follow the adventurous traveller.

If such were his perils among false brethren by land, it will appear that he was not always more secure by water. He took an extensive voyage up the river St. John, in East Florida, alone in a small boat, going from one plantation or store to another, as long as he found them, and passing his nights on the banks, where he found none. In this solitary progress, he makes us shudder in describing one of his evening disturbances:

The evening was temperately cool and calm. The crocodiles* began to roar and appear in uncommon numbers along the shores

* Mr. B. calls them, indiscriminately, *Crocodiles* and *Alligators*.

and in the river. I fixed my camp in an open plain, near the utmost projection of the promontory, under the shelter of a large live oak, which stood on the highest part of the ground, and but a few yards from my boat. From this open, high situation, I had a free prospect of the river, which was a matter of no trivial consideration to me, having good reason to dread the subtle attacks of the alligators, who were crowding about my harbour. Having collected a good quantity of wood for the purpose of keeping up a light and smoke during the night, I began to think of preparing my supper, when, upon examining my stores, I found but a scanty provision. I thereupon determined, as the most expeditious way of supplying my necessities, to take my bob and try for some trout. About one hundred yards above my harbour began a cove or bay of the river, out of which opened a large lagoon. The mouth or entrance from the river to it was narrow, but the waters soon after spread and formed a little lake, extending into the marshes: its entrance and shores within I observed to be verged with floating lawns of the pistia and nymphea and other aquatic plants; these I knew were excellent haunts for trout.

The verges and islets of the lagoon were elegantly embellished with flowering plants and shrubs; the laughing coots with wings half spread were tripping over the little coves and hiding themselves in the tusks of grass; young broods of the painted summer teal, skimming the still surface of the waters, and following the watchful parent unconscious of danger, were frequently surprised by the voracious trout; and he, in turn, as often by the subtle greedy alligator. Behold him rushing forth from the flags and reeds. His enormous body swells. His plaited tail brandished high, floats upon the lake. The waters like a cataract descend from his opening jaws. Clouds of smoke issue from his dilated nostrils. The earth trembles with his thunder. When immediately from the opposite coast of the lagoon, emerges from the deep his rival champion. They suddenly dart upon each other. The boiling surface of the lake marks their rapid course, and a terrific conflict commences. They now sink to the bottom folded together in horrid wreaths. The water becomes thick and discoloured. Again they rise, their jaws clap together, re-echoing through the deep surrounding forests. Again they sink, when the contest ends at the muddy bottom of the lake, and the vanquished makes a hazardous escape, hiding himself in the muddy turbulent waters and sedge on a distant shore. The proud victor exulting returns to the place of action. The shores and forests resound his dreadful roar, together with the triumphing shouts of the plaited tribes around, witnesses of the horrid combat.

My apprehensions were highly alarmed after being a spectator of so dreadful a battle. It was obvious that every delay would but tend to increase my dangers and difficulties, as the sun was near setting, and the alligators gathered around my harbour from all quarters. From these considerations I concluded to be expeditious in my trip to the lagoon, in order to take some fish. Not thinking it prudent to take my fusce with me, lest I might lose it overboard in case of a battle, which I had every reason to dread before my

return,

return, I therefore furnished myself with a club for my defence, went on board, and penetrating the first line of those which surrounded my harbour, they gave way; but being pursued by several very large ones, I kept strictly on the watch, and paddled with all my might towards the entrance of the lagoon, hoping to be sheltered there from the multitude of my assailants; but ere I had half-way reached the place, I was attacked on all sides, several endeavouring to overset the canoe. My situation now became precarious to the last degree; two very large ones attacked me closely, at the same instant, rushing up with their heads and part of their bodies above the water, roaring terribly and belching floods of water over me. They struck their jaws together so close to my ears, as almost to stun me, and I expected every moment to be dragged out of the boat and instantly devoured. But I applied my weapons so effectually about me, though at random, that I was so successful as to beat them off a little; when, finding that they designed to renew the battle, I made for the shore, as the only means left me for my preservation; for, by keeping close to it, I should have my enemies on one side of me only, whereas I was before surrounded by them; and there was a probability, if pushed to the last extremity, of saving myself, by jumping out of the canoe on shore, as it is easy to outwalk them on land, although comparatively as swift as lightning in the water. I found this last expedient alone could fully answer my expectations, for as soon as I gained the shore, they drew off and kept aloof. This was a happy relief, as my confidence was, in some degree, recovered by it. On recollecting myself, I discovered that I had almost reached the entrance of the lagoon, and determined to venture in, if possible, to take a few fish, and then return to my harbour, while day-light continued; for I could now, with caution and resolution, make my way with safety along shore; and indeed there was no other way to regain my camp, without leaving my boat and making my retreat through the marshes and reeds, which, if I could even effect, would have been in a manner throwing myself away, for then there would have been no hopes of ever recovering my bark, and returning in safety to any settlements of men. I accordingly proceeded, and made good my entrance into the lagoon, though not without opposition from the alligators, who formed a line across the entrance, but did not pursue me into it, nor was I molested by any there, though there were some very large ones in a cove at the upper end. I soon caught more trout than I had present occasion for, and the air was too hot and sultry to admit of their being kept for many hours, even though salted or barbecued. I now prepared for my return to camp, which I succeeded in with but little trouble, by keeping close to the shore; yet I was opposed upon re-entering the river out of the lagoon, and pursued near to my landing, (though not closely attacked,) particularly by an old daring one, about twelve feet in length, who kept close after me; and when I stepped on shore and turned about, in order to draw up my canoe, he rushed up near my feet, and lay there for some time, looking me in the face, his head and shoulders out of water. I resolved he should pay for his temerity; and having a heavy load in my fussee, I ran to my

camp, and returning with my piece, found him with his foot on the gunwale of the boat, in search of fish. On my coming up, he withdrew suddenly and slowly into the water, but soon returned and placed himself in his former position, looking at me, and seeming neither fearful nor any way disturbed. I soon dispatched him by lodging the contents of my gun in his head, and then proceeded to cleanse and prepare my fish for supper; and accordingly took them out of the boat, laid them down on the sand close to the water, and began to scale them; when, raising my head, I saw before me, through the clear water, the head and shoulders of a very large alligator, moving slowly towards me. I instantly stepped back, when, with a sweep of his tail, he brushed off several of my fish. It was certainly most providential that I looked up at that instant, as the monster would probably, in less than a minute, have seized and dragged me into the river. This incredible boldness of the animal disturbed me greatly, supposing there could now be no reasonable safety for me during the night, but by keeping continually on the watch: I therefore, as soon as I had prepared the fish, proceeded to secure myself and effects in the best manner I could. In the first place, I hauled my bark upon the shore, almost clear out of the water, to prevent their oversetting or sinking her; after this, every moveable was taken out and carried to my camp, which was but a few yards off; then ranging some dry wood in such order as was the most convenient, I cleared the ground round about it, that there might be no impediment in my way, in case of an attack in the night, either from the water or the land; for I discovered by this time, that this small isthmus, from its remote situation and fruitfulness, was resorted to by bears and wolves. Having prepared myself in the best manner I could, I charged my gun and proceeded to reconnoitre my camp and the adjacent grounds; when I discovered that the peninsula and grove, at the distance of about two hundred yards from my encampment, on the land side, were invested by a cypress swamp, covered with water, which below was joined to the shore of the little lake, and above, to the marshes surrounding the lagoon; so that I was confined to an islet exceedingly circumscribed, and I found there was no other retreat for me, in case of an attack, but by either ascending one of the large oaks, or pushing off with my boat.

‘ It was by this time dusk, and the alligators had nearly ceased their roar, when I was again alarmed by a tumultuous noise that seemed to be in my harbour, and therefore engaged my immediate attention. Returning to my camp, I found it undisturbed, and then continued on to the extreme point of the promontory, where I saw a scene, new and surprising, which at first threw my senses into such a tumult, that it was some time before I could comprehend what was the matter; however, I soon accounted for the prodigious assemblage of crocodiles at this place, which exceeded every thing of the kind I had ever heard of.

‘ How shall I express myself so as to convey an adequate idea of it to the reader, and at the same time avoid raising suspicions of my veracity. Should I say, that the river (in this place) from shore to shore, and perhaps near half a mile above and below me, appeared

to be one solid bank of fish, of various kinds, pushing through this narrow pass of St. Juan's into the little lake, on their return down the river, and that the alligators were in such incredible numbers, and so close together from shore to shore, that it would have been easy to have walked across on their heads, had the animals been harmless? What expressions can sufficiently declare the shocking scene that for some minutes continued, whilst this mighty army of fish were forcing the pass? During this attempt, thousands, I may say hundreds of thousands, of them were caught and swallowed by the devouring alligators. I have seen an alligator take up out of the water several great fish at a time, and just squeeze them betwixt his jaws, while the tails of the great trout flapped about his eyes and lips, ere he had swallowed them. The horrid noise of their closing jaws, their plunging amidst the broken banks of fish, and rising with their prey some feet upright above the water, the floods of water and blood rushing out of their mouths, and the clouds of vapour issuing from their wide nostrils, were truly frightful. This scene continued at intervals during the night, as the fish came to the pass. After this sight, shocking and tremendous as it was, I found myself somewhat easier and more reconciled to my situation; being convinced that their extraordinary assemblage here was owing to this annual feast of fish; and that they were so well employed in their own element, that I had little occasion to fear their paying me a visit.

It being now almost night, I returned to my camp, where I had left my fish broiling, and my kettle of rice stewing; and having with me oil, pepper, and salt, and excellent oranges hanging in abundance over my head, (a valuable substitute for vinegar,) I sat down and regaled myself cheerfully. Having finished my repast, I relit my fire for light, and whilst I was revising the notes of my past day's journey, I was suddenly roused with a noise behind me toward the main land. I sprang up on my feet, and listening, I distinctly heard some creature wading in the water of the isthmus. I seized my gun and went cautiously from my camp, directing my steps towards the noise: when I had advanced about thirty yards, I halted behind a coppice of orange trees, and soon perceived two very large bears, which had made their way through the water, and had landed in the grove, about one hundred yards distance from me, and were advancing towards me. I waited until they were within thirty yards of me: they there began to snuff and look towards my camp: I loosed my piece, but it flashed, on which they both turned about and galloped off, plunging through the water and swamp, never halting, as I suppose, until they reached fast land, as I could hear them leaping and plunging a long time. They did not presume to return again, nor was I molested by any other creature, except being occasionally awakened by the whooping of owls, screaming of bitterns, or the wood-rats running amongst the leaves.

The wood-rat is a very curious animal. It is not half the size of the domestic rat; of a dark brown or black colour; its tail slender and shorter in proportion, and covered thinly with short hair. It is singular with respect to its ingenuity and great labour in the construction of its habitation, which is a conical pyramid about

three or four feet high, constructed with dry branches, which it collects with great labour and perseverance, and piles up without any apparent order; yet they are so interwoven with one another, that it would take a bear or wild-cat some time to pull one of these castles to pieces, and allow the animals sufficient time to secure a retreat with their young.

The noise of the crocodiles kept me awake the greater part of the night; but when I arose in the morning, contrary to my expectations, there was perfect peace; very few of them to be seen, and those were asleep on the shore. Yet I was not able to suppress my fears and apprehensions of being attacked by them in future; and, indeed, yesterday's combat with them, notwithstanding I came off in a manner victorious, or at least made a safe retreat, had left sufficient impression on my mind to damp my courage; and it seemed too much for one of my strength, being alone in a very small boat, to encounter such collected danger. To pursue my voyage up the river, and be obliged every evening to pass such dangerous defiles, appeared to me as perilous as running the gauntlet betwixt two rows of Indians armed with knives and firebrands. I however resolved to continue my voyage one day longer, if I possibly could with safety, and then return down the river, should I find the like difficulties to oppose. Accordingly I got every thing on board, charged my gun, and set sail cautiously, along shore. As I passed by Battle lagoon, I began to tremble and keep a good look out; when suddenly a huge alligator rushed out of the reeds, and with a tremendous roar came up, and darted as swift as an arrow under my boat, emerging upright on my lee quarter, with open jaws, and belching water and smoke that fell upon me like rain in a hurricane. I laid soundly about his head with my club and beat him off; and after plunging and darting about my boat, he went off on a straight line through the water, seemingly with the rapidity of lightning, and entered the cape of the lagoon. I now employed my time to the very best advantage in paddling close along shore, but could not forbear looking now and then behind me, and presently perceived one of them coming up again. The water of the river hereabouts was shoal and very clear; the monster came up with the usual roar and menaces, and passed close by the side of my boat, when I could distinctly see a young brood of alligators, to the number of one hundred or more, following after her in a long train. They kept close together in a column, without straggling off to the one side or the other; the young appeared to be of an equal size, about fifteen inches in length, almost black, with pale yellow transverse waved clouds or blotches, much like rattlesnakes in colour. I now lost sight of my enemy again.

Still keeping close along shore, on turning a point or projection of the river bank, at once I beheld a great number of hillocks or small pyramids, resembling hay-cocks, ranged like an encampment along the banks. They stood fifteen or twenty yards distant from the water, on a high marsh, about four feet perpendicular above the water. I knew them to be the nests of the crocodile, having had a description of them before; and now expected a furious and general attack,

attack, as I saw several large crocodiles swimming abreast of these buildings. These nests being so great a curiosity to me, I was determined, at all events, immediately to land and examine them. Accordingly, I ran my bark on shore at one of their landing-places, which was a sort of nick or little dock, from which ascended a sloping path or road up to the edge of the meadow, where their nests were; most of them were deserted, and the great thick whitish egg-shells lay broken and scattered upon the ground round about them.

• The nests or hillocks are of the form of an obtuse cone, four feet high, and four or five feet in diameter at their bases; they are constructed with mud, grass, and herbage. At first they lay a floor of this kind of tempered mortar on the ground, upon which they deposit a layer of eggs, and upon this a stratum of mortar seven or eight inches in thickness, and then another layer of eggs, and in this manner one stratum upon another, nearly to the top. I believe they commonly lay from one to two hundred eggs in a nest: these are hatched, I suppose, by the heat of the sun; and perhaps the vegetable substances mixed with the earth, being acted upon by the sun, may cause a small degree of fermentation, and so increase the heat in those hillocks. The ground for several acres about these nests shewed evident marks of a continual resort of alligators; the grass was every where beaten down, hardly a blade or straw was left standing; whereas, all about, at a distance, it was five or six feet high, and as thick as it could grow together. The female, as I imagine, carefully watches her own nest of eggs until they are all hatched; or, perhaps, while she is attending her own brood, she takes under her care and protection as many as she can get at one time, either from her own particular nest, or others: but certain it is, that the young are not left to shift for themselves; for I have had frequent opportunities of seeing the female alligator leading about the shores her train of young ones, just as a hen does her brood of chickens; and she is equally assiduous and courageous in defending the young, which are under her care, and providing for their subsistence: and when she is basking upon the warm banks, with her brood around her, you may hear the young ones continually whining and barking, like young puppies. I believe but few of a brood live to the years of full growth and magnitude, as the old feed on the young as long as they can make prey of them.

• The alligator, when full grown, is a very large and terrible creature, and of prodigious strength, activity, and swiftness in the water. I have seen them twenty feet in length, and some are supposed to be twenty-two or twenty three feet in length. Their body is as large as that of a horse; their shape exactly resembles that of a lizard, except their tail, which is flat or cuneiform, being compressed on each side, and gradually diminishing from the abdomen to the extremity, which, with the whole body, is covered with horny plates of squammæ, impenetrable when on the body of the live animal, even to a rifle ball, except about their head and just behind their fore-legs or arms, where, it is said, they are only vulnerable. The head of a full grown one is about three feet, and the mouth

opens nearly the same length; their eyes are small in proportion, and seem sunk deep in the head, by means of the prominence of the brows; the nostrils are large, inflated, and prominent on the top, so that the head in the water resembles, at a distance, a great chunk of wood floating about. Only the upper jaw moves, which they raise almost perpendicular, so as to form a right angle with the lower one. In the fore-part of the upper jaw, on each side, just under the nostrils, are two very large, thick, strong teeth or tusks, not very sharp, but rather the shape of a cone: these are as white as the finest polished ivory, and are not covered by any skin or lips, and always in sight, which gives the creature a frightful appearance: in the lower jaw are holes opposite to these teeth, to receive them: when they clap their jaws together it causes a surprising noise, like that which is made by forcing a heavy plank with violence upon the ground, and may be heard at a great distance.

‘But what is yet more surprising to a stranger, is the incredible loud and terrifying roar, which they are capable of making, especially in the spring season, their breeding time. It most resembles very heavy distant thunder, not only shaking the air and waters, but causing the earth to tremble; and when hundreds and thousands are roaring at the same time, you can scarcely be persuaded, but that the whole globe is violently and dangerously agitated.

‘An old champion, who is perhaps absolute sovereign of a little lake or lagoon, (when fifty less than himself are obliged to content themselves with swelling and roaring in little coves round about,) darts forth from the reedy coverts all at once, on the surface of the waters, in a right line; at first seemingly as rapid as lightning, but gradually more slowly until he arrives at the center of the lake, when he stops. He now swells himself by drawing in wind and water through his mouth, which causes a loud sonorous rattling in the throat for near a minute, but it is immediately forced out again through his mouth and nostrils, with a loud noise, brandishing his tail in the air, and the vapour ascending from his nostrils like smoke. At other times, when swollen to an extent ready to burst, his head and tail lifted up, he spins or twirls round on the surface of the water. He acts his part like an Indian chief when rehearsing his feats of war; and then retiring, the exhibition is continued by others who dare to step forth, and strive to excel each other, to gain the attention of the favourite female.

‘Having gratified my curiosity at this general breeding place and nursery of crocodiles, I continued my voyage up the river without being greatly disturbed by them.’

[To be continued.]

ART. III. *Connubia Florum Latino Carmine demonstrata, Auſtore D. De la Croix, M. D. Notas & Observationes adjeſcit Richardus Clayton, Baronettus. 8vo. pp. 138. 3s. ſewed. White. 1791.*

THIS is a correct republication of Dr. de la Croix's *Connubia Florum*; a work which made its appearance about sixty years ago. They who have read Dr. Darwin's elegant ver-

fication on the loves of the plants, may form some judgment of the pleasure to be gained from the perusal of this Latin poem; where the botanical wonders are conveyed in most elegant Latinity, and (excepting a few *improbabilities* and *impossibilities*,) in agreeable fiction. Poetry cannot interest without a plentiful interspersion of the hyperbolical and marvellous. The sober chaste didactic is not, therefore, to be expected in the luxuriant effusions of poetry:—but even here we collect many curious facts exhibited in a striking manner.

To all those who would wish for a morsel of correct and easy Latin verse, set forth with a neat type, and on a handsome woven paper, we recommend this little tract. The reader will be sensible also of Sir Richard Clayton's taste and erudition, not only in the general cast of the republication, but particularly in his preface, and in his notes and observations, which are subjoined to the work.

A plate is prefixed, representing the *Polypodium Barometz* of Linné—a fern which, on its first appearance, has been supposed to bear a resemblance to a sheep; whence it has been called the Scythian or Tartarian lamb.

Dr. de la Croix has touched this subject with peculiar neatness:

*' Est ubi præterea tingit sua purpura succos,
 Atque cruor nostro similis, qui Caspia sulcant
 Æquora, fræ legant spumosa Boristhenis ora,
 Sive petant Asiam velis, & Colcbica regna.
 Hinc atque inde stupent visu mirabile monstrum.
 Surgit humo Boramez*. Præcelso in stipite fructus
 Stat quadrupes. Olli vellus. Duo cornua fronte
 Lanæ, nec desunt oculi, rudis Accola credit
 Esse animal, dormire die, vigilare per umbram,
 Et circum exessit pasci radicitus herbis:
 Carnibus ambrosiæ sapor est, succique rubentes,
 Posthabeat quibus alma suum Burgundia nebar;
 Atque loco si ferre pedem natura dedisset,
 Balatu si posset opem implorare, voracis
 Ora Lupi contra, credas in stirpe sedere
 Agnum equitem, gregibusque Agnorum albescere colles.*

*' Hoc è fonte fluit, me judice, fabula Graium;
 Hæc olim aripedes Tauri, vigilesque Dracones
 Vellera servavere, hæc ibat dote per undas
 Medea, his visus renovari fructibus Æson,
 Et succo præsentè senex revocasse juventam.'*

Sir Richard's notes and observations are in elegant Latin, and abound with apt quotations from different authors of respectability, who have treated the several subjects which he has undertaken to illustrate.

* *Agnus Scythicus.*

ART. IV. *Poems upon several Occasions*, English, Italian, and Latin, with Translations, by John Milton. Viz. *Lycidas*, *L'Allegro*, *Il Penferoso*, *Arcades*, *Comos*, *Odes*, *Sonnets*, *Miscellanies*, *English Psalms*. *Elegiarum Liber*, *Epigrammatum Liber*, *Sylvarum Liber*. With Notes critical and explanatory, and other Illustrations. By Thomas Warton, B. D. late Fellow of Trinity College, Professor of Poetry, and Camden Professor of History, at Oxford. The second Edition, with many Alterations, and large Additions. 8vo. 7s. 6d. Boards. Robinsons. 1791.

NOTWITHSTANDING the very ample account which we gave of Mr. Warton's first edition of Milton's Juvenile Poems, in our Review, vol. lxxix. p. 1.—97.—342. we must not content ourselves with merely announcing the present volume, since it is, in truth, considerably altered and enlarged. The learned Professor has been indefatigable in illustrating and bringing out the beauties of this English classic; and though, in some instances, his labour appears to us superfluous, we cannot but admire the extent of his reading, and the pains which he has taken to collate passages, in order to shew whence Milton *stole every balmy sweet**. In spite, however, of objections which may occasionally be made, these notes must be allowed to contain a rich body of anecdote and criticism; and the author is to be applauded for endeavouring, when he found how acceptable they were to the republic of letters, to render them as perfect as possible. For this purpose, they appear to have undergone an entire revision. Some notes, which were in the first edition, are here omitted; the Professor intending, as is evident by the references, to introduce them, and probably with considerable additions, in his edition of the larger poems which he was preparing for the press. Many of his own notes, not to be found in the former edition, are now inserted, together with some which are marked with the initials of the names of *Warburton* and *Hurd*. A multitude of corrections are also made, in which he probably availed himself of the hints of friendly criticism.

From the preface, the reflection 'on Addison's subordinate ideas of poetry' is erased; and Mr. W. discovers, in opposition to a former remark, that the first printed encomium on Milton's smaller poems was not from the pen of Addison.

* It by no means indubitably follows that Milton was indebted to preceding writers, to the extent which these collations intimate. We coincide in opinion with Mr. Walfsh, when he says, in one of his letters to Mr. Pope,

"In all common subjects of poetry, the thoughts are so obvious, (at least if they are natural,) that whoever writes last, must write things like what have been said before." *Pope's Works*, vol. vii. p. 47. crown octavo edit.

Mr. Warton having it in contemplation to extend his illustrations to the *PARADISE REGAINED* and *SAMSON AGONISTES*, the paragraph in p. 19, edit. 1. beginning 'My volume, &c.' is altered, and the conclusion is omitted.

At the end of the preface to the former edition, Mr. Warton lamented that all his attempts, though assisted by the polite attention and indefatigable perseverance of Mr. Jenner, Proctor of the Commons and Commissary of St. Paul's, to procure a copy of Milton's will, had proved fruitless; and hence he considered the fact to be ascertained, that no such will existed; a conclusion which he apprehended might so far be of use, as that it might prevent the trouble of future inquiries. What, however, was regarded by Professor Warton as a non-entity, when he sent his first edition to the press, the peculiar attention and active friendship of Sir William Scott have now enabled him to prove to have a real existence; and he has subjoined a copy of it as an appendix to the preface. It is indeed a great literary curiosity, and will be much prized by the biographer; as it will serve to elucidate many circumstances of Milton's life, manners, and habits, not before known, and to correct some mistakes into which the writers of his life have fallen. This will is nuncupative, and is as follows:

' Memorandum, that John Milton, late of the parish of S. Giles Cripplegate in the Countie of Middlesex gentleman, deceased, at severall times before his death, and in particular, on or about the twentieth day of July, in the year of our Lord God 1674, being of perfect mind and memorie, declared his Will and intent as to the disposall of his estate after his death, in these words following, or like effect: " The portion due to me from Mr. Powell, my former wife's father, I leave to the unkind children I had by her, having received no parte of it: but my meaning is, they shall have no other benefit of my estate than the said portion, and what I have besides done for them; they having been very undutifull to me. All the residue of my estate I leave to [the] disposall of Elizabeth my loving wife." Which words, or to the same effect, were spoken in presence of Christopher Milton *.

" Nov. 23, 1674. X [Mark of] ELIZABETH FISHER †.'

The allegation propounding this will, and the interrogatories addressed to the witnesses examined on the allegation, together

* * John Milton's younger brother: a strong royalist, and a professed papist. After the civil war, he made his composition through his brother's interest. Being a practitioner in the law, he lived to be an ancient Benchers of the Inner Temple: was made a judge of the Common Pleas, and knighted by King James the Second; but on account of his age and infirmities, he was at length dismissed from business, and retired to Ipswich, where he resided all the latter part of his life.'

† A servant-maid of JOHN MILTON.'

with the depositions and cross-examinations, the answers and interrogatories, and the notes by the editor, occupy several pages, and make the whole too long for an extract. Owing to the want of the forms which the civil law requires, the judge pronounced this nuncupative will invalid, and decreed administration of the intestate's effects to the widow. The editor adds,

‘ The reader will compare these evidences with the printed accounts of Milton’s biographers on this subject; who say, that he sold his library before his death, and left his family fifteen hundred pounds, which his widow Elizabeth seized, and only gave one hundred pounds to each of his three daughters. Of this widow, Philips relates, rather harshly, that she persecuted his children in his life time, and *cheated* them at his death.

‘ Milton had children, who survived him, only by his first wife, the three daughters so after named of these, Anne, the first, deformed in stature, but with a handsome face, married a master-builder, and died of her first childbirth, with the infant. Mary, the second, died single. Deborah, the third, and the greatest favourite of the three, went over to Ireland as companion to a lady in her father’s life time; and afterwards married Abraham Clarke a weaver in Spital-fields, and died, aged seventy-six, in August 1727. This is the daughter that used to read to her father; and was well known to Richardson, and Professor Ward. A woman of a very cultivated understanding, and not inelegant of manners. She was generously patronised by Addison; and by queen Caroline, who sent her a present of fifty guineas. She had seven sons and three daughters, of whom only Celeb and Elizabeth are remembered. Celeb migrated to Fort Saint George, where perhaps he died. Elizabeth, the youngest daughter, married Thomas Forster a weaver in Spital-fields, and had seven children, who all died. She is said to have been a plain sensible woman; and kept a petty grocer’s or chandler’s shop, first at lower Holloway, and afterwards in Cock-lane near Shoreditch church. In April, 1750, COMUS was acted for her benefit: Doctor Johnson, who wrote the prologue, says, “ she had so little acquaintance with diversion or gaiety, that she did not know what was intended when a benefit was offered her.” The profits of the performance were only one hundred and thirty pounds; although Doctor Newton contributed largely, and twenty pounds were given by Jacob Tonson the bookseller. On this trifling augmentation to their small stock, she and her husband removed to Islington, where they both soon died. So much greater is our taste, our charity, and general national liberality, at the distance of forty years, that I will venture to pronounce, that in the present day, a benefit at one of our theatres for the relief of a poor and an infirm grand daughter of the author of COMUS and PARADISE LOST, would have been much more amply and worthily supported.

‘ These seem to have been the grounds, upon which Milton’s Nuncupative Will was pronounced invalid. First, there was wanting what the Civil Law terms a *rogatio testium*, or a solemn bidding

of

of the persons present, to take notice that the words he was going to deliver were to be his Will. The Civil Law requires this form, to make men's verbal declarations operate as Wills; otherwise, they are presumed to be words of common calling or loose conversation. And the statute of the twenty-ninth of Charles the Second [c. iii.] has adopted this rule; as may be seen in the 19th clause of that statute, usually called the *Statute of Frauds*, which passed in the year 1676, two years after Milton's death. Secondly, the words here attested by the three witnesses, are not words delivered at the same time; but one witness speaks to one declaration made at one time, and another to another declaration made at another time. And although the declarations are of similar import, this circumstance will not satisfy the demands of the law; which requires, that the three witnesses who are to support a Nuncupative Will, must speak to the identical words uttered at one and the same time. There is yet another requisite in Nuncupative Wills, which is not found here; namely, that the words be delivered in the last sickness of a party: whereas the words here attested appear to have been delivered when the party was in a tolerable state of health, at least under no immediate danger of death. On these principles we may presume Sir Leoline Jenkins to have acted in the rejection of Milton's Will: although the three witnesses apparently told the truth in what they deposed.'

We are, moreover, informed that there are other papers in the Commons belonging to this business: but as they are mere forms of law, throw no new light on the cause, and furnish no anecdotes of Milton and his family, they are omitted.

It appears, by the depositions, that, at the time when Milton delivered the words here called his will, he was ill of the gout, sitting at dinner in his kitchen.

Particularly to notice the various alterations and enlargements by which this edition is distinguished from the preceding, would extend this article to a greater length than our numerous other engagements will allow. We can only exhibit a few specimens of the new matter to be found in this volume.

In p. 38, the following addition is made to the notes which enrich Lycidas:

' Edward King, the subject of this Monody, was the son of Sir John King, Knight, secretary for Ireland, under Queen Elizabeth, James the First, and Charles the First. He was sailing from Chester to Ireland, on a visit to his friends and relations in that country; these were; his brother Sir Robert King, Knight; and his sisters, Anne wife of Sir George Caulfield Lord Claremont, and Margaret, above mentioned, wife of Sir George Loder, Chief Justice of Ireland; Edward King Bishop of Elphin, by whom he was baptized; and William Chappel, then Dean of Cashel, and Provost of Dublin college, who had been his tutor at Christ's college Cambridge, and was afterwards Bishop of Cork and Ross, and in this pastoral is probably the same person that is styled *old DAMOETAS*, v. 36. when,

in calm weather, not far from the English coast, the ship, a very crazy vessel, a *fatal and perfidious bark*, struck on a rock, and suddenly sunk to the bottom with all that were on board, not one escaping, Aug. 10, 1637. King was now only twenty-five years old. He was perhaps a native of Ireland.

At Cambridge, he was distinguished for his piety, and proficiency in polite literature. He has no inelegant copy of Latin iambics prefixed to a Latin comedy called *SENILE ODIUM*, acted at Queen's college Cambridge, by the youth of that society, and written by P. Hausted, Cantab. 1633. 12mo. From which I select these lines, as containing a judicious satire on the false taste, and the customary mechanical or unnatural expedients of the drama that then subsisted.

Non hic cothurni sanguine infonti rubeat,
Nec flagra Megææ ferrea horrendum intonant;
Noverca nulla sævior Erebo furit;
Venena nulla, præter illa dulcia
Amoris; atque his vim abstulere noxiam
Casti lepores, innocua festivitas,
Nativa suavitas, proba elegantia, &c.

He also appears with credit in the Cambridge Public Verses of his time. He has a copy of Latin iambics, in the *ANTHOLOGIA* on the King's Recovery, Cantab. 1632. 4to. p. 43. Of Latin elegiacs, in the *GENETHLIACUM ACAD. CANTABRIG.* Ibid. 1631. 4to. p. 39. Of Latin iambics in *REX REDUX*, Ibid. 1633. 4to. p. 14. See also *ΣΥΝΟΔΙΑ*, from Cambridge, Ibid. 1637. 4to. Signat. C. 3. I will not say how far these performances justify Milton's panegyric on his friend's poetry, v. 9.

Who would not sing for *LYCIDAS*? He knew
Himself to sing, and build the lofty rhyme.

This poem, as appears by the Trinity manuscript, was written in November, 1637, when Milton was not quite twenty-nine years old.

No remark is offered on the *sable shroud*, l. 22. nor any mention made of Dr. Jortin's conjecture, that, in l. 154, for *shoras* should be read *sholes*, *brevia*, *Æn.* l. 115: but *scrannel*, l. 124, is explained to be '*thin, lean, meagre*;' and we are informed that "a *scrannel* pipe of straw" is used contemptuously for Virgil's "*tenuis avena*." This note has the merit of being short, but not that of being satisfactory. It still remains to be discovered what authority Milton had for the use of this word.

'Without the meed of some melodious tear,' l. 14.

has the following note assigned to it, not to be found in the first edition; part of which, as appears by the signature, comes from the elegant pen of Dr. Hurd, Bishop of Worcester.

'14. *Melodious tear.*] For Song, or plaintive elegiac strain, the cause of tears. Euripides in like manner, *SUPPL.* v. 1128. "*Πᾶ δαίμντα φίλῃς φίλα—δαδάτω.*" "Where do you bear the tears of the dead, i. e. the remains or ashes of the dead, which occasion

our tears?" Or perhaps the passage is corrupt. See Note on the place, edit. Markland. The same use of *tears*, however, occurs, *ibid.* v. 454. "Δάκρυα δ' ἰρομαίωσι." H.

The passage is undoubtedly corrupt; Πᾶ is superfluous, and mars the context. Reiske, with little or no improvement, but justly rejecting the interrogation, proposed, "πᾶ, δάκρυα." The late Oxford editor seems to have given the genuine reading, "Ναὶ δάκρυα φέρει φίλα." *Ita est, lacrymas adfers charas.* [v. 1133.].

From the notes on *IL PENSEROSO*, we shall here present our readers with another specimen of Dr. Hurd's illustrations:

' 52. *Him that yon soars on golden wing,*

Guiding the fiery-wheeled throne,

The Cherub Contemplation.] By contemplation is here

meant that stretch of thought, by which the mind ascends "To the first good, first perfect, and first fair;" and is therefore very properly said to *soar on golden wing, guiding the fiery-wheeled throne*; that is, to take a high and glorious flight, carrying bright ideas of deity along with it. But the whole imagery alludes to the cherubic forms that conveyed the *fiery-wheeled* car in Ezekiel, x. 2. seq. See also Milton himself, *PAR. L.* vi. 750. So that nothing can be greater or juster than this idea of *DIVINE CONTEMPLATION*. *Contemplation*, of a more sedate turn, and intent only on human things, is more fitly described, as by Spenser, under the figure of an *old man*; time and experience qualifying men best for this office. Spenser might then be right in his imagery; and yet Milton might be right in his, without being supposed to ramble after some *fanciful Italian*. H.'

The Ode on *THE PASSION* has these lines:

"My sorrows are too dark for day to know:

The leaves should all be black whereon I write

And letters where my tears have wash'd a wannish white."

which, in the present edition, receive this satisfactory elucidation:

'Conceits were now confined not to words only. Mr. Steevens has a volume of *ELEGIES*, in which the paper is black, and the letters white; that is, in all the title-pages. Every intermediate leaf is also black.'

It is justly observed by Bishop Hurd, at the end of the *Sonnets*, that 'they are not without their merit: yet if we except two or three, there is neither the grace nor exactness of Milton's hand in them. This sort of composition in our language is difficult to the best rhymist, and Milton was a very bad one. Besides, his genius rises above, and, as we may say, overflows, the banks of this narrow confined poem, *pontem indignatus Araxes.*'

Some additions are made to the note on l. 15, in *Lib. Elegiarum*: but for these we must refer to the book.

To Professor Warton's notes, is subjoined an Appendix, containing critical observations on the Greek verses of Milton, by Charles Burney, LL.D.* Great depth of erudition is displayed in these remarks. Little could Milton ever imagine that he should be brought to so severe an ordeal. The criticisms are introduced by the following observations:

' When it is considered, how frequently the life of MILTON has been written, and how numerous the annotations have been, on different parts of his works, it seems strange, that his Greek verses, which, indeed, are but few, should have passed almost wholly without notice. They have neither been mentioned, as proofs of learning, by his admirers, nor exposed to the ordeal of criticism, by his enemies. Both parties seem to have shrunk from the subject.

' To investigate the motives for this silence is not necessary, and the search might possibly prove fruitless. The present observations attempt to supply the deficiency of former Commentators, whose stores of critical knowledge have been lavished, ὅλα θυλάκι, merely on the English poetry of Milton.

' It will, perhaps, be asserted, that the following remarks are frequently too minute. Yet it seems the duty of a commentator, on the Greek productions of a modern, to point out, in general, the sources from which each expression flowed, and to defend by collected authorities, what to some readers may appear incontrovertibly right, as well as to animadvert on passages, of which the errors will be discovered by those only, who have devoted a large portion of their time and attention to the study of the Ancients. Critical strictures on such works should be written to direct the judgment of the less learned, and not merely to confirm the opinions of profound scholars.

' In these remarks, the reader will find some objections started, which are to be considered as relating rather to points of taste, than of authority.—In passages of which the propriety or impropriety could be decided by appeals to the Ancients, reference has generally been made to Euripides, in preference to all other writers. It is well known, that he was much studied by Milton, and he is properly termed *his favourite poet* by Mr. Warton in his notes on *Comus*, ver. 297.

' Those, who have long and justly entertained an high idea of Milton's Greek erudition, on perusing these notes, will probably feel disappointed; and may ascribe to spleen and temerity, what, it is hoped, merits at least a milder title.—To Milton's claim of extensive, and, indeed, wonderful learning, who shall refuse their suffrage? It requires not our commendation, and may defy our censure.—If Dr. Johnson, however, observes of some Latin verse of Milton, that it is not secure against a stern grammarian †, what

* Son of Charles Burney, Mus. D. the celebrated historian of music.

† Life of Milton. Works, vol. ii. p. 92.'

would

would he have said, if he had bestowed his time, in examining part of this Greek poetry, with the same exactness of taste, and with equal accuracy of criticism?

‘ If Milton had lived in the present age, the necessity of these remarks would, in all probability, have been superseded. His native powers of mind, and his studious researches, would have been assisted by the learned labours of Bentley, Hemsterhusius, Valckenaer, Toup, and Ruhnkenius, under whose auspices Greek criticism has flourished, in this century, with a degree of vigour wholly unknown in any period, since the revival of letters.’

Dr. C. Burney's ability to execute the task, which he has here undertaken, is well known. This farther specimen may be acceptable to our learned readers :

‘ *In Effigiei ejus Sculptorem.*

Ἀμαδι γυγραφῆαι χεῖρι τινὶ μὲν ἰκονία
Φαίης ταχ' αὖ, πρὸς εἶδος αὐτοφύει βλεπών.
Τοῖ δ' ἐκτυπῶται καὶ ἐπιγροῖ; φίλοι
Γέλαιε Φαῦλε δυσμμήνιμα ζωγραφῆ.

‘ This Epigram is far inferior to those, which are preserved in the Greek Anthologia, on Bad Painters. It has no point: it has no αἶψια. It is destitute of poetical merit, and appears far more remarkable for its errors than for its excellencies.

‘ To confess the truth, the Poet does not appear to have suspected, that while he was censuring the *Effigiei Sculptor*, he was exposing himself to the severity of criticism, by admitting into his verses, disputable Greek and false metre.

‘ As these lines are *Iambics*, it may be concluded, that Milton meant to imitate the style of the Tragic and Iambic writers. Such, at least, ought to have been his model.

‘ In the first line, *χεῖρι* is properly applied to the Artist, as in Lucian, *Amor. Vol. II. 432. Ed. Reitz.* *χειρὸς ζωγράφου*, though *αμαδι*, as an epithet to *χεῖρι*, appears liable to objection. Euripides in a fragment of his *Andromeda* has; σοφῆς * *αγαλμα χειρὸς*, which cannot defend *αμαδι χεῖρι*, in the Dative Case, without *αγαλμα*, nor yet quite justify the epithet. It seems to be a Latinism. An inscription *apud Reines.* p. 863. gives—*DOCTA fabricare monilia DEXTRE*, as Ovid *de Art. Amat. I. 518.* does—*DOCTA barba refecta MANU*; and Quintilian, *Instit. Orator. XI. p. 118. Ed. Burm.* says, not, indeed, speaking of an artist: *INDOCTÆ, rusticæve MANUS* †.

‘ In this line, the particle *μὲν* is placed much too far distant from the beginning of the sentence.—The later Comic writers, are not always very chaste, in their position of *δὲ* and *γάρ*, and, perhaps, of *μὲν* and similar words.

‘ V. 2. *Φαίης αὖ*] This is perfectly Attic, and used by Sophocles, *Trach. 1073. Ed. Br. 548. Ed. Brunckii.*—In so short a composition,

* * The application of *Σοφός* to Artists of all kinds has been explained by Cuperus, in his *Apotheosis Homer.* p. 116. and 186.’

† Consult Burman on this passage, and on the verse quoted from Ovid.’

an *Anapaustus* in the fifth foot of *two* following lines might better have been avoided.

* *Εἰδὸς αὐτοφύει*] *Αὐτοφύει*, in the sense intended by Milton, *sc. vite recorder*, is not warranted by the dramatic poets, if it is by *any* of the more ancient writers. — A fragment of the *Pirithous* of Euripides, which has been frequently quoted, begins with *Σὶ τὸν αὐτοφύει*—and in the *Γεωργοί* of Aristophanes, *ap. Hephaest.* p. 42. is found:

ὦ πόλι φίλη Κικρόπος, αὐτοφύει Ἀττική,

which, however, form no defence for *εἰδὸς αὐτοφύει*.

* 3. *Τὸν ἐκτυπῶν*] This word is not right.—*Τυπῶντος* is an adjective used by Lycophro, 262. *τυπῶντη τορμαί*, from which might be formed *εκτυπῶντος*, but no authority for it at present occurs. With more propriety than Milton would have written: *Τὸ δ' εκτυπῶντος*, *scil. εἰδὸς* or *σχημα*. The substantives, however, are *τυπῶμα* and *εκτυπῶμα*. Euripides uses the former, in the *Phæniss.* 165. *Ed. Valck.* *τυπῶμα μορφῆς*—The latter is explained in Hesychius by *ὁμοίωμα*.

* *ἐπιγινώσκεις*] A typographical error. It should of course be *ἐπιγινώσκεις*, as it is rightly printed in the edition of 1673. It is scarcely worth observing, that *φίλοι* should have a comma before and after it.

* 4. *Γίλατι Φαυλὴ δυσμμήμα ζῶγραφι*.] *Γίλατι* in the *Tragic Writers* sometimes governs a genitive, but more frequently a dative case, either with or without a preceding preposition*. *Τοιῷ* signifies, *Ida, ad hunc modum*, and is not governed by the verb, in the *Nubes* of Aristophanes, 818. *Τὶ δὲ τὰντ' ἑγίλασας*; though in a passage from Gregory of Nazianzen, adduced by H. Stephens, in his *The-saurus*, V. I. p. 821. *E. Voc.* *Γίλαω*, this verb governs an accusative case. This construction is very unusual, and can have no reference to Attic poetry. In Sophocles, *Aj.* 79. there is *γίλατι* *πρὸς* *ἐχθροῦς* †, in Sextus Empiricus, *advers. Rhetor.* II. p. 293. *Ed. Fabr.* *γίλατι* *ἐπὶ* *αὐτοῦς*, and *γίλατι γίλατα* is very common, in the Attic writers; yet still *γίλατι δυσμμήμα* is, I am persuaded, wrong, and should not be imitated.

* The word *Δυσμμήμα* teems with error.—The Antepenult is long, so that a *Spondæus* occupies the fourth place, which even the advocates for the toleration of *Anapaesti in sedibus paribus* would not readily allow.—This is evident from Euripides, *Herc. Fur.* 293.

Ἐμοὶ τί ΜΙΜΗΜ' ἀνδρὸς οὐκ ἀπώγετο.

And from a fragment of his *Antiope*, *ap. Platon. Gorg.* I. p. 485. *Ed. Serran.* p. 193. *Ed. Reimb.* Valck. *Diatrib.* p. 74.

Γυναικομίμων διακρίσεις μορφωμάτων,

* * *Γίλα*—*cum genitive*. Soph. *Philoct.* 1125. in a Chorus. *Cum dative*, without a preposition. Eurip. *Iph. Aul.* 917. *Iph. Taur.* 277. *Troas.* 410. Soph. *Aj.* 957. 1042. Aristophanes. *Nub.* 560. *Eq.* 693.—*Cum dative*, with a preposition. Soph. *Electr.* 880. Arist. *Plut.* 799. *Ran.* 2. *Av.* 803.—Brunck observes in a note on Soph. *Philoctet.* 1125. that *γίλατι* with a genitive is used for *καταγίλαω*, and with a dative for *ηγγίλαω*.—The same critic may also be consulted on Aristoph. *Equit.* 696. See *Monthly Review*, for August, 1789, p. 108.

* † *πρὸς ἐχθροῦς*; *pro* *ἐπὶ*. Stephen. *Thef.* I. c.

and from the Prometheus of Eschylus, 1004.

Γυναικομιμοῖς ὑπτασμάσιν χερσιν,

and from a Chorus of Euripides, in Bacch. 980.

‘It can scarcely be imagined, that Milton supposed the second syllable of δυσμῆμα to be short, from the following fragment of Euripides, preserved by Plutarch. *de Oracul. desub.* V. vii. p. 640. *Ed. Reiskii.*

Ὅδ’ ἀρτι θάλλον σαρκά, δοπιτῆς ὅπως

Ἀγῆρ ἀπισθεῖ, πνευμ’ ἀφίς εἰς αἰθερά,

Μικρον δὲ σῶμα καὶ ΜΙΜΗΜΑ δαιμονιον.

This fragment is also quoted by Plutarch, in *non suavit. sec. Epie.* Vol. x. 485. as far as ἀπισθεῖ, where he reads σαρκί for σαρκά. The last line is rejected by Musgrave, *fragm. insert.* ccxvii. but supposed to be an Iambic verse by Turnebus and Xylander, who join in changing δαιμονιον into δαιμονιον. The former also proposes μικτον for μικρον.—Grotius in *Excerpt.* p. 423. reads, without any apparent suspicion of the false quantity:

Νεκρον δὲ σῶμα, καὶ μῆμα δαιμονιον.

Thus Barnes has published it, in *fragm. insert.* 285. but has not condescended to mention the names of either Plutarch or Grotius. Ruhnkenius has quoted the former part of the passage, in a note on Timæus. V. ἀπισθεῖ.—At length Heath detected the error in the word μῆμα, but does not appear to have been aware of Grotius’s alteration, though he refers to one of the places in Plutarch. Valckenaer, indeed, in his *Diatriba*, illustrates these lines, in p. 56, where he admits Σαρκί, and reads

—πνευμ’ ἀφίς εἰς αἰθερά,

Μικρον δὲ σῶμα, —

and joins the following words to the text of Plutarch.

‘Toup, however, in a note, published from his manuscript papers, in the new edition of his Remarks on Suidas, l. p. 234. though he refers to Valckenaer, does not appear to have discovered any error in the word μῆμα, for he quotes the line as an Iambic verse, and reads,

Εἰς γῆν δὲ σῶμα, καὶ μῆμα δαιμονιον,

instead of Νεκρον.—Yet who would venture to produce such a verse, as a defence of Milton’s usage of δυσμῆμα, *secundâ brevi?*

‘In the next place, this word δυσμῆμα does not occur, I believe, in any ancient writer; and if it did, it could not possibly be used in the signification, in which it has been employed by Milton.

‘The adjective δυσμῆτος is thus explained by Henry Stephens: “*Vix imitabilis, quem imitari et exprimere difficulter queas.*” He does not, however, produce any authority for the usage of it, nor has Scott in his Supplement remedied the deficiency. It may not, therefore, be improper to add, that Plutarch uses the word in his Cato Minor: το καλοῖ, ὡς ἐπειθεῖν, το δυσμῆτος. Vol. iv. p. 374. in Demetrius: δυσμῆτος ἡρῶν τῆς ἐπιφάνια. V. p. 5. and in other passages. These, however, will be sufficient to point out the true meaning of δυσμῆτος; and, at the same time, they may serve to

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demonstrate

demonstrate the impropriety of introducing a compound, into Greek poetry, with a signification so contrary to analogy as *Δυσμμημεν*.'

On the whole, this volume evinces the learning of the several annotators, and will contribute to promote a correct and classical poetic taste; and whatever dissatisfaction Milton himself might discover, could he read some of these notes, his countenance would evince *more of pleasure than of anger*, when he perceived the singular attention which his juvenile poems have attracted, and the ample justice which *sana posteritas* has done to his genius.

We cannot conclude this article without expressing our regret that death has interrupted the labours of the ingenious Mr. Warton, and has prevented him from executing those designs, for the completion of which the admirers of Milton must have been impatient.

ART. V. *M'Fingal*: a modern Epic Poem, in Four Cantos; 5th Edition, with Explanatory Notes. 8vo. pp. 142. 2s. 6d. Joruan. 1792.

WHEN a court of poetical inquisition is held, we generally guess at the victims who are to grace the *auto da fé*, from the title-page; and here we expected no higher sacrifices than the roasting of Mr. M'Pherson, and perhaps a few other of his countrymen: but this inquisitor-general is a political satirist, and an American, who brings the British government, and all its agents, to the stake, on account of the late American war.

Turn and turn about, says one old proverb; every dog has his day, says another: British royalists have for more than a century enjoyed a poet laureat in Butler; and the American republicans are now supported by no mean satirist, in the person of the writer of the poem before us, who possesses a genius which may claim respectable affinity with that which produced the celebrated Hudibras.

We are informed that the author of this burlesque epic poem is John Trumbull, Esq. an eminent Counsellor in the state of Connecticut, a near relation of the late Governor Trumbull of that state, and of Mr. Trumbull the painter; and that he is known in his own country for many other works of genius, and of utility, both in prose and verse.

M'Fingal is a successful imitation of Hudibras; and the adventures that are celebrated in it are more consistent; probably because, as we are informed, the character of the principal hero was not drawn for any particular person, but stands as

as representative of the tory faction in general. The author's language is not usually so careless as that which we find in Butler's work; and this attention may be thought to impose some restraint on the freedom of his humour; yet, misled, probably, by that general applause which covers the slovenly rhymes that are often to be found in his model, he tags the ends of some of his lines with words in which the coarsest ear must disown any correspondence of sound:—but humorous poets should always bear in mind Butler's rule, though, like many other preceptors, he paid but little attention to it himself; and, if one line contains the sense, they should give us, at least, a rhyme in the other.

M'Fingal, the hero of the piece, is thus described:

' From Boston, in his best array,
Great 'Squire, M'Fingal, took his way,
And, grac'd with ensigns of renown,
Steer'd homeward to his native town.

' His high descent our heralds trace
To Ossian's famed Fingalian race;
For tho' their name some part may lack,
Old Fingal spelt it with a Mac;
Which great M'Pherson, with submission,
We hope will add, the next edition.

' His fathers flourish'd in the Highlands
Of Scotia's fog-benighted islands;
Whence gain'd our 'Squire two gifts by right,
Rebellion and the second-sight.
Of these the first, in ancient days,
Had gain'd the noblest palms of praise,
'Gainst Kings stood forth, and many a crown'd head
With terror of its might confounded;
Till rose a King with potent charm
His foes by goodness to disarm;
Whom ev'ry Scot and Jacobite
Strait fell in love with—at first sight;
Whose gracious speech, with aid of pensions,
Hush'd down all murmurs of dissensions,
And, with the sound of potent metal,
Brought all their blust'ring swarms to settle;
Who rain'd his ministerial mannas,
Till loud sedition sung Hosannas;
The good Lords-Bishops and the Kirk
United in the public-work;
Rebellion from the northern regions,
With Bute and Mansfield swore allegiance,
And all combin'd to raze as nuisance,
Of church and state the constitutions;
Pull down the empire, on whose ruins
They meant to edify their new ones;

Enslave th' American wilderness,
 And tear the provinces in pieces.
 For these our 'Squire, among the valiant'st
 Employ'd his time and tools and talents;
 And in their cause, with manly zeal,
 Us'd his first virtue, to rebel;
 And found this new rebellion pleasing
 As his old king-destroying treason.

‘ Nor less avail'd his optic sleight,
 And Scottish gift of second-sight.
 No ancient sybil, fam'd in rhyme,
 Saw deeper in the womb of time;
 No block in old Dodona's grove,
 Could ever more orac'lar prove.
 Nor only saw he all that was,
 But much that never came to pass;
 Whereby all Prophets far out-went he,
 Tho' former days produc'd a plenty:
 For any man with half an eye,
 What stands before him may espy:
 But optics sharp it needs, I ween,
 To see what is not to be seen.
 As in the days of ancient fame
 Prophets and poets were the same,
 And all the praise that poets gain
 Is but for what th' invent and feign:
 So gain'd our 'Squire his fame by seeing
 Such things as never would have being.
 Whence he for oracles was grown
 The very tripod of his town.
 Gazettes no sooner rose a lye in,
 But strait he fell to prophesying;
 Made dreadful slaughter in his course,
 O'erthrew provincials, foot and horse;
 Brought armies o'er, by sudden pressings,
 Of Hanoverians, Swifs, and Hessians;
 Feasted with blood his Scottish clan,
 And hang'd all rebels, to a man;
 Divided their estates and pelf,
 And took a goodly share himself.
 All this, with spirit energetic,
 He did by second-sight prophetic.

‘ Thus stor'd with intellectual riches,
 Skill'd was our 'Squire in making speeches,
 Where strength of brains united centers
 With strength of lungs surpassing Stentor's.
 But as some musquets so contrive it,
 As oft to miss the mark they drive at,
 And tho' well aim'd at duck or plover,
 Bear wide, and kick their owners over:
 So far'd our 'Squire, whose reas'ning toil
 Would often on himself recoil,

And so much injur'd more his side,
The stronger arg'ments he apply'd:
As old war-elephants, dismay'd,
Trode down the troops they came to aid,
And hurt their own side more in battle
Than less and ordinary cattle.
Yet at town-meetings ev'ry chief
Pinn'd faith on great M'Fingal's sleeve,
And, as he motion'd, all by rote
Rais'd sympathetic hands to vote.'

M'Fingal attends the town-meeting, which was held in a church; where we are entertained with an altercation between him and a whig, which is carried on whimsically enough, like the snip-snap argumentative dialogues between Sir Hudibras and his 'squire, Ralph: among other things, we have a humorous apology for political lying, in the genuine spirit of Butler:

" Quoth he, For lies and promise breaking
Ye need not be in such a taking;
For lying is, we know and teach,
The highest privilege of speech,
The universal Magna Charta,
To which all human race is party;
Whence children first, as David says,
Lay claim to 't in their earliest days;
The only stratagem in war
Our Gen'als have occasion for;
The only freedom of the press
Our politicians need in peace:
And 'tis a shame you wish t' abridge us
Of these our darling privileges.
Thank heav'n, your shot have miss'd their aim,
For lying is no sin, or shame.

" As men's last wills may change again,
Tho' drawn in name of God, Amen;
Besure they must have much the more,
O'er promises as great a pow'r,
Which, made in haste, with small inspection,
So much the more will need correction;
And when they've careless spoke, or penn'd em,
Have right to look 'em o'er and mend 'em;
Revise their vows, or change the text,
By way of codicil annex'd,
Turn out a promise, that was base,
And put a better in its place.
So Gage of late agreed, you know,
To let the Boston people go;
Yet when he saw 'gainst troops that brav'd him,
They were the only guards that sav'd him,

Kept off that Satan of a Putnam*,
 From breaking in to maul and mutt'n him:
 He'd too much wit such leagues t' observe,
 And shut them in again to starve.

" So Moses writes, when female Jews
 Made oaths and vows unfit for use,
 Their parents then might set them free
 From that consc'entious tyranny:
 And shall men feel that spir'tual bondage
 For ever, when they grow beyond age;
 Nor have pow'r their own oaths to change?
 I think the tale were very strange,
 Shall vows but bind the stout and strong,
 And let go women weak and young,
 As nets enclose the larger crew,
 And let the smaller fry creep thro'?
 Besides, the Whigs have all been set on
 The Tories to affright and threaten,
 Till Gage, amidst his trembling fits,
 Has hardly kept him in his wits;
 And tho' he speak with art and finesse,
 'Tis said beneath *dureſs per minas*:
 For we're in peril of our souls
 From feathers, tar, and lib'rty-poles:
 And vows extorted are not binding
 In law, and so not worth the minding.
 For we have in this hurly-burly
 Sent off our consciences on fur-low †;
 Thrown our religion o'er in form,
 Our ship to lighten in the storm.
 Nor need we blush your Whigs before;
 If we've no virtue, you've no more.

" Yet black with sins, would stain a mitre,
 Rail ye at crimes by ten tints whiter?
 And, stuff'd with choler atrabilious,
 Insult us here for peccadilloes?
 While all your vices run so high
 That mercy scarce could find supply:
 While, should you offer to repent,
 You'd need more fasting days than Lent,

* General Putnam of Connecticut, who had gained great reputation as a Partizan officer in the war before last, came forward with activity in the beginning of the war of independence; but his age and infirmities obliged him soon to quit the field. *Edit.*

† One would think that Mr. Trumbull intended such uncouth verses as a burlesque on all rhyme; or, that he had no better an ear than the alehouse-keeper who, on his sign, made Simon Webster rhyme to Robin Hood. *REV.*

More groans than haunted church-yard vallies,
And more confessions than broad-alleys*.
I'll show you all at fitter time,
Th' extent and greatness of your crime,
And here demonstrate to your face,
Your want of virtue, as of grace,
Evinc'd from topics old and recent;
But thus much must suffice at present,
To th' after portion of the day,
I leave what more remains to say;
When I've good hope you'll all appear,
More fitted and prepar'd to hear,
And griev'd for all your vile demeanour:
But now 'tis time t' adjourn for dinner."

The second canto opens with a description of the dinner vacation, and of the resuming of the meeting :

' The sun, who never stops to dine,
Two hours had pass'd the midway line,
And driving at his usual rate,
Lash'd on his downward car of state,
And now expir'd the short vacation,
And dinner done in epic fashion;
While all the crew beneath the trees,
Eat pocket-pies, or bread and cheese;
Nor shall we, like old Homer, care
To versify the bill of fare.
For now each party, feasted well,
Throng'd in, like sheep, at sound of bell,
With equal spirit took their places;
And meeting op'd with three Oh yesses:
When first the daring Whigs t' oppose,
Again the great M'Fingal rose,
Stretch'd magisterial arm amain,
And thus assum'd the accusing strain.'

We cannot attempt to preserve any thread of the eccentric orations: but the following passage will shew that this Tory 'squire is not much inferior to the fanatical knight, in the use of tropes and figures:

" Vain, quoth the 'Squire, you'll find to sneer
At Gage's first triumphant year;
For Providence, dispos'd to tease us,
Can use what instruments it pleases.
To pay a tax at Peter's wish,
His chief cashier was once a Fish;
An As, in Baalam's sad disaster,
Turn'd orator, and sav'd his master;

* Alluding to a species of church-discipline, where a person is obliged to stand in an aisle of the church, called the *broad-alley*, name the offence of which he has been guilty, and ask pardon of his brethren. *Edit.*

A Goose plac'd sentry on his station
 Pretend'd old Rome from desolation ;
 An English Bishop's * Cur of late
 Disclos'd rebellions 'gainst the State ;
 So Frogs croak'd Pharaoh to repentance,
 And Lice revers'd the threat'ning sentence :
 And Heav'n can ruin you at pleasure,
 By our scorn'd Gage, as well as Cæsar.
 Yet did our hero in these days
 Pick up some laurel-wreaths of praise.
 And as the statuary of Seville
 Made his crackt saint an excellent devil ;
 So tho' our war few triumphs brings,
 We gain'd great fame in other things."

We have not yet noticed Honorius, the effective hero of the piece, who is employed to buffet this man of straw, McFingal, for the reader's amusement and edification ; and it may be supposed that he performs his part according to the writer's intentions. At the conclusion of one of his speeches,

" As thus he said, the Tories' anger
 Could now restrain itself no longer,
 Who tried before by many a freak, or
 Insulting noise, to stop the speaker ;
 Swung th' uncoil'd hinge of each pew-door ;
 Their feet kept shuffling on the floor ;
 Made their disapprobation known
 By many a murmur, hum, and groan,
 That to his speech supplied the place
 Of counterpart in thorough bale :
 As bag-pipes, while the tune they breathe,
 Still drone and grumble underneath ;
 Or as the fam'd Demosthenes
 Harangu'd the rumbling of the seas,
 Held forth with eloquence full grave
 To audience loud of wind and wave ;
 And had a stiller congregation
 Than Tories are to hear th' oration.
 But now the storm grew high and louder,
 As nearer thundrings of a cloud are,
 And ev'ry soul with heart and voice
 Supplied his quota of the noise ;
 Each list'ning ear was set on torture
 Each Tory bellowing out, to order ;
 And some, with tongue not low or weak,
 Were clam'ring fast, for leave to speak :
 The moderator, with great violence,
 The cushion thump'd with " Silence! silence!"
 The constable to ev'ry prator
 Bawl'd out, " Pray hear the moderator ;"

* See Bishop Atterbury's trial.

Some call'd the vote, and some, in turn,
Were screaming high, "Adjourn, adjourn."
Not chaos heard such jars and clashes
When all the elements fought for places.
Each bludgeon soon for blows was tim'd;
Each fist stood ready cock'd and prim'd;
The storm each moment louder grew;
His sword the great M'Fingal drew,
Prepar'd in either chance to share,
To keep the peace, or aid the war.
Nor lack'd they each poetic being,
Whom bards alone are skill'd in seeing;
Plum'd Victory stood perch'd on high,
Upon the pulpit canopy,
To join, as is her custom tried,
Like Indians, on the strongest side;
The Destinies with shears and distaff,
Drew near, their threads of life to twist off;
The Furies 'gan to feast on blows,
And broken heads or bloody nose;
When on a sudden from without,
Arose a loud terrific shout;
And strait the people all at once heard
Of tongues an universal concert;
Like *Ætop's* times, as fable runs,
When every creature talk'd at once;
Or like the variegated gabble
That craz'd the carpenters of Babel:
Each party soon forgot the quarrel,
And let the other go on parole;
Eager to know what fearful matter
Had conjur'd up such gen'ral clatter."

This breaking up of one uproar by another closes the second canto. In the third, they all fall forth to discover the cause of the disturbance; particularly 'Squire M'Fingal, with a constable at his elbow to second him. They find a whiggish mob erecting a liberty pole in the market-place; whom M'Fingal addresses, as *Hudibras* does the bear-baiters, and to as good a purpose. His oration provokes them to hostilities; the Tories are routed; and M'Fingal and his constable are knocked down and captured. They fix the constable by his waistband to a rope, and draw him up to the top of the pole, where he makes a formal abjuration of his Tory principles; on which symptom of repentance he is let down, promising future good behaviour.

' Not so our 'Squire submits to rule,
But stood heroic as a mule.
" You'll find it all in vain, quoth he,
To play your rebel tricks on me.
All punishments the world can render,
Serve only to provoke the offender;

The will's confirm'd by treatment horrid,
 As hides grow harder when they're curri'd.
 No man e'er felt the halter draw,
 With good opinion of the law;
 Or held in method orthodox
 His love, of justice in the stocks;
 Or fail'd to lose by sheriff's shears
 At once his loyalty and ears.
 Have you made Murray look less big,
 Or smok'd old Williams to a Whig?
 Did our mobb'd Oliver quit his station,
 Or heed his vows of resignation?
 Has Rivington, in dread of stripes,
 Ceas'd lying since you stole his types?
 And can you think my faith will alter,
 By tarring, whipping, or the halter?
 I'll stand the worst; for recompence
 I trust King George and Providence.
 And when, our conquest gain'd, I come,
 Array'd in law and terror, home,
 You'll rue this inauspicious morn,
 And curse the day you e'er were born,
 In Job's high style of imprecations,
 With all his plagues, without his patience."

Such daring incorrigibility procured him the distinction of being tarred and feathered; an operation of which we have often heard, and which is thus described:

'Forthwith the crowd proceed to deck,
 With halter'd noose, McFingal's neck,
 While he, in peril of his soul,
 Stood tied half-hanging to the pole;
 'Then-lifting high the pond'rous jar,
 Pour'd o'er his head the smoking tar:
 With less profusion erst was spread
 The Jewish oil on royal head,
 That down his beard and vestments ran,
 And cover'd all his outward man.
 As when (so * Claudian sings) the gods
 And earth-born giants fell at odds,
 The stout Enceladus in malice
 Tore mountains up to throw at Pallas;
 And as he held them o'er his head,
 The river from their fountains fed,
 Pour'd down his back its copious tide,
 And wore its channels in his hide:
 So from the high-rai'd urn the torrents,
 Spread down his side their various currents;
 His flowing wig, as next the brim,
 First met and drank the sable stream;

* * Claudian's Gigantomachia.

Adown his visage, stern and grave,
 Roll'd and adhered the viscid wave;
 With arms depending as he stood,
 Each cuff capacious holds the flood;
 From nose and chin's remotest end,
 The tarry icicles depend;
 Till all o'erspread with colours gay
 He glitter'd to the western ray,
 Like fleet-bound trees in wintry skies,
 Or Lapland idol carv'd in ice.
 And now the feather-bag display'd,
 Is wav'd in triumph o'er his head,
 And spread him o'er with feathers missive,
 And down, upon the tar adhesive:
 Not Maia's son, with wings for ears,
 Such plumes around his visage wears;
 Nor Milton's six-wing'd angel gathers,
 Such superfluity of feathers.
 Till all complete appears our 'Squire
 Like Gorgon or Chimera dire;
 Nor more could boast on * Plato's plan
 To rank amid the race of man,
 Or prove his claim to human nature,
 As a two-legg'd, unfeather'd creatur'd.

In this ridiculously distressful plight, M'Fingal, in the fourth canto, at midnight, harangues an assembly of Tories in his cellar; and, giving up all hopes of his cause, he relates a vision to his friends, which, in prophetic style, glances over the subsequent events of the American war.

Here the talents of a late General are celebrated; with a good display of the advantages which genius derives from the possessor of it being in confinement:

" Behold that martial Macaroni,
 Compound of Phœbus and Bellona,
 With warlike sword and sing-song lay,
 Equipp'd alike for feast or fray,
 Where equal wit and valour join;
 This, this is he, the fam'd Burgoyne:
 Who pawn'd his honour and commission,
 To coax the Patriots to submission,
 By songs and balls secure obedience,
 And dance the ladies to allegiance.
 Oft his camp muses he'll parade,
 At Boston in the grand blockade,
 And well invok'd with punch of arrack,
 Hold converse sweet in tent or barrack,
 Inspir'd in more heroic fashion,
 Both by his theme and situation;

* † Alluding to Plato's famous definition of Man, "*Animal bipes, implumis.*"

While Farce and Proclamation grand,
 Rise fair beneath his plastic hand.
 For genius swells more strong and clear
 When close confin'd, like bottl'd beer;
 So Prior, wit gain'd greater pow'r,
 By inspiration of the Tow'r;
 And Raleigh, fast in prison hurl'd,
 Wrote all the Hist'ry of the World:
 So Wilkes grew, while in gaol he lay,
 More patriotic ev'ry day,
 But found his zeal, when not confin'd,
 Soon sink below the freezing point,
 And public spirit, once so fair,
 Evaporate in open air.
 But thou, great favorite of Venus,
 By no such luck shalt cramp thy genius;
 Thy friendly stars till wars shall cease,
 Shall ward th' ill fortune of release,
 And hold thee fast in bonds not feeble,
 In good condition still to scribble.
 Such merit Fate shall shield from firing,
 Bomb, carcase, langridge, and cold iron,
 Nor trusts thy doubly laurell'd head,
 To rude assaults of flying lead.
 Hence in this Saratogue retreat,
 For pure good fortune thou'lt be beat;
 Not taken off, releas'd or rescu'd,
 Pass for small change, like simple Prescott;
 But captur'd there, as Fates befall,
 Shall stand thy hand for't, once for all.
 Then raise thy daring thoughts sublime,
 And dip thy conqu'ring pen in rhyme,
 And changing war for puns and jokes,
 Write new Blockades and Maids of Oaks*."

McFingal is now again interrupted by the mob; who, getting intelligence of this nocturnal convocation, thunder at the

* * The Maid of the Oaks and the Blockade of Boston, are farces—the first acknowledged by General Burgoyne, the other commonly ascribed to him.

"The editor cannot avoid congratulating the public on the great advantage rendered to this, his mother-country, by that rebel General Gates. By sending us the illustrious Burgoyne under such a capitulation, as to confine him here *in good condition still to scribble*, during the remainder of the war, he procured to the theatre of our capital, an amusement which leaves us no occasion to envy the happiness of the Bostonians during the siege; as the *Hirefs* is thought by the best critics to be at least equal to the *Maid of the Oaks*. This is an additional proof of the prophetic spirit of Malcolm, who clearly foresaw that such a work would be the produce of this timely capture. *Edit.*"

door. Before they break in, M'Fingal effects his escape through a private window, as well from the reader as from the mob; the poem closing on his flight to Boston.

Chronology fixes the time of this ludicrous tale in the year 1775, at the opening of the American war; and the poem, we understand, was first published in Connecticut, in 1782, toward its conclusion. From the specimens which we have produced, there can be little doubt of its having contributed to the good humour of the Americans, after the success of their cause; and in England, the liberal mind will not deny it a place on the same shelf with our *Hudibras*; a distinction which it well merits in every point of view: except with regard to the horrid rhymes, which are still worse than those that debase the witty performance of Butler.

These master-pieces of rival doggrel have struck a fair balance between royalists and republicans, between high churchmen and puritans; and the comparison may serve to soften the rancour of honest men, of all opinions, toward each other. Such recriminations shew more clearly than the most laboured arguments, that the love of power, under whatever disguise, is the same passion, and pursues its object by similar practices.

ART. VI. *Tragedies*, by Hugh Downman, M. D. 8vo. pp. 322. 3s. 6d. sewed. Robinsons. 1792.

THESE tragedies are three in number; of which the first two are republications: the titles of these are *Lucius Junius Brutus**, or the expulsion of the Tarquins; and *Editha*†. The other drama is founded on the story of *Belisarius*.

We have often expressed our sentiments concerning the poetry of Dr. Downman; it is natural, sensible, and nervous. He wisely rejects the artificial ornaments and spangled frippery of some of our fashionable bards; where his subject requires no brilliancy, he is contented to be plain; where it calls for grandeur, instead of investing it with tinsel glare, he adorns it with real and natural lustre which is appropriated to it.

The story of *Belisarius*, as managed by Dr. Downman, is well adapted for the drama. Our admiration is raised by the valour, the virtue, the clemency, and the moderation, of the hero, in his days of prosperity and triumph; our indignation is called forth by the envy of those who plot his destruction, while our grief is excited by their success; we feel the strongest emotions of pity for the family of the disgraced warrior; we regard with reverence his well supported dignity; and, finally,

* See Rev. vol. lx. p. 348.

† Rev. vol. lxxi. p. 450.

we rejoice at the downfall of his enemies, and at the prospect of virtue rising superior to misfortunes :———The characters in this drama are well drawn, and each speaks a suitable language : but we will present the reader with a few extracts, and from these he will judge for himself :

* ACT II. Scene 1. *An Apartment in the House of Belisarius.*

* *Phorbas, Marcella.*

* *Mar.* Forgive me, Phorbas ! but the scenes of night
Are still before my eyes. I saw thee clad
As yesterday, in rich triumphal robes ;
I stood as then, upon the northern tower
Marking thy gallant entrance. On a sudden
Dark dismal clouds whence sulphurous lightnings flash'd
Opposed my view. When strait I saw thee dead,
Cover'd with wounds, and Narbal waving o'er thee
A sword bedew'd with blood. I waked in horror ;
Nor can I yet erase the deep impression.

* *Phor.* And shall unreal dreams disturb thy peace ?
Disjointed emblems of our waking thoughts ?
Where is the wisdom of Marcella's mind ?
True, we have fear'd the base deceit of Narbal ;
But fresh-adorn'd with honour and renown,
With power invested, in Justinian's love
Fix'd firm, in vain will he and Theodora
Their malice point, which, stingsless, shall inflict
No mortal wound.

* *Mar.* Why cannot we retire
With Belisarius ? What is power or fame,
To those unenvied joys which bless the country ?

* *Phor.* What joys can thy imagination paint ?

* *Mar.* Ah ! canst thou ask me ? Should I not possess
Thy much-lov'd converse ? balm of every care ?
The verdure of the fields, the gurgling brooks,
The high oaks quivering to the western gale,
The yellow corn-field, and melodious note
Of lark, or nightingale, to me are joys
Of secondary consequence.

* *Phor.* No more,
Alluring temptress ! inclination leads
With thee to pleasing fond ideal haunts ;
But duty, fame, and virtue fix me here.
Well have thy father's actions earn'd retirement,
Like autumn's fruits thick hang his honours on him,
Mine are but in the blossom.—lo ! he comes !

* *BELISARIUS, advancing.*
Welcome the prospect of serene delight !
Of calm content, whose gentle rays shall gild
The evening of my life ! unvex'd by storms
Which shake ambition ; far from hate and guile ;

And the pernicious blast of sickening envy.

(*Seeing MARCELLA and PHORBAS.*)

My Phorbas ! my Marcella !—and behold

(*Enter ANTONINA and JULIUS.*)

Junius and Antonina !—sweetest boy !

Thy tongue shall charm the weary hours of age,
And soothe it's pains.—O ! best and most beloved !

This is the auspicious time which sets me free.

Not with more heart-felt pleasure doth the rustic

After the toils of day, at sun set enter

His lowly home. Like the old warrior horse,

Dismiss'd by some kind master, to his hills,

And verdant meads, once more shall I revisit

The paths of nature, and sensations feel

Long unexperienc'd.

' *Phor.*

Thus the ancient Roman,

From dictatorial pomp his farm regain'd,

Array'd in glory.—Fit for every station

Art thou ; the warrior, politician, sage,

In thee are blended.

Bel.

What from some, my son,

Might be deem'd flattery, in thee is love,

Respect, and filial duty.—To thy hands

My charge, the good Justinian hath deliver'd !

And, trust me, an important one it is,

Requiring all thy vigour. Oh ! be still,

Just, and humane ! to strictest discipline

Add tender care, so shall the soldiers bless thee.

Be to thy enemies, in battle, dreadful ;

But spare the suppliant, spare the unarmed head.

Nor ever let the old disbanded warrior

Taste of distress and penury.

' *Phor.*

To thee
I owe whate'er I am !—to thy example

Whate'er I shall be.

' *Bel.*

Bear thyself upright

In camp or court ; despise the unsound policy

Of knavish cunning. Far above the reach

Of the mean villain soars illustrious greatness,

And excellence of soul.—Yet prudent be thou,

And circumspect. Above the rest of men

Beware of Narbal ; trust not Theodora.

Safe in thy proper dignity, nor dread,

Nor with blind confidence repose on others.

Why weeps my daughter ?

' *Mar.*

Happiness is yours.

Here splendid care and discontent reside.

Fain would I sacrifice some years of life

Thus to retreat.

' *Bel.*

Be comforted my daughter.

In such a dearth of goodness, duty calls

On youths who like thy Phorbas feel the flame
 Of patriot love, to mingle with the crew
 Of base pretenders.—I but go before
 Your steward, and purveyor. Each addition
 Of use or ornament, I shall be pleased
 To think you one day will possess, and love
 The building, for the builder. Every tree
 I plant, will please me, when I shall reflect
 You and your children will enjoy the shade.
 It is not probable his days of trouble
 Will equal mine; long e'er he shall arrive
 At my extent of years, I hope the army,
 The state will spare him.'

After Justinian is induced by the treachery of Narbal to consent to the death of Phorbas, the following scene ensues:

' SCENE IV. *The House of Belisarius.*

' *Antonina, Marcella, Junius.*

' *Ant.* What can detain the lingering step of Caius?
 He cannot too be false.

' *Mar.* Oh! Antonina!
 Horror and death and treachery are around us;
 Life is a whirlpool of perfidious wickedness,
 We, the light straws that float upon the river,
 Are soon ingulph'd and lost amid its waves.
 For me, I wait my dissolution calmly;
 The death of Phorbas is my fated signal.—
 My Junius too must perish—O my son
 The barbarous wretch who triumphs o'er thy father,
 Will slay thee too.

' *Jun.* You shall protect me.

' *Mar.* None
 But tigers, or the pard, would injure thee.
 But men are brutal, and humanity
 Dwells in the howling wilderness.—My comfort!
 E'en in the depth of my affliction! Image
 Of thy dear father, come into my arms!

' *Ant.* Who enters there?

' *Mar.* It is the faithful Caius.
 Hah! if thy face be index to thy soul,
 Some dreadful news thou bear'st.

' *Caius.* Forgive me both!
 Much-injured, honour'd women! I am deftised
 The oracle of ill.

' *Ant.* Say what?—

' *Mar.* Are they alive? or—

' *Caius.* Belisarius lives.
 But Phorbas is no more.—As in my turn
 Of guard, I waited on the emperor's person,
 Narbal being present, with an hasty step
 Eumenes enter'd; see, he cried, the sword

Which duty brings, stain'd with the blood of Phorbas !
So ever fall thy enemies ! Justinian
Thank'd him, and they retired.

Ant. Will not the earth
Ope wide, and swallow them up quick ! Ye heavens !
Is justice then with you an empty name !
'That they yet live, and taint the vital air
With their pernicious crimes !—Marcella ! Hah !
Her arms are rigid ; and her eyes roll wild.
My daughter ! heaven forefend ?—accursed traitors !

Mar. Come near my son ; come near ; tread softly tho'.

Thy father lies here on the couch of death.

Jun. Why look you thus ? why grasp my hand so hard ?

Ant. O my dear daughter ! what dost thou behold ?
Thy eye is riveted on viewless space.
Alas ! she heeds me not.—This did I fear.
She ne'er before tasted affliction's cup,
And now drinks deep indeed.

Mar. Hark ! Hark ! He speaks.
His face is pale ; but listen, listen, listen.
Wilt not attend to him ?—See where he sits !
And hear him while he speaks ? I could methinks
Give ear forever to his honey'd sounds.
Listen, my son—He'll teach thee to be good—
To drive away deceit—to bear a soul
Which may be read, as the pure stream is seen
Thro the pellucid ice.—I'll sit me down
And rest, I have watch'd long.

Ant. O friend ! in us thou seest the vanity (to Caius.)
Of human things. Where's Belisarius now ?
For thirty years the empire's forest bulwark ?
Preserver of the universal state ?
Where is he now ? in chains, in a dark dungeon.
What is his wife ? a wretch who scarcely lives.
His daughter ? run distracted. His brave son-in-law ?
Murder'd. The comfort of his age ? the boy
Of his fond soul ?—Oh ! my good friend ! these thoughts
Cannot be borne ; fiercely they goad the mind,
And shatter every faculty.—Good Caius,
Take, lead him forth.—Poor child ! thy fate is worst.
Thou hast most years to run in this bad world.

[Exit Caius with Junius,

My daughter !

Mar. Stand aside—come not between us—
The sun is set—cold blows the evening air.

Away ye horrid spectres ! Are ye gone ?

'Tis well—'tis well. Hah ! they are here again.

'Tis Narbal and Eumenes.—Save me ! save me !

They wave their swords in triumph.—Where is my lord ?

Where have you laid him ?—O thou bloody corpse !

(falling on the ground.)

Do I embrace thee?—No—ye shall not part us.

' *Ant.* Marcella! calm! oh! calm this extasy!

' *Mar.* 'Tis the old tyrant all this while,—(*springing up*)
What would ye?

Let go your hold; what, three to murder me?

What have I done?—Oh! art thou come, my hero?

Phorbas shall guard me against you all.—Strike on

My gallant warrior! there they fall! they fall!

Spare him! no—kill him tho he grasp thy knees.—

Plead'st thou thy hoary hair old emperor!

The hair of Belisarius too was white

As the fine sifted snow.—Kill Narbal first—

O traitor dog! triumph! and victory!

Oh! Well didst thou acquit thee—let me strain thee

With close embrace to my applauding heart.—

Who hath done this? who hath removed the bodies?

My Lord! my Lord; nay, wherefore dost thou shun me?

What folly's this? nay, I shall overtake you.

(*running out, Phorbas meets her.*)

Hah! who art thou? and whence?

' *Phor.* Gods! is it thus?

Marcella! Lo! thy Phorbas!

' *Ant.* Can it be?

Mysterious providence! my son!—behold

The poor Marcella!—Joy and grief will urge

Me too to frenzy.—O my son! my son!

How didst thou?—Yet I ask not—unto her

Be all thy care directed now.

' *Phor.* O agony!

What dost thou hear? Why dost thou dart thine eye

Swift thro the vaulted space of yonder heaven?

' *Mar.* Music! sweet music! Hift! 'tis here—'tis gone.

'Twas joy pass'd by upon a rapid sun-beam!

A love bestrides each dancing mote—they haste

To Theodora—have you heard the news?

The good Justinian sleeps in earth, and Narbal

Is now the jolly bridegroom.

' *Phor.* O ye powers!

Here look with pity! view your sweetest work!

Restore! restore!—

' *Mar.* Silence! Revenge hath pierced

Her heart—the shaft sticks deep—despair

Hath thrown his cold and frosty arms about her.

See! madness raving, clanks his iron chains,

And beckons her to yon high mountain top!

She falls—down—down—it was a desperate leap.

' *Phor.* Heart-rending fight! my trembling knees would sink

Did not the thoughts of vengeance yet support me.

Oh! I will let it loose.—Thou dearest woman!

Look on me! Now ye gushing streams pour down!

Empty your fountains! for I would within

Keep nought but fire.

Mar. Why weep you? have you lost
A darling husband you? and you a wife?
Oh! I could tell you such a tale of woe—
But I can bear misfortunes manfully.
Yet weep—weep—for my eyes refuse their office.
I'll save your tears, and pour them o'er his tomb—
For he was worthy—

Phor. Oh! no more, no more.
Left I take root e'en here, or turn to stone
By thy all-potent magic petrified.
View me Marcella! Know'st thou not thy husband?
I am thy Phorbas.

Mar. Oh! I know thee well.—
Thou art the ghost of Phorbas—do not weep—
I soon will come to thee.—Hift! I will tell thee
What thou know'st not; grim death is overwearied,
And Nabal hired, his place supplies—the gods
Look down with fear, and tremble in their heaven.
Would I could weep! my eyes are scorch'd and dry,
And not a single little drop will flow
At my desire.—But art thou he indeed?
Art thou my Phorbas? As I am alive
Thou shouldst be he; none of the sons of men
But he, e'er wore that look humane, or beam'd
Forth from his eyes the soul-bewitching ray
Of mild compassion.—Oh! my head is giddy.
I prate I know not what.—Is my boy dead?
Poor little Junius dead, that thou thus weep'st!
I'm all in error Phorbas—tell me, tell me,
Is my boy dead?—My starting tears now flow,
And I will shed them o'er his grave forever,
Like ill-farr'd Niobe.

Phor. Weep on—weep on.
Oh! blessed be the dawn of opening reason!
He lives, Marcella; I am he indeed;
Thy ever-loving husband.

Mar. So thou art—
But did Eumenes' sword pierce deep? The wound
Was desperate.—Who was thy kind surgeon? who?
Oh! let me know, and I will follow him
A thousand miles on my bare knees to thank him.
My mother!—Oh! but Junius then is slain—
The son, and not the father.—Bloody Nabal!
Could nought suffice thee but the infant's death?
A mother's curse upon thee! Fly! fly! fly!
Nabal and death still dog us at the heels.
What! linger you?

Phor. All will be marr'd again.—
Support her, Antonina; lead her in.
Thou shalt behold thy son, Marcella; he

Is well, and wishes to embrace thee.

Mar.

Nay,

Deceive me not I pray you. I am a woman,
And very credulous.—Weak—weak too—thank you.
I have supported you e'er now, my mother,
And will where'er you need.

[Exeunt.

The characters of Narbal and Marcella are well discriminated in the following scene :

SCENE V. *An Apartment in the Palace.*

Narbal, Marcella.

Nar. Let not the frown of scorn usurp that brow,
The seat of mild complacency ; in these eyes
Let not pernicious anger light his fires,
On me they ought with gentler beams to shine.

Mar. On thee ! O patience, heaven !

Nar. On me, Marcella,
Who eager strove with ineffectual zeal
To save thy Phorbas. My advice was mercy.

Mar. Dost thou blaspheme with thy unhallow'd tongue,
Prophane and impious, the sweet name of mercy !
Coeval daughter of the eternal mind !
With whom, and Themis sitting far apart,
Almighty Jove holds converse ?

Nar. Cease this strain,
This idle rhapsody of words, nor soar
Upon enthusiast wing too high a pitch.
Why should Marcella mingle with the stars,
When, on this earth, unless perverseness blast
Their vernal prime, the flowers of soft delight
May at her bidding spring, and gayly bloom ?

Mar. To what base purpose, is the gall within,
Converted on that traitor tongue to balm ?

Nar. Hard task is mine ; to combat with aversion,
And from thy breast that prejudice remove
Which blinds thy better sight.—By what persuasion
O loveliest of thy sex, shall I convince thee
With what warm ardour, even of affection,
I struggled to preserve ill fated Phorbas ?
To Theodora, to Justinian's rashness
Impute his death.—Within my tortured soul
Pity, respect, and admiration join'd,
Felt for his sufferings ; it now bleeds for thine.

Mar. May I believe thee ? Wert thou thus humane ?

Nar. Witness O holy truth ! O sacred pity
Speak in these tears which recollection pours
At his loved name.

Mar. Then have I wrong'd thee much.
Thou wert his friend !

Nar.

I was.

Mar.

And now art mine ?

Nar. Cannot Marcella find a softer name ?

If tenderest love—

• *Mar.* Hah!—

• *Nat.* Tenderest, truest love—

• *Mar.* Traitor, no more.—Already have my ears
Too long with criminal attention heard
The odious sounds of that detested tongue.

• *Nat.* Tho beyond life itself thy charms I prize;
Yet not to guess Marcella's lofty soul
Towering above the rank of womankind
Would shrink, suspecting art, beneath the words
Which strike the meaner of her sex, was weakness,
Hear then the language of unvarnish'd sense,
Of plain, unerring reason.

• *Mar.* What preceded,
Was opposite to these?

• *Nat.* The true construction
Is, that my love, impatient of controul,
O'erpass'd my argument.—Marcella stands
By the warm passion unassailable,
Hard of access, nor easy to be won;
Or, tho dissimulation I abhor,
Still thinks me false.—Now reason speaks to reason.

• *Mar.* The ways of heaven are just, though deep conceal'd
From mortal sight. Else, O ye living powers!
Might I complain, and ask for what offence,
What unknown crime, I thus am doom'd to listen
To words which shock each feeling of my soul.

• *Nat.* Yet hear me; nay, and hear me with attention.
Thou tread'st the dark and gloomy path of danger,
Which leads to shame, to misery, and death.
Pride, anger, and punctilious nicety
Impell thy steps.—While riches, honour, power
Call thee to share with them their envied state,
And rule his willing heart, who rules an empire.

• *Mar.* How long! how long must I submit!—

• *Nat.* The fate
Of all thy soul holds dear on thee depends.
Dost thou not wish the freedom of thy father?
To see him shining with redoubled lustre
In the calm eve of life? To view thy son
Received and fostered in the arms of greatness?
Till he arrive at that exalted station
Which bounds the daring journey of ambition?
Thy mind is moved—thou wilt relent, Marcella—
These humid eyes foretell the melting heart.

• *Mar.* From many a various source may tears descend.
But say mine spring from poignant grief alone,
Is there not cause?

• *Nat.* There is—for thou hast lost
One, in whom every rare accomplishment,
As in assemblage, met. Faith, virtue, wisdom,

Courage and generosity conspired
 His character to form:—Accursed be those
 Who told him Narbal ever was his foe!
 I would have died, I would have died to save him.
 But nought my words, my suppliant knee avail'd,
 Fate steel'd Justinian, and I lost a friend—
 A friend hereafter—when convinced he knew
 How to one point our kindred bosoms beat,
 And time, the wounds of prejudice had heal'd.
 But thy affection, and my grief conjoin'd,
 In vain would penetrate the realms of death,
 And bid the disembodied shade assume
 It's warm and active functions.—O Marcella,
 Say then, from whom shall I seek consolation
 But thee, the lost associate of his soul?
 And who with shielding wing should thee infold
 From the big tempest of adversity,
 Who lead you all to safety, but his friend!
 Since he is dead—

‘*Mar.* He is not dead, thou murderer!
 Let thy own coward fears assist my speech
 To drive the strong conviction to thy heart
 And wrap it in despair.—He is not dead.
 Ye thunders! dreadful monitors of wrath!
 Join your terrific notes! and loud proclaim
 He is not dead! Like Jove himself he comes
 In clouds portentous, and assembled storms,
 To pour destruction on the sons of guilt.
 He lives! he lives! to punish thee he lives!
 Hark! hark! [*shouts and alarms*] and let thy spirit sink with-
 in thee!

These inarticulate sounds with one consent
 All join to teach thy ears this awful truth
 That Phorbas is alive.

‘*Nar.* She rends my soul.
 If Phorbas lives, where shall I fly for safety?
 Or courage whence assume, but from despair? (*aside.*)
 (*Shouts, &c.*) Enter Decius.

‘*Nar.* Say, what import these shouts and dire alarms?

‘*Dec.* My bands are routed; wild dismay and fear
 Precède the veterans' steps; here fought Nicanor,
 There Phorbas urged the raging tide of war.
 While in the hurry of the fight, Eumenes
 And Caius lined the party of the foe
 With a collected squadron of the guards,
 As he rush'd by, Eumenes cried aloud,
 “Let Narbal know, where'er he hides his head
 “In vain he'll shun the light'ning sword of Phorbas.
 “Tell him, my guardian care procured the wings,
 “With which the youthful hero flew,”

We shall here close our account of these tragedies, with expressing our hope that the just taste and simplicity, which prevail in them, will assist in discountenancing the affectation and gaudy conceits, so much in vogue with the minor poets of the present day.

ART. VII. *Songs of the Aboriginal Bards of Britain.* By George Richards, A. M. Fellow of Oriel College, Oxford. 4to. pp. 28. 1s. 6d. Robinsons, &c. 1792.

THE rank, which the ancients maintain, for their excellence in the higher branches of poetry, is allotted to them with peculiar justice, on account of the ode. Still, however, it must be acknowledged that the moderns are entitled to a considerable portion of praise, for their excellent productions in this species of composition; and the names of Dryden, Collins, Gray, Warton, &c. stand high in the estimation of all readers of taste, as lyric poets. They have, indeed, contended with greater difficulties than the ancients had to encounter, as they were obliged to express their thoughts in a language comparatively rough and inharmonious. The substitution, likewise, of rhyme for metre, has tended to cramp the efforts of fancy; and the tiresome recurrence of similar sounds has an effect on the ear, directly the reverse of that which is produced by the varied flow of numbers, and the wide compass of pause, that we admire in the *Qualem ministram fulminis alitem* of Horace, or in the *Ἀναξίποπυρρες ὕμνος* of Pindar. As a proof, however, that, although the poet of modern times has been fettered by monkish shackles, the muses have not deserted him, specimens of invention may be produced in England, similar to those which originated in the happiest times of Greece; and the Old Timotheus of Dryden may well deserve to divide the crown with the immortal Bard of Thebes.

That the genius of lyric poetry still deigns to linger among us, may be evinced by the 'Songs of the Bards' now under our consideration. The author of them has united great vigour of imagination with a careful perusal of the writers that are most eminent, in the same line. He seems to have studied Gray and Dryden with diligence; and the names of such masters, great and celebrated as they are, will not be dishonoured by so promising a disciple.

The subject of the 'Battle,' which constitutes a series of 'Songs,' consists of the exhortations of the British bards to their countrymen. They first rouse them to commence a furious attack on the Romans; secondly, they re-animate them, when repulsed, to renew the charge; and, thirdly, they conclude with

assurances, drawn from their religion, that they shall live again, in the persons of those heroes, who shall adorn the succeeding periods of English history.

The first stanza, describing the march of the Britons down a craggy mountain, while the bards, who are stationed along its sides, inspirit them with their songs, is conceived with great animation. All the images are bold, selected with judgment, and well suited to the wild grandeur of the subject: one of the most persuasive topics of exhortation, which the bards employ to induce the Britons to re-attack the Romans, is managed with singular felicity: such painting shews the skillful touches of a master:

‘ But ah! the captive’s mournful fate!

To swell the pomp that marks his shame;

To knee the chief his soul must hate,

And hear a coward blast his name:

To tread Hesperian ground;

To drink of Tiber’s hated stream;

With downcast eye,

With many a sigh,

Sullen, with fetter’d limbs, to move along,

The sport or pity of an abject throng:

While conquering warriors pass with laurels crown’d;

And Albion’s pictur’d cities beam around;

Cymbals and clarions swell the triumph song;

And plumed helmets wave, and groves of lances gleam.

Morcar, a distinguished chieftain of the Britons, is slain. The following short picturesque description of his equipage, and the contrast which succeeds, in the form of a plaintive dirge, are conducted with much dexterity of versification:

‘ Empty beneath yon oak his car is cast,

Stretch’d o’er the mead his couriers breathless lie;

Remembrance wakes the glorious triumphs past,

And fills with tender grief the gazing eye.’

Mr. R. has made a very happy use of the British mythology, and in a way that is no less original than striking. The souls of the bards and heroes are represented as animating future poets, and future heroes, of England. The following pictures are such handsome, and, at the same time, such exact, likenesses of their originals, that the subjects of them will occur to the reader at the first perusal:

‘ But ye, brave chiefs, in distant days,

Shall claim a more exalted praise.

Ye, as the ages slow unfold,

Kindling a mighty Saxon’s patriot mould,

To peaceful homes and social fires,

To cultur’d plains and festive boards

Shall

Shall call from hills and woods the wandering hordes,
 And lift the lofty city's glittering spires.
 Ye, as the years in happier courses fly,
 Where Thames's crystal waters feed
 The grassy plain of Rannimede,
 Torn from a tyrant's hand shall bear on high
 The sacred roll of liberty.

On ocean's marge a sable prince shall stand,
 And shew a captive monarch to the land,
 And, pointing to his conquests o'er the main,
 Bid swell the thrilling blood thro' every British vein."

The circumstance of the 'Roll of liberty torn from the tyrant's hand,' reminded us of Mr. West's ode on the barons procuring Magna Charta, where justice is said to demand

"From vanquish'd John's reluctant hand,
 The deed of freedom purchas'd with their blood."

We think Mr. Richards is more vigorous and forcible than Mr. West, as his heroes do not merely demand, but obtain; and the action described is so lively and energetic, as to render the whole description far superior to the tame stanza of Mr. West, in which too much parade of verse is lavished on "Silver-footed naiads," and "Gliding cygnets."

The emblems of Britain's future empire, and the prospect of her extensive dominion, conclude the first song, in a style of exquisite poetry:

'There rest on clouds reclin'd,
 Sceptres, and laureate wreathes, and naval crowns,
 Tower'd cities, fleets that ride
 In mastery the ocean tide,
 Domestic sweets, that meek contentment owns,
 And emanations of the mind,
 That add a nobler nature to our kind.
 Lo! to our dazzled sight
 Wide over torrid sands and winter zones,
 Britannia's pendant proudly streams;
 And every star, that beautifies the night,
 Where'er it roams, on Albion's empire beams,
 Or when it pales at dawn its setting light,
 Or from the misty wave uplifts its circlet bright.

'They sang:—and rapture brighten'd every eye;
 With pealing plaudits rang the vaulted sky:
 When o'er the eastern summit's darksome shade
 The moon rose mellowing the grey rocks, and play'd
 On the still lake:—the warrior host retires
 To crown the mountain tops with sacrificial fires.'

The second poem, or song, intitled, 'The Captivity of Caractacus,' contains the encouragement given by the bards to that Prince, when just embarked for Italy. They console him

with the assurance that he shall return, at some future period, to reign in Britain; at which time, the bards shall resume their former occupations, and their strains shall produce the same effect on the minds of their hearers:

‘ Then to the silent midnight orbs of fire,
On moonshine banks of haunted streams,
‘Mid grey oaks mellow’d by the night’s wan beams,
The bard shall touch his silver wire,
And soothe the sleeping wanderer’s fairy dreams:
While, as the soft suspended numbers fall,
Through the tall pines, that up the cavern’d sleep
Rise midway waving o’er the deep,
In each soft murmuring gale
A warrior’s troubled spirit seems to moan,
Or Misery’s wasted form to pour her feeble groan.’

This description, so plaintive, tender, and poetical, we may contrast with the subsequent stanza; in which the imagery is more bold, and the cast of sentiment more sublime and dignified:

‘ Go then, O Albion’s pride, and dauntless stand
At Cæsar’s throne: think on thy native land,
Thy long illustrious line of freeborn fires,
And the proud blood that circles through thy veins.
Though low debas’d by chains,
Though pale and wasted by the tyrant’s hand,
‘Tis thine to glow with thy fam’d fathers’ fires;
To bear unconquer’d the high mind;
Thy dignity of being to revere;
What great souls own, what generous warriors feel,
In simple boldness to reveal;
Though their own Jove, with red right arm uprais’d,
In which the forked lightning blaz’d,
Sat, as prepar’d to strike, and bent his brow severe.’

The bards conclude their song at the close of the day; and the last stanza forms, with propriety, a delicious picture of the gradual advance of night.

We felt ourselves inclined, on the first perusal, to censure Mr. Richards for having broken his first poem into parts: but the authority of Dryden, in his *Alexander’s Feast*, is a sufficient vindication, without our furnishing him with another apology arising from his having adopted the convenient appellation of *Songs*, and not professedly distinguishing his compositions by the name of *Odes*. In his description of English heroes, we were for some time at a loss to ascertain the ‘Patriot form divine,’ happy as we should have been, in these days of overflowing loyalty, to acknowledge the propriety of placing our present gracious sovereign in that number, till our eye glanced at the bottom of the page, and we were there told, in

a note, for whom these faint outlines were intended. We wish that Mr. R. had made a different arrangement in his gallery of portraits, for he has actually placed the King before his ancestors.

To writers of odes, whose province it is to soar so much above "The visible diurnal sphere" of low propriety, we are certainly disposed to grant the largest allowances for the *quidlibet audendi*. We cannot, however, see them encroach on the decorum of our language, without noticing their deviations from established usage. Mr. R. has coined a new word to avoid a periphrasis, which is common, we believe, to all languages; he says, p. 10. 'to *knee* the chief.' 'They *point* Hesperia's southern fields,' p. 12, is an expression *rather* more allowable. Not so, 'the chieftains *gaze* the paly corse,' p. 13.—These are improprieties which Mr. Richards will do well to consider.

In the combinations of imagery, where Roman manners and customs are contrasted with British, Mr. R. displays much skill, and a judicious selection of circumstances. The softer passages are touched with delicacy and pathos; they discover a mind alive to those feelings, the display of which is more gratifying to readers of sensibility, than the terrific prospect of warriors clad in shining mail, and with helmets waiving their blood-stained plumage. These images, however, have their peculiar beauty, and strike by their fervour and vivid colouring.

The approbation of these songs, which the public cannot fail to express, will, we hope, be an encouragement to the author to proceed farther in his poetical career. We see no reason, however, for his confining his attention to the northern muses; since he who possesses such vigour of imagination, and such energy of style, may surely diversify the subjects of his poetry, without weakening the powers of his genius.

For an account of Mr. Richards's former production, intitled, '*The Aboriginal Britons*,' see Review, New Series, Vol. VI. p. 398.

ART. VIII. *Elements of the Philosophy of the Human Mind.* By Dugald Stewart, F. R. S. Edin. Professor of Moral Philosophy in the University of Edinburgh. 4to. pp. 569. 1l. 1s. Boards. Creech, Edinburgh; Cadell, London. 1792.

OF all the subjects which present themselves to the consideration of man, that of MIND, its laws, powers, and progress, is the most extensive, the most interesting, and the most sublime. To depict the powers of *mind*, acting under the influence of its laws, is the province of the orator, the historian,

and the poet. To define those laws, and to shew when, why, and how, they act, is the office of the philosopher. The word metaphysics is seldom pronounced but with contempt, as signifying something useless, unintelligible, and absurd. This has happened, because not only the schoolmen, as the author of the present work truly remarks, but, it must be added, many later writers, have treated this *great*, and, as it may some day be proved, *simple*, subject, with much want of precision: but, since mind is thought, and since the whole of man's knowledge begins and ends in thought, if metaphysics be understood to signify the laws, powers, and progress, of mind, metaphysics will eternally be the first of subjects to man. In this sentiment, we do but coincide with the opinion of the author of the work under consideration, as expressed in his introductory part:

‘It is not merely (p. 19.) as a subject of speculative curiosity, that the principles of the human mind deserve a careful examination. The advantages to be expected from a successful analysis of it, are various; and some of them of such importance, as to render it astonishing, that amidst all the success with which the subordinate sciences have been cultivated, this, which comprehends the principles of all of them, should be still suffered to remain in its infancy.’

The true cause of the slow progress of the philosophy of mind, is the loose and inaccurate manner in which the terms employed to explain the phenomena of mind have been used. The man who shall define to himself and his readers, every word which he uses technically, and shall carefully adhere to his own definition, will seldom be unintelligible. By recurring to his definitions, he will be guilty of errors with great difficulty; for his errors must then in general be detected by himself; and should they escape his own observation, they will not long escape that of others.

Such a philosopher will be careful never to introduce occult causes, however respectable, in the opinions of men, those words may be which denote the existence of such causes: he will prove their existence before he supposes it; and, if he cannot prove it, however desirous he may be that it should be truth, he will rigidly abstain from introducing things that are disputable, among things that are demonstrable. This remark is made, first, because of its great and universal utility; and, next, because Mr. Professor Stewart is not so severe a disciple of this doctrine, as, for the good of the subject which he so deservedly loves, might have been wished. Mr. S. indeed, openly and honestly declares himself to be of this opinion, in theory, though we find that he neglects it in practice.

‘These

* These controversies (p. 16.) have, in truth, no peculiar connexion with the inquiries on which I have to enter. *It is, indeed, only by an examination of the principles of our nature, that they can be brought to a satisfactory conclusion.* But, supposing them to remain undecided, our sceptical doubts concerning the certainty of human knowledge, would no more affect the philosophy of mind, than they would affect any of the branches of physics; *nor would our doubts concerning even the existence of mind affect this branch of science, any more than the doubts of the Betkleian concerning the existence of matter, affect his opinions in natural philosophy.**

Here more is allowed, than even we who are recommending the caution of accuracy could have asked.

As we mean to dedicate this first part of the review of the work before us to observations on certain passages, chiefly to be found in the introduction, but intimately related to the whole, we shall continue to take those passages as they occur. We intend, by this method, to exhibit what we consider as the leading feature of the work,—a display of various essential truths, with a mixture of some fundamental errors. The following extract is of the first class: the author thus describes that indolent and false scepticism, which asserts, that truth cannot be found; and that, therefore, to seek it is folly.

* The sceptical tendency (p. 36.) of the present age, even when it happens to be united with a peaceable disposition and a benevolent heart, cannot fail to have the effect of damping every active and patriotic exertion. Convinced that truth is placed beyond the reach of the human faculties, and doubtful how far the prejudices we despise may not be essential to the well-being of society, we resolve to abandon completely all speculative inquiries; and, suffering ourselves to be carried quietly along with the stream of popular opinions, and of fashionable manners, determine to amuse ourselves, the best way we can, with business or pleasure, during our short passage through this scene of illusions. But he who thinks more favourably of the human powers, and who believes that reason was given to man to direct him to his duty and his happiness, will despise the suggestions of this timid philosophy; and, while he is conscious that he is guided in his inquiries only by the love of truth, will rest assured, that their result will be equally favourable to his own comfort, and to the best interests of mankind. What indeed will be the particular effects, in the first instance, of that general diffusion of knowledge, which the art of printing must sooner or later produce, and of that spirit of reformation with which it cannot fail to be accompanied, it is beyond the reach of human sagacity to conjecture; but, unless we chuse to abandon ourselves entirely to a desponding scepticism, we must hope and believe, that the progress of human reason can never be a source of permanent disorder to the world; and that they alone have cause to apprehend the consequences, who are led, by the imperfection of our present institutions, to feel themselves interested in perpetuating the prejudices and follies of their species.*

The mind of the author, while writing the above passage, was illuminated by truth, and had a firm, benevolent, and energetic consciousness of its presence.

While reading this passage, we recollected, with no little pain, and with some surprise, having just been told, (p. 23.) by the learned Professor, that—‘It ought not to be the leading object of any one to become an eminent metaphysician, mathematician, or poet; but to render himself happy as an individual, and an agreeable, a respectable, and an useful member of society;’—nay, more, we find this doctrine pressed on his readers, through several successive pages! The first great duty of man is, to inquire how he can best contribute to the good of the whole; and which way can he more effectually do this, than by seeking to become a great metaphysician; poet, or mathematician? Who can so effectually acquire knowledge as these grand characters?—and is not knowledge the most incessant and essential want of man? What is evil but error; and what is error but ignorance? No man ought to be an egotist, nor should cherish any childish veneration for the sound of his own name:—but those eminent qualities, by which the whole human race may be ameliorated, ought to be the great object of every man’s pursuit.

We were no less mortified by the following passage:—

‘I have already hinted (p. 27.) that there are some pursuits in which, as they require the exertion only of a small number of our faculties, an individual, who has a *natural turn* for them, will be more likely to distinguish himself by being suffered to follow his original bias, than if his attention were directed by a more liberal course of study.’

It is time that philosophy should assume a more accurate language. *A natural turn, natural prejudices*, (p. 71.) *salutary prejudices*, (p. 31.) *instinctive principles*, (p. 205.) *mysterious agency*, (p. 90.) and *arbitrary sensations and perceptions*, (p. 92.) are phrases, either absolutely false, or such as relate to those incomprehensible subjects against which the learned Professor so rationally warns his philosophical students, in the beginning of his work. They may be endured in the nursery: but *we* see them with regret in a book, the very object of which ought to be, and is, to rid us of our prejudices, and to rectify our mistakes.

As an enthusiastic admirer and disciple of Dr. Reid, to whom this work is dedicated, Mr. Stewart tells us, that ‘The rubbish (p. 15.) [of scepticism] being now removed, [by the Doctor] and the foundations laid, it is time to begin the superstructure.’ We should be happy that this were the case: but our hopes are less sanguine; otherwise, even in the work before

fore us, we should occasionally have found them disappointed. Only two pages before, instead of having doubt (that is, rubbish,) removed, we found it very considerably produced. We were told 'It must (p. 131) appear manifest, upon a very little reflection, that, as the two subjects [matter and mind] are essentially distinct, and as each of them *has its peculiar laws*, the analogies we are pleased to fancy between them can be of no use in illustrating either.'—Mr. S. has successfully proved, that we know nothing either of matter or of mind, but their qualities. Is it scepticism to ask—What is mind, but sensation? and what is sensation, but a perception of the qualities of what we call matter? May we not, without pretending to know any thing of the substance either of matter or of mind, find analogies between them; since mind, as it exists in organized beings, originates in the qualities of matter? If this be rubbish, we must honestly avow that there is much of it, which no arguments that we have ever yet heard have been able to sweep away. Do not all kinds of mysticism and intuition much better deserve that epithet, than those inquiries which acknowledge analogies that can be with difficulty denied? We own that we are thunder-struck with such denials; and we turn back with some chagrin to the first page of our author's work, where we read—'The frivolous and absurd discussions which abound in the writings of most metaphysical authors, afford but too many arguments in justification of the prejudice which is commonly entertained against metaphysical speculations.'

The following passage likewise leads to conclusions, which, we imagine, Mr. S. is too sound a philosopher to support, when he perceives the tendency of his own doctrine:—'Every man (p. 3.) is impressed with an irresistible conviction that all his sensations, thoughts, and volitions, belong to one and the same being; to that being which he calls *himself*; a being which he is led, by the constitution of his nature, to consider as *something distinct from his body, and as not liable to be impaired by the loss or mutilation of any of his organs*.'—Again we are obliged to ask—What is mind, but a course of present, or a retrospect of past, sensations? Does that course suffer no loss by mutilation? Can the amputated arm reach down a hat, lift food to the mouth, or defend the body to which it was once attached? Perhaps it could have played delightfully on some musical instrument—Was this no addition to mind; and is the ceasing to play no deduction? A man may be told, that, if his head were severed from his body, he would not cease to think; but most men are as eager to preserve life as if they were certain that life and thought must cease together. True philosophy carefully turns from hypothesis, and inquires into facts.

Before we quit the introduction, it is necessary to notice that its general subject is the utility of the study of the human mind, the good effects which this study, if properly pursued, would have on education, and the advancement which would be made in the philosophy of mind, were we but possessed of a philosophical logic; by which we understand Mr. S. to mean an elementary treatise, that should teach us to be accurate in language and deductions, and orderly in arrangement; a logic that should lead us from words to things, and from facts to first principles. Though we cannot entirely acquit him of mistake, yet he has enforced each part of this subject with great ability. More than one passage has already been cited, of high merit; the two following, the first on religious prejudices, the second on political progress, are of that rank:

‘If religious opinions (p. 41.) have, as will not be disputed, a powerful influence on the happiness, and on the conduct of mankind, does not humanity require of us, to rescue as many victims as possible from the hands of bigotry; and to save them from the cruel alternative, of remaining under the gloom of a depressing superstition, or of being distracted by a perpetual conflict between the heart and the understanding?—It is an enlightened education alone, that, in most countries of Europe, can save the young philosopher from that anxiety and despondence, which every man of sensibility, who, in his childhood, has imbibed the popular opinions, must necessarily experience, when he first begins to examine their foundation.’—

‘In the art of legislation (p. 59.) there is a certain degree of skill, which may be acquired merely from the routine of business; and when once a politician has been formed, in this manner, among the details of office, a partial study of general principles will be much more likely to lead him astray, than to enlighten his conduct. But there is nevertheless a science of legislation, which the details of office, and the intrigues of popular assemblies, will never communicate; a science, of which the principles must be sought for in the constitution of human nature, and in the general laws which regulate the course of human affairs; and which, if ever, in consequence of the progress of reason, philosophy should be enabled to assume that ascendant in the government of the world, which has hitherto been maintained by accident, combined with the passions and caprices of a few leading individuals, may, perhaps, produce more perfect and happy forms of society, than have yet been realized in the history of mankind.’

These are views worthy of philosophy; and we are happy to bear testimony in favour of the mind by which they are entertained: they are important truths that interest the whole human race.

In a subsequent number, we shall proceed to take a view of the work, as a whole, and of the relations of its various parts.

[To be continued.]

ART. IX. *A Trip to Paris, in July and August 1792.* 8vo. pp. 131. 3s. sewed. Lond.

IN the circumstances which this "brisk and airy" writer relates, or, at which he may rather be said to glance, we meet with some notices that have furnished us with information as well as amusement. The tract is said to be the production of the celebrated Mr. Twiss, whose former publications have been duly mentioned in our Reviews. For his *Travels in Spain and Portugal*, see our fifty-third volume, p. 194. His *Tour in Ireland*, will be found in our Catalogue, vol. lv. p. 161; his *History of Chefs* was reviewed in vol. lxxvii. p. 312; and for the second vol. of this last-named work, see vol. lxxxix. p. 364.—This light *summer* author appears to be an active genius; whether frisking on land, on water, or on paper, he always reminds us of the burthen of the sailors' jolly song,

"A light heart and a thin pair of breeches
Go thorough the world, brave boys!"

In his observations relative to revolution affairs, our *Trippist* (to adopt a new word, which he himself has pleasantly sported, p. 130.) seems to be very honest and impartial; of which we shall give an instance, from his account of what passed in Paris, on the memorable 10th of August last:

'On Thursday the 9th of August, the legislative body completed the general discontent of the people, (which had been raised the preceding day, by the discharge of every accusation against *la Fayette*,) by appearing to protract the question relative to the king's *detachement* (forfeiture,) at a time when there was not a moment to lose, and by not holding any assembly in the evening.

'The fermentation increased every minute, in a very alarming manner. The mayor himself had declared to the representatives of the nation, that he could not answer for the tranquillity of the city after midnight. Every body knew that the people intended at that hour to ring the alarm-bell; and to go to the *chateaux* of the *Tuileries*, as it was suspected that the Royal Family intended to escape to Rouen, and it is said many trunks were found packed up and ready for taking away, and that many carriages were seen that afternoon in the court-yard of the *Tuileries*.

'At eight in the evening, the *generale* (a sort of beat of drum) was heard in all the sections, the *toefin* was likewise rung (an alarm, by pulling the bells of the churches, so as to cause the clappers to give redoubled strokes in very quick time. Some bells were struck with large hammers).

'All the shops were shut, and also most of the great gates of the hotels; lights were placed in almost every window, and few of the inhabitants retired to their repose: the night passed, however, without any other disturbance; many of the members of the national assembly were sitting soon after midnight, and the others were expected. Mr. *Peiron*, the mayor, had been sent for by the king, and

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was then in the *chateau*; the number of members necessary to form a sitting, being completed, the *tribunes* (galleries) demanded and obtained a decree to oblige the *chateau* to release its prey, the mayor; he soon after appeared at the bar, and from thence went to the *commune* (mansion-house.)

'It was now about six o'clock on Friday morning, (10th) the people of the *fauxbourgs*, (suburbs) especially of *St. Antoine* and *St. Marcel*, which are parted by the river, assembled together on the *Place de la Bastille*, and the crowd was so great that twenty-five persons were squeezed to death *. At seven the streets were filled with armed citizens, that is to say, with *fédérés*, (select persons sent from the provinces to assist at the *fédération*, or confederacy, held last July 14.) from *Marseille*, from *Bretagne*, with national guards, and Parisian *sans-culottes*, (without breeches, these people have breeches, but this is the name which has been given to the mob.) The arms consisted of guns, with or without bayonets, pistols, sabres, swords, pikes, knives, scythes, saws, iron crowes, wooden billets, in short, of every thing that could be used offensively.

'A party of these met a false patrol of twenty-two men, who, of course, did not know the watch-word. These were instantaneously put to death, their heads cut off and carried about the streets on pikes (*on promena leurs têtes sur des piques*.) This happened in the *Place Vendôme*; their bodies were still lying there the next day. Another false patrol, consisting of between two and three hundred men, with cannon, wandered all night in the neighbourhood of the *theatre français*: it is said they were to join a detachment from the battalion of *Henri IV.* on the *Pont-neuf*, to cut the throats of *Petion* and the *Marseillois*, who were encamped on the *Pont St. Michel*, (the next bridge to the *Pont-neuf*) which caused the then acting parish assemblies to order an honorary guard of 400 citizens, who were to be answerable for the liberty and the life of that magistrate, then in the council-chamber. *Mandat*, commander-general of the national guard, had affronted *M. Petion*, when he came from the *chateau* of the *Tuileries* to go to the national assembly, he was arrested and sent to prison immediately.

'The insurrection now became general; the *Place du Carrousel* (square of the *Carousels*, a square in the *Tuileries*, so called from the magnificent festival which *Lewis XIV.* in 1662, there gave to the queen and the queen-mother) was already filled; the king had not been in bed; all the night had probably been spent in combining a plan of defence, if attacked, or rather of retreat; soon after seven, the king, the queen, their two children, (the dauphin, seven years old, and his sister fourteen,) Princess Elizabeth, (the queen's sister, about fifty years old,) and the Princess *de Lamballe*, crossed the garden of the *Tuileries*, which was still shut, escorted by the national guard, and by all the Swiss, and took refuge in the national assembly, when the Swiss returned to their posts in the *chateau*.

* 'According to the *Journal de la seconde législature, séance de la nuit 11 Aout.*'

* The alarm-bells, which were incessantly ringing, the accounts of the carrying heads upon pikes, and of the march of almost all Paris in arms; the presence of the King, throwing himself, as it were, on the mercy of the legislative body; the fierce and determinate looks of the *galleries*; all these things together had such an effect on the national assembly, that it immediately decreed the suspension of Louis XVI. which decree was received with universal applause and clapping.

† At this moment a wounded man rushed into the assembly, crying, "We are betrayed, to arms, to arms, the Swifs are firing on the citizens; they have already killed a hundred *Marseillois*."

* This was about nine o'clock. The democrats, that is to say, the armed citizens, as before-mentioned, had dragged several pieces of cannon, six and four pounders, into the *Carousal* square, and were assembled there, on the *quais*, the bridges, and neighbouring streets, in immense numbers, all armed; they knew the King was gone to the national assembly, and came to insist on his *decheance* (forfeiture) or resignation of the throne. All the Swifs (six or seven hundred) came out to them, and permitted them to enter into the court-yard of the *Tuileries*, to the number of ten thousand, themselves standing in the middle; and when they were *peaceably smoking their pipes and drinking their wine, the Swifs turned back to back, and fired a volley on them*, by which about two hundred were killed*; the women and children ran immediately into the river, up to their necks, many jumping from the parapets and from the bridges, many were drowned, and many were shot in the water, and on the balustrades of the *Pont-royal*, from the windows of the gallery of the *Louvre*.

† The populace now became, as it were, mad; they seized on five cannon they found in the court-yard, and turned them against the *chateau*; they planted some more cannon on the *Pont royal* and in the garden, twenty-two pieces in all, and attacked the *chateau* on three sides at once. The Swifs continued their fire, and it is said they fired seven times to the people's once: the Swifs had thirty-six rounds of powder, whereas the people had hardly three or four. Expresses were sent several miles to the powder-mills, for more ammunition, even as far as *Essonne*, about twenty miles off, on the road to *Fontainebleau*. The people contrived, however, to discharge their twenty-two cannon nine or ten times †. From nine to twelve the firing was incessant; many waggons and carts were constantly employed in carrying away the dead to a large excavation, formerly

* 'This is asserted on the authority of all the French newspapers, and of several eye-witnesses. It will never be possible to know the exact truth, for the people here said to be the aggressors are all slain.—These Swifs had trusted, that they would have been backed by the national guard, who, on the contrary, took the part of the people, and fired on the Swifs, (who ran into the *chateau* as soon as they had discharged their pieces,) by which several were killed.'

† 'The balls did no other damage to the palace than breaking the windows, and leaving impressions in the stones, perhaps an inch in depth.'

a stone quarry, at the back of the new church *de la Madeleine de la ville l'Eveque* (part of the *Fauxbourg St. Honoré*, thus called.)

Soon after noon the Swiss had exhausted all their powder, which the populace perceiving, they stormed the *chateau*, broke open the doors, and put every person they found to the sword, tumbling the bodies out of the windows into the garden, to the amount, it is supposed, of about two thousand, having lost four thousand on their own side. Among the slain in the *chateau*, were, it is asserted, about two hundred noblemen and three bishops: all the furniture was destroyed, the looking-glasses broken; in short, nothing left but the bare walls.

Sixty of the Swiss endeavoured to escape through the gardens, but the horse (*gendarmes nationales*) rode round by the street of *St. Honoré*, and met them full butt at the end of the gardens; the Swiss fired, killed five or six and twenty horses, and about thirty men, and were then immediately cut to pieces; the people likewise put the Swiss porters at the *pont-tournant* (turning-bridge) to death, as well as all they could find in the gardens and elsewhere: they then set fire to all the *casernes* (barracks) in the *carrousal*, and afterwards got at the wine in the cellars of the *chateau*, all of which was immediately drank: many citizens were continually bringing into the national assembly, jewels, gold, louis d'ors, plate, and papers, and many thieves were, as soon as discovered, instantly taken to lamp irons and hanged by the ropes which suspend the lamps. This timely severity, it is supposed, saved Paris from an universal pillage. Fifty or sixty Swiss were hurried by the populace to the *Place de Grève*, and there cut to pieces.

At about three o'clock in the afternoon every thing was tolerably quiet, and I ventured out for the first time that day*.

We have extracted the foregoing passages, because they appear to exhibit the fairest account that we have yet seen of the circumstances attending that dreadful business, particularly with respect to the alleged *treachery* of the *Swiss guards*; who, it is now generally allowed, on all hands, were the aggressors in that horrid scene of butchery! It seems, therefore, somewhat unjust to reproach the *populace*, with so much severity as often has been done, by our news-writers and pamphleteers, on account of the slaughter that ensued,—in which the loss of lives, on *their side*, appears to have been really as six to one. Poor wretches! what is it now to those that perished, whether their nation is scourged by ONE despot, or by MANY tyrants?

* The whole of the foregoing account is taken from verbal information, and from all the French papers that could be procured. Although I was not an eye-witness, I was however an ear-witness of the engagement, being only half a mile distant from it.

ART. X. *A Review of the Proceedings at Paris, during the last Summer.* Including an exact account of the memorable events on the 20th of June, the 14th of July, the 10th of August, and the 2d of September. With Observations on the Characters and Conduct of the most conspicuous Persons concerned in promoting the Suspension and Dethronement of Louis XVI. By Mr. Fennel. 8vo. pp. 492. 6s. Boards. Williams. 1792.

MR. Fennel writes in a good current style*, but he is not, in our opinion, so much entitled to the praise of impartiality, as we could have wished. The ROYAL FAMILY, and its faithful adherents, are all DIVINITIES and SAINTS,—their opponents, all *miscreants, monsters, rebels, and devils!* In a word, his excess of zeal for MAJESTY and ARISTOCRACY has, in a great measure, spoiled what might, otherwise, have proved an acceptable book: yet, no doubt, it will be agreeable to those who, like the author, may imagine

“ There’s such Divinity doth hedge a King †!”
that too much adoration cannot be paid to him.

We will not dispute with Mr. F. that there are many, very many, unprincipled men in France, who may have seized the opportunity to avail themselves of the public derangement, occasioned by the revolution that had taken place in the government of that country, in the hope of great advantages from fishing in troubled waters,—and in what country would not this be the case, on a similar occasion? With all this allowance, will any impartial and intelligent observer of what passes in the world, think it probable, that all the good and brave men, in twenty-six millions of contending individuals, will range on the one side, in a great national dispute, and all the cowards and bad people on the other? Yet Mr. F. writes as though he really believed this to be the case, on the grand and extraordinary oc-

* Sometimes, however, his overflowing fondness for royalty betrays him into an unlucky use of epithets of adulation, &c. as where, for instance, p. 82. mentioning the King’s personal distress in the midst of a crowd of his refractory subjects, he says, a man had the assurance to offer his Majesty a bottle, desiring him to drink the health of the nation. He adds, ‘the king, without fear, applied the *impure* vessel’ [in what respect *impure*, we are not told,] ‘to his AUGUST LIPS, and drank of the uncertain liquor.’ Thus, “what should be great,” (as Prior expressed it,) “is turned to farce!”—We are glad to find, however, that his Majesty received no harm from the contents of the impure bottle; neither is it recorded, that the jolly *grenadier*, who quaffed the remainder, was the worse for wishing to have the honour of drinking a bottle with his Sovereign.

† Shakspeare.

casion which we have now in view. Among the many instances that might be produced, to justify this remark, we may particularly refer to the anonymous letters, inserted at p. 420. and to Mr. F.'s characters, p. 429. of some leading members of the national convention—Petion, Robespierre, Brissot, Merlin, Chabot, Condorcet, Rouelle, Danton, Marat, Carnot, and Gorsas. Most of these noted characters are set down as the vilest of wretches, blackguards, thieves, pickpockets, house-breakers; in fine, the sweepings of gaols, criminals escaped from the galleys, the gallows, and the wheel, to which they had been sentenced! Can it be conceived, that such out-casts of society *could* be selected by one of the greatest nations of the earth, as representatives of its numerous provinces, cities, and districts, and entrusted with the public safety, in a general assembly of the empire? 'Yes,' Mr. F. will say, 'the Jacobin society found means to get these depraved and infamous Beings returned, as being characters the most likely to effect their diabolical purposes:' see p. 425.—Surely, in all this, human nature and human probability, and common sense, are too much *outraged!* at least, we hope so.—At the worst, however, we may gladly console ourselves with a couplet, from SWIFT:

" — *Hell*, to be sure, is at Paris, or Rome :
 " How happy for us that it is not at home !"

ART. XI. *The Anatomy of the absorbing Vessels of the Human Body.*

The 2d Edition; considerably enlarged and illustrated with additional Plates. By William Cruikshank. 4to. pp. 214. 15s. Boards. Nicol. 1790.

As we have already given our sentiments on the first appearance of Mr. Cruikshank's work, (see Rev. vol. lxxvi. p. 504,) we have only to observe, at present, that the additions to it are useful and judicious.—Among the new engravings, are some taken from a body, in which the thoracic duct or trunk of the absorbent system was nearly as large as the aorta; and of which Mr. C.'s assistant, Mr. Wilson, was able to shew the right lower extremity covered with the absorbents which he had injected with quicksilver.

From the observations on the action of the absorbents, we shall select the following passage; as it tends to illustrate a doctrine neither perfectly clear nor uniformly allowed; and as it may likewise prove of practical utility to those who may be exposed to infection:

'The lymphatics and lacteals take up irritating substances not generated in our own bodies; the infectious matter of disease from other persons; poisons, animal, vegetable, and mineral, from dif-

ferent quarters.—Boerhave had an idea that the orifices of the lacteals would take up no fluid but what was perfectly globular and mild, and he considered this circumstance as a guard on the constitution, for the more certain preservation of the animal: but every day's experience proves the contrary of this. The lacteals and the lymphatics take up the most irritating and stimulating substances. I have already mentioned that they took up spirit of turpentine, solution of cantharides, and solution of corrosive sublimate. Arsenic itself may be absorbed; and practitioners are obliged to desist from its exhibition as a medicine, on account of the pain that, after a certain period, it always produces in the bones. Dr. M'Kenzie, who had long resided in Constantinople, told me that the plague was only to be caught by contact, and that the buboe was always found in that limb which had touched the infectious matter. From still later testimony of the physicians who practise at present in those countries where the plague is found, as transmitted to us by the excellent Howard, it seems probable that contact is the principal mode of infection*. From the same authority, it is evident that buboes in the groin and arm-pits, are often the first symptoms of infection. The resemblance here to the usual mode of infection by the lues venerea, is very strong, and gives room to suspect that they are both introduced into the body by the lymphatics. Mr. Howard's own opinion is, that the plague is not generally received by contact, (by which I suppose he means the poisons being applied to the skin in a fluid form) but by inoculation, and breathing the putrid effluvia. Inoculation is more than contact, as we generally understand it; it is the insertion of infectious matter by a wound: and breathing the infected air, may be an application of infectious particles to the orifices of the lymphatics of the lungs. The infectious matter is, most probably, in most cases, taken into the body by the lymphatics of the skin; and it is at least probable, that it is taken into the blood, in the same manner, by the lymphatics of the lungs. That it commonly requires some days to produce the effects of the plague, is another argument in favour of it affecting the body through the medium of the lymphatics. That buboes are not always the first symptoms of the plague, is no more against what I am endeavouring to support, than that patients are often infected with the lues venerea, without a buboe, is a proof that they were infected in some other way than by the lymphatics; the contrary is now known to be true. The venereal disease, at first, was believed to be propagated by the breath of the infected person; and Cardinal Wolfey was indicted, among other things, for whispering in the king's ear, knowing he had this disease;—we now reject these absurd opinions. The mode of preventing the plague, as given us by Howard, also tends to confirm my opinion of its entering by the

* 'The Jew physician, at Smyrna, however, says, that it may be caught at the distance of some yards. The glands of the groin are also more frequently affected than those of the axilla; but as the hand is oftener the part of contact than the foot, these two circumstances may seem against me.'

lymphatics,—“ washing with soap and ley,—with soap and cold water, and wiping afterwards with a towel,—washing with a solution of quick lime in boiling water, &c.” all tend this way. If we could wash the surface of the lungs with soap and ley, as well as the surface of the body, perhaps we might prevent the plague altogether; we can certainly prevent the venereal virus, in this way, from entering the body. Every body will perceive how very difficult it must be to come within a few paces of a person infected with the plague, without touching something which he has touched; so that infection, without contact, is liable to strong objections:—if touching a bit of wool, that the infected person has once touched, infects after months, how much more readily will the contact of what he has recently touched infect! even recent contact seems necessary, for, notwithstanding our intercourse with Turkey, the plague has not appeared here these 130 years. I strongly suspect that the same methods which prevent the venereal disease, will be found the most powerful, in preventing the plague, that is, by avoiding contact; or, if that must be, by washing off infectious matter, and diluted caustic alkali does this better than any thing else; the dilution must just go beyond the preventing its action as a caustic, or inflaming the skin. I have also been told, that in the lazarettos they wash with soft soap, as containing more unsaturated alkali, and of course more readily combining with the mucus of the skin, to which the infectious matter adheres, and that thus they escape the infection. The not wearing woollen but oiled linen, as easily washed as the surface of the skin, and the not permitting hair to grow on the body, would also tend very much to prevent infection. Washing with cold water alone, and wiping with a coarse cloth afterwards, has been known to prevent gonorrhea and shankers for years. Mr. Howard himself says, that after visiting the plague, he washed his mouth and hands in cold water, in order to prevent infection. Mr. Howard, however, speaks of some who caught the plague instantly, and felt the infection as if they had received a shock of electricity; he mentions others who had the same feeling without being infected—this looks like affection of the nervous system; he says also, that the first symptom often is head-ach, but I have known the lymphatic vessels sometimes as suddenly affected; the prick of a needle in the point of the fore finger, has instantly produced red lines along the arm, and swelling in the glands of the axilla, and the head-ach does not prove that the poison did not enter by the lymphatics.

There are some poisons which kill instantly, but which must be always applied to a wound, or ulcer, to produce this effect: whether these are absorbed, or whether they act on the extremities of the nerves only, and through their medium on the whole nervous system, I do not know. Animals who die by the bite of the rattlesnake, live no longer than the period the absorbed poison may be supposed to have taken in reaching the heart. The matter of the inoculated small pox seems to lie in the pustule till the seventh day; after which, the glands in the axilla often swell, (the mark of absorption) and, by the time the matter may be supposed to reach the heart, the eruptive fever commences. Not only do the radiated ex-

extremities of the lacteals and the lymphatics take up the most stimulating substances, but their trunks, after those radiated extremities are destroyed, appear to absorb better than the original orifices. Venereal matter having produced an ulcer, is almost immediately absorbed; whereas, had the matter been applied to the original orifices, it might either not have been absorbed at all, or not till after a considerable period. This reasoning may be objected to, from the consideration that though the matter is applied, in ulcer, to broken extremities of certain lymphatics, it is at the same time still exposed to the radiated extremities of others which are entire. I do not know that this is not always the case. These vessels, then, *introduce* many diseases into the body from without, independent of *their producing* diseases within it of themselves. The infectious matter, however, may be frequently prevented from entering their orifices, by washing it off before it has had time to be absorbed, as I have said. The surfaces to which infectious matter has been applied, may be cut out, or may be destroyed by the actual or the potential cautery, even after the poison has begun to act on the surface, and the absorption may by this means be prevented. I have known a patient inoculated for the small pox, and on the fifth or sixth day, when it was evident the infection had taken, the infected spot was cut out, the patient had no eruption till some time after from a fresh inoculation. Even after the poison has entered the absorbent vessels, the remedy may sometimes be made to pass through the same vessels, and its natural effects on the constitution may thus be prevented: in the cure of the venereal disease, we rub mercurial ointment, the antidote, on the inside of the thigh, and parts of generation; because we know that, in entering the blood, it must pass through the same glands of the groin, through which the poison passed.

Sometimes the presence of one infectious matter will prevent, for a time, the agency of another one in the cellular membrane: a very curious instance of this I met with ten years ago. Elizabeth Jawood, two years and a half old, I inoculated for the small pox; the mother was poor, and lived out of town; I was asked in passing; I said I would call that day week; I was prevented, and on the ninth day found her very ill, but the punctures I had made in the arm were invisible; I, of course, after this, called every day to enquire into the cause of this strange appearance. She had inflamed eyes, sneezing, redness in the surface of the skin, and other symptoms of measles;—it was the measles.—These went through their usual course, and fourteen days after, when the constitution was getting free from this infection, the punctures I had formerly made in the arm began to inflame; and eight days after the small pox appeared. Sometimes these vessels take up poisons which produce universally incurable diseases, as we see in cancerous matter, when it has affected those parts which are out of the reach of surgery: sometimes, as I have said, they destroy a vital part, and the same vessels, which are of so much utility in preserving the body at one time, are also frequently instrumental in destroying it. There are no general laws, however excellent in themselves, that are not productive of some apparent evil. It is by means of those very properties which enable them to take up chyle and lymph, and the most powerful remedies

remedies, that they take up infectious matter. It must also be remembered, that the human species were not intended to live for ever; and that death is not an evil. Nature has not only provided for our existence and duration for a certain period, but also for our dissolution.'

Our notice of this 2d edition has been unavoidably delayed much longer than the merits of the work would have permitted, were we at all times able to execute our intentions.

ART. XII. *An Exposition of the Principles of Anatomy and Physiology*, founded on the Discoveries and Improvements of the latest and most approved Writers, and containing the *Praelectiones Anatomicae* of Ferdinand Leber, translated from the original, published in Latin, at Vienna. By Walter Vaughan, M.D. Rochester, Kent. 8vo. 2 Vols. pp. 425 and 306. 10s. 6d. Boards. Robinson. 1791.

THE *Praelectiones Anatomicae* of Leber, which are justly admired for their plainness and accuracy, have afforded Dr. Vaughan a text on which he has written a judicious commentary. The German Professor, in order to keep his anatomical work distinct and clear from all extraneous matter, discarded those physiological and surgical observations with which he used to enrich his lectures. How far such a separation of subjects, so intimately connected, may be useful, we will not decide: certainly, if any thing be gained by confining the attention solely to one study, somewhat is also lost in consequence of that study being thereby rendered so laborious and unpleasant as speedily to fatigue the attention. In this view, Dr. Vaughan, differing from Leber, thought that the intermixture of description with reasoning was good; and he has accordingly treated such physiological subjects as are connected with the anatomical descriptions of the original author.

Dr. Vaughan's additions are numerous and important: they contain marks of his judgment, as well as proofs of his reading and industry. It is with pleasure that we allow that he 'may claim some praise for citing none but good authors; and more for not having cited their errors.' On disputed points, where it was impossible, from the number of contending writers, and from the minuteness of their investigations, to give an abridged view of their sentiments, he has enumerated the books which he had consulted, and thus has enabled his reader to pursue the subject, or not, as his inclination directs him. This is always useful, and therefore demands our approbation.

Neither M. Leber, nor Dr. Vaughan, thought it necessary to give any figures in illustration of their descriptions; and the latter seems to consider them as of no use: his objection, how-

ever, to figures in works of this kind is not altogether valid : Figures are certainly hurtful if they are to supersede the necessity of actual examination : but, as serving to refresh the memory, and more especially as helping to elucidate the text, they are beneficial.

We do not often think it necessary to speak of the style in which those works, that treat of scientific subjects and abound in technical terms, are composed : if they are plainly written, they are written well : Nor should we have noticed any trifling inaccuracies in Dr. Vaughan's language, had he not directed us to this object. As he is a young author, we may venture to tell him that his diction is too flowery ; and that he sometimes uses expressions which are not to be justified by the practice of good writers.

An index is added to this work, but it is not sufficiently extensive and correct for the purposes required from it.

ART. XIII. *The Orlando of Ariosto, reduced to Twenty four Books, the Narrative connected, and the Stories disposed in a regular Series.* By John Hoole, Translator of the original Work in Forty-six Books. 8vo. 2 Vols. about 500 Pages in each. 12s. Boards. Doddsley. 1791.

THE facetious author of Hudibras, in the argument of his First Canto, alludes to Ariosto's method of telling a story :

“ Th' adventure of the bear and fiddle
Is sung, but breaks off in the middle :”

for this most celebrated Italian poet frequently contrives to end his cantos in the most interesting part of his narrative ; and, instead of presenting us, in the succeeding canto, with a continuation of it, introduces the reader perhaps to a new series of adventures, which, in like manner, are left half told, for the sake of resuming a story suddenly dropt in a former part of the poem. From this circumstance, much of the pleasure which might be derived from the perusal of the *Orlando* is destroyed. Such frequent interruptions dissolve the enchantments raised by his genius, and give a painful check to the pleasing illusions of the fancy. This is one reason why the readers of the *Jerusalem of Tasso* are more numerous than those of the *Orlando of Ariosto*. It is not, however, the only one. Setting aside the extreme length of the *Orlando*, there is a *oneness* in the *Jerusalem*, which this poem does not possess. This work of Ariosto, who is the Shakspeare of the epic poets, is a rich tissue of adventures of dames and knights ; in which a luxuriant imagination sports at large, regardless of former patterns, and of the prescribed rules. Every lover of poetry will pardon these eccentricities,

eccentricities, and will follow Ariosto with an enthusiasm of admiration, through all his meanders: but the general reader, finding his attention perplexed and distracted, will soon be induced to throw the work aside.

The object of Mr. Hoole, in these volumes, is to remove the difficulties which occur in the perusal of the Orlando, by giving a greater regularity to the work than the author assigned to it, in order that more readers may be invited to enjoy the beautiful fictions with which it is so eminently enriched. He does not 'make a partial and unmeaning display of fables, sentiments, or descriptions, which, by being violently taken from their proper places, must lose all relative merit; but he reduces his translation into a narrower compass, by omitting many parts not essential to the connection, and by compressing others: at the same time he arranges the different adventures in a more uniform series, so as not only to lead the reader through all the pleasing diversities of the poet, but to form a complete whole, in which the great and important action might stand sufficiently marked amidst a variety of subordinate episodes.'

For this labour, Mr. Hoole will, no doubt, receive the acknowledgements of many: nor is he only entitled to thanks for his arrangement, but also for his omissions, having rejected the long and tedious panegyrics on the families of Este, and the unpardonable licentiousness of the original.

Some connective lines are added, and some liberties are taken in the management and disposition of the fable and incidents: but no apology is necessary, as they are essential in carrying this plan into execution.

This work will probably invite many readers to the perusal of Mr. Hoole's translation of Orlando in its original form, in five octavo volumes; of which we gave an account in Review, vol. lxx. p. 81.

ART. XIV. *An Inquiry into the Nature of Subscription to the Thirty-nine Articles.* Wherein it is proposed to examine, I. How far Subscription is consistent with the Natural Rights of Mankind. II. How far it is consistent with the Powers of the Human Mind. III. How far it is consistent with the Principles of the British Constitution. IV. How far it is consistent with the Doctrines and Precepts of Christianity. Second Edition, corrected, altered, and much enlarged; with a Preface and Index. By George Dyer, A. B. late of Emanuel College, Cambridge. 8vo. pp. 439. 6s. 6d. Boards. Johnson. 1792.

AT the commencement of the Monthly Review, our attention was frequently called to the subject of ecclesiastical reform, in consequence of the publication of a work which at

that time was very much the subject of conversation, and is not yet wholly forgotten; viz. "Free and candid Disquisitions relating to the Church of England *." Many material defects in the established forms of religion were, in that performance, so clearly and forcibly pointed out, and, particularly, the impropriety of subscription to the thirty-nine articles was so fully proved, that we then began to imagine that the day of a second reformation was not far distant; and we ventured, with the authors of the above work, to predict, that, if material alterations were not speedily made, the consequences would inevitably be, that the established institutions would fall into some degree of neglect, and that the interests of religion might essentially suffer. Though the prediction has already been in part fulfilled, the expectation of reform, notwithstanding repeated solicitations from associated members of the established church, has been wholly disappointed. It is still therefore necessary that the reasons for a reform, (which, since the time above mentioned, have been materially increased, through the extension of free inquiry,) should be frequently exhibited, and that the public should from time to time be required to attend to this subject, as of great importance to the civil interests of the community, as well as to the cause of religion.

The work now before us is well calculated to strengthen the general conviction of the necessity of a serious attention to ecclesiastical affairs. It treats of the requisition of subscription to articles of belief, as a fundamental defect in the constitution of the church of England; and it exposes, perhaps more fully than any former publication has done, the apprehended absurdities and mischiefs attending these religious tests.

On the several heads of argument mentioned in the title-page, Mr. Dyer writes not with the close precision of a mere logician, but with the diffusive eloquence of a sincere advocate in an important cause. On the infringement of natural rights, implied in subscription, he thus expresses himself:

' If to educate our youth be a natural right, ought not men to be left in the free possession of it? Should not parents be suffered to choose tutors for their children without restraint, and tutors be left to the province of education, without subscribing to articles; without subscribing even to the scriptures themselves? A natural right is common to all: Episcopalians, Presbyterians, Catholics, Jews, and Deists, have all an equal claim. Does not subscription to any thing, as a license to teach youth, imply the contrary? Natural and civil rights stand independent of religion.

* For our account of that excellent production, see the first volume of the *Monthly Review*, p. 198.

• But

‘ But if the principles, here laid down, be true, I shall not be satisfied with the question, Whether men should not be left at perfect liberty in the education of their children, without the shadow of a subscription, or fine? But I shall be inclined still further to ask, Should not public endowments, like our universities, be considered as public benefits? Should not royal establishments comport with the magnificence of princes, who ought to be fathers of their people, not heads of a party? Should not dissenters of every denomination be entitled to the advantages of our universities, as well as the most zealous sons of the church? And entitled to them without a religious test? For if a religious test admit men to the enjoyment of a natural right, Doth it not, in fact, as was asked before, deprive them of it?

‘ And if the principles laid down be true, I am very far from thinking that Catholics, Protestant Dissenters, Jews, and Deists, are the only men, injured by subscription. I must beg leave to ask another question: Doth it not also injure those who call themselves the church? We have already remarked, that at Oxford, no youth can be matriculated without subscribing to the thirty-nine articles; and that even at Cambridge, none are admitted to their first degree without a *bona fide* subscription. All our degrees in arts, law, physic, music, and divinity, are guarded by subscription. If I have made a fair statement of natural rights, it will follow, that such demands are impositions, irreconcilable with the claims of general liberty, and should be considered by the members of our learned seminaries as a severe oppression. A literary qualification being supposed, Should they not be admitted to their respective emoluments and employments without a religious test? For, What doth a religious test do for them? It gives them a power of entering on a possession, where they had a right to enter before: making that a matter of reward, which is a matter of justice.’

These general remarks are farther illustrated by particular examples, tending to shew the injudicious partiality of the English universities. In reply to the plea, that it is of great importance to the interest of religion that the true faith should be guarded and secured by subscription, and that if something be hereby lost on the side of liberty, more is gained on that of religion, our author exclaims,

‘ Alas! Ye learned doctors, I tremble for divinity! This cautious mode of propagating truth, this anxious concern in guarding the faith, create in my mind some unlucky suspicions. What kind of truth must that be, in the promotion of which such caution is required? And, Can faith be secured, by suppressing the exertions of reason? Father Falgentio was once preaching on Pilate’s question, “What is truth!” he told his hearers, “that, after many searches, he had found it:” and held out a New Testament. He then put it in his pocket with this sly remark—“But the book is prohibited.” The Japonese, and the inhabitants of Siam, will not dispute about religion. Do not they act more rationally than some Christians?

We

We dispute, indeed, but we must draw no conclusions. The true faith must be "secured."

' When Dr. Rutherford was Regius Professor of divinity in the university of Cambridge, Mr. Tyrwhitt of Jesus college proposed four questions for discussion in the divinity school. The grave professor was much alarmed, and actually refused to let the questions have a public hearing. Whence did this proceed? Doubtless, the doctor thought himself, in the divinity school, one of those superintendants and governors, who, to use his own words, "are to secure and promote, as far as they are able, the true faith and doctrines of the gospel."

' But, the question of orthodoxy I leave, for the present, in the hands of divines; just hinting what I have sometimes heard whispered. It argues little, what you propose to men; whether the Koran, the Shaster, or the Gospel. Is it necessary for the establishing of your scheme; to deprive men of any of the benefits of civil society? We will undertake to prove, that your dogmas cannot be true, nor come from the common parent. This I think justly said. For as there is a primitive reason, from whence proceed those relations, which constitute law; there are also rights, prior to any form of religion, which are the foundation of liberty. Christianity, we might say, does not violate those rights, and this is one argument in favour of that religion: but, as some called Christians do, whatever we think of Christianity at large, we draw conclusions against their systems.'

In the same free and animated manner, the author expatiates on the influence of subscription on the exercise of the intellectual faculties; on its inconsistency with the gradual improvement of the mind, and with the unavoidable diversity of human opinions; and on its tendency to create prejudices against respectable men, and against opinions that may be true. To prove that subscription to articles has no real effect in securing uniformity of belief, even among subscribing clergy, Mr. Dyer appeals to facts:

' Is there no variety [of opinions] in the church, so called? It is no secret, first—We know your clergy, and various are their opinions. It has long been their favourite notion, "that unity of doctrine does not necessarily require perfect unity of private opinion *." And, whether in the present instance this diversity of judgment proceed from the different prejudices of the clergy, their particular modes of education, their unequal capacities, or their various attainments in literary improvement, the clergy, so called, no less than our sectaries †, are to be justified in asserting it. But I am puzzled to reconcile subscription to uniformity of sentiment with variety of sentiment actually existing in the same church, ex-

* • Heads of a course of lectures in divinity, in the university of Cambridge, by John Hey, D.D. b. 2. c. 4.'

† † I need not, I hope, inform the reader, that I never use this word in the invidious sense, in which it is commonly used.'

cept by "a certain mechanical way of delivering established doctrines, which is for teachers to have no opinion of their own *."

'Alas, ye sons of the reformation! My understanding then is here aground. Forgive the inexperienced Inquirer, who asks you, What has been gained by articles of concord, and an act of uniformity?'

Speaking of the sophistry which is sometimes employed to vindicate subscription, he says,

'There are not a few, who say, that "the articles have one sense, and that the sense of the nation is another;" that, therefore, "the literal and grammatical, is not the true sense," or, that though "we subscribe the articles in the sense of the reformers, we may believe them in the sense of the nation." Then again, we are told, that some of the articles have "two senses," both true, so that a Calvinist or Arminian may with equal sincerity subscribe them, though an Arian or Socinian cannot;" that some of them, more comprehensive still, have even "three senses, all true," and, at length, to ease all scrupulous consciences, it has lately been insinuated, that the present times are liberal and enlightened above all others; that the candidate for holy orders, and the right reverend divine who ordains, must be supposed to have availed themselves of modern improvements, and to understand each other: for, though there be, indeed, an old form, which says something about a literal and grammatical sense, yet it means nothing, *vox et præterea nihil* *. Thus, by help of a "tacit reformation," all things continue the same, yet all things are altered.'

As a lemma to the demonstration of the inconsistency of subscription with the principles of the British constitution, Mr. D. proves, by an historical detail, that, in its rise and progress, this constitution, though it has never yet been free from defects and inconsistencies, has always had for its object the preservation of liberty:

'We have (says he) natural and civil rights, and the British constitution professes to be the guardian of them, and (so far as her fundamental maxims prevail) corresponds with the design of government, which is the preservation of property.

'And if the alarming influence of the crown was lessened, which it hath acquired by that immoderate share of property at its disposal, by that numerous company of new officers, and the military establishment, which depends on the pleasure, or are at the absolute disposal, of the supreme magistrate; if our house of representatives was, indeed, an equal representation of the people; were they clear of that character of corruption from the other two branches of the legislature, which some say is essential to our constitution; were our electors inaccessible to bribery; were those rotten appendages to influence removed, which were originally formed merely to increase the weight of the crown, and have never served any other purpose; and were a separation of ecclesiastical concerns from the civil magis-

* Dr. Hey, *ut supra*.'

trate to take place (a state of things, to which whatever deserves the name of reformation points, and in which I am persuaded it will terminate); were this, I say, the case, we should then actually possess liberty, we should enjoy what all good writers say should be the invariable pursuit of political arrangements, national happiness; every true Briton might view those arrangements as forming a constitution of natural rights, civil privileges, and common blessings, and might hope, we should, ere long, arrive at that state of things, respecting which he might put up the ardent prayer, *Esse perpetua.*

In order to prove the inconsistency of subscription with the rights of free citizens, it is strenuously argued, that subscription to the thirty-nine articles is not only in general a sacrifice of religious liberty, but an acknowledgement of a form of church polity, the principles of which are contrary to the avowed principles of the English government, and which always discovered a persecuting spirit. These points are discussed at large, and illustrated by a particular appeal to facts. The author, however, candidly distinguishes between the genius of an ancient constitution, and the sentiments of the reigning clergy. For the cruel maxims of their ancestors, he acknowledges that the present clergy are by no means accountable; at the same time, he thinks it a misfortune for a generous mind to be entangled in such a constitution; because men, who subject themselves to any authority under which they act, must frequently yield to its prevailing temper, in opposition to their better conviction, and more liberal sentiments. Mr. Dyer farther maintains that the clergy are not represented as an ecclesiastical body, and that the church is not an essential part of the English constitution. Much learned investigation is employed to establish these points, of the success of which different readers will doubtless judge differently, according to their respective perceptions. We shall only remark, that this appears to us the most elaborate part of the present work. The author, after examining the principles of Hooker's Ecclesiastical Polity, and Warburton's Alliance between Church and State, adds some general remarks on government; and on the balance of opinions on the English constitution.

Under the last head of this disquisition, the inconsistency of subscription with the doctrines and precepts of Christianity, Mr. Dyer enters into a particular examination of some of the leading articles of faith in the church of England, in order to prove that they are inconsistent with the doctrine of the New Testament. Here he treads over again the beaten ground of controversy, in a manner which shews him well read in scholastic theology: but, after the extracts which we have already made, we must content ourselves with a general men-

82 Kendall's *Translation of Filangieri's Science of Legislation.*

tion of this part of the work. The author concludes with serious reflections on the evil tendency of subscription, as it affects moral principles, and with spirited addresses to several orders of men on the particular subject of subscription, and on the general topic of reform.

Without pledging ourselves as advocates for all the theological and political tenets which Mr. D. supports in this work, we must be allowed to characterize his performance as the production of a mind well-stored with information on the most important subjects, and of a heart which glows with the love of truth, of liberty, and of mankind.

ART. XV. *The Science of Legislation.* Translated from the Italian of the Chevalier Filangieri, by William Kendall. 8vo. pp. 210. 4s. Boards. Robinsons. 1792.

WE are pleased to find that Mr. Kendall pursues his intention of making known to the English reader the valuable labors of Chevalier Filangieri. At the present period, when the general principles of legislation are so much the subject of public discussion, an attempt to ascertain and elucidate them cannot be ill-received. The spirited and masterly delineation of this science, which is given in the volume now published, will impress the reader with a very high opinion of the author's benevolence and extensive views, and of his exemption from local or national prejudices. Curiosity will be excited to know the sentiments of this ingenious foreigner on the subject of British government, but they by no means tend to flatter our countrymen on their enthusiastic attachment to the present constitution. The following address, at the conclusion of the 11th chapter, conveys the author's ideas very forcibly.

' Philosophers of Europe, venerable Englishmen, be not offended at the freedom with which a man who reveres, who admires you, dares to speak of your government. I only seek your cure, in laying open your wounds.

' Reflect with shame that while you have enlightened, instructed, surprized Europe with your inventions, with the perfection of your productions, and your interesting discoveries, you have at the same time so shamefully neglected your legislation. A composition of the most shocking absurdities the barbarism of your ancestors could suggest, of all the feudal system contained most extravagant, and most contrary to that liberty of which you think yourselves in possession; of so many usages and customs with the very origin of which you are unacquainted; of so many new laws contradicting old; of so many decisions of tribunals with the force of law; of so many useful decrees joined with so many pernicious edicts; of so many evils and so many remedies; of so many guards of independence,

dence, and so many succours of despotism.—Offering to the eye of the philosopher an assemblage of confusion from which the defects of your constitution can never be remedied, nor the continuance of your liberty ensured. Let your abilities then at length be directed to this sublime work. Frame a new system of laws, in which the vices of your constitution may be repaired; all the rights both of the crown and the parliament settled, all antient usages, incompatible with the present state of affairs, abolished: impress it with that unity, which a legislation framed during so many ages, under so many different circumstances, in so many different periods of your ever changing, ever reforming, but never perfected constitution, cannot possess; availing yourselves of its influence, recal to your country, virtue—without which there can be no liberty; morals—without which there can be no patriotism; education—without which there can be no morals. By rewarding zeal, by punishing fraud and *court-intrigue*, by rendering the members of parliament incorruptible from interest as well as principle, substitute a freedom sound and permanent for a precarious and dangerous licentiousness, the fore-runner of anarchy and despotism: seek, in a word, what is not impossible to be obtained, what your enthusiasm for the public good, joined with the solidity of your talents, will even effect with ease—seek, I say, to conciliate in one code, liberty, peace, and reason.'

The translator has subjoined a few notes, which naturally arise out of the text of his author. He appears to have been withheld from more copious remarks, particularly on the chapter relating to the British government, by an apprehension that he might be suspected of making his author the instrument of circulating private opinions on national politics. On the question, however, of popular representation, he has indulged himself at some length. His observations on this important subject deserve particular attention. He declares his opinion, that no true lover of his country can oppose the reform of a representation which is destructive of popular virtue, inimical to the purity of the constitution, and dangerous to its stability.

An account of Mr. K.'s translation of the Chevalier's *Analysis*, &c. which forms a part of this volume, will be found in our Review, New Series, vol. vi. p. 339. The following paragraphs, in an advertisement at the commencement of the work before us, give us reason to hope for a continuation of his labours:

'By an advertisement prefixed to the *Analysis* of this work, the public were informed that the author's death had prevented a completion of his plan; that seven volumes had been published during his life, and materials for the remaining books left properly arranged. His widow has since printed the eighth volume, which he had prepared for the press; a new edition of the whole work (with a ninth volume) is announced: and a life of the author, by the Avvocato,

Donato Tommasei, has lately appeared, entitled '*Elogio Storico del Cav. Filangieri*.'

'Should this volume receive adequate encouragement, the translation will be continued. A life of the author will be given, and to the whole will be annexed an Appendix, containing observations on several passages of his work.'

We sincerely wish that Mr. Kendall may be induced and enabled to accomplish his design.

ART. XVI. *Historical and Critical Memoirs of the General Revolution in France in the Year 1789: from the opening of the States General on the 25th of April; till the framing the Constitution, on the 6th of August following.* By John Talbot Dillon, Esq. B. S. R. E. Member of the Royal Academy of Sciences in Dublin, and Honorary Member of the Literary and Philosophical Society of Manchester. Deduced from authentic Papers communicated by Monsieur Hugou de Bassville, Member of several Academies, and of the Committee of the District des Filles St. Thomas. 4to. pp. 519. 11. 18. od. Boards. Robinsons. 1790.

TO give an account of an unfinished publication, is a task which we always wish to avoid. Under such circumstances, it is not pleasant to ourselves to pass our opinion, nor is it easy to do justice to the public, and to the author. M. Dillon's History is incomplete, on more accounts than one. It comprises but a very small part of the French revolution. The period which it embraces is short. The events included within that period bear but a small proportion, in point of importance, to those which have since occurred. The constitution, which the author considers as having been framed on the 6th of August 1789, was but a meagre skeleton of that which was afterward promulgated and accepted by the King of the French on the 3d of September 1791. Add to this, our historian tells us, in his preface, that 'should a variety of occupations permit, and what he has already done meet with approbation, he proposes to continue this interesting narrative, on the same independent principles' with those on which it has been begun. For these reasons, we have delayed our report of the present work, till the length of time, that has elapsed from its first appearance, has probably created a suspicion that it has been altogether overlooked, and until it seems vain and fruitless to cherish any farther expectations that the narrative will be continued. We therefore proceed, though reluctantly, to give an account of it in its present state.

Not ambitious of assuming, in this work, the character and consequence of an historian, Baron Dillon freely acknowledges that his book 'is in general a compilation, taken from the most

accurate accounts already published in France, carefully revised and selected, assisted by farther communications from Paris, received from his ingenious and literary friend mentioned in the title-page, to whom, he says, 'every merit is due for the various elucidations he has furnished.' The account of the proceedings of the national assembly is extracted from the *Journal des états généraux* of M. le Hodey de Saultchevreuil.

Such is the groundwork of this publication. As to its execution, the author craves the indulgence of his readers, who, he hopes, will make allowance for the disadvantage and precipitancy of a weekly publication: whence it appears, that this volume has been previously given to the world in another form. The particular mode of its first coming out we do not remember to have noticed: but, in its present shape, it bears strong marks of haste and disorder, on the face of it. There is a great want of that methodical disposition of materials which is the source of perspicuity. Several speeches, and even parts of pamphlets, are inserted, which had better have been wholly omitted. Many things are drawn out to a tedious length, which ought to have been compressed. Others are introduced in improper places; and the narration is sometimes so interrupted by what is foreign and inapplicable, or so protracted by what is minute and insignificant, that the reader is tempted to lay down the book in disgust. In a word, if the author had possessed more leisure, and had bestowed more time and pains on his work, he might have made, with the same materials, a much better book of one fourth of the size, and for one fourth of the price, of the present.

Among the original papers, however, which are introduced into this work, some are curious and interesting. The observations of a Frenchman, who visited the Bastille soon after its destruction, and who copied several of the inscriptions that had been engraven on the walls, by the miserable tenants of these horrid abodes, will be read with a melancholy pleasure. The report, made by the committee appointed to collect what was the general substance of all the instructions given by the several bailiwicks to their representatives, and to reduce the wishes of the nation, as much as might be, into a common body, is a very important paper; and shews, what subsequent events have now put beyond all doubt, that the nation at large carried its desire of reform and alteration much farther than some, at an early period of the revolution, were willing to allow; and that the constituent assembly were not justly chargeable with those reproaches which the aristocratical faction so liberally poured forth against them, for exceeding, and even counteracting, as

they said, their instructions. The extracts also from the writings of Mons. Borelli, member of the royal academy of sciences and belles lettres of Berlin, will be perused with satisfaction by every candid and impartial inquirer after truth. Though the advice, which this gentleman gives to the assembly, will, no doubt, appear to many, to favour too much of cold prudence and timid caution, to allow it to suit the circumstances and situation of those to whom it was offered, yet every dispassionate reader, however he may differ in opinion from M. Borelli, must confess that his observations prove a strong and luminous understanding, and seem to bespeak a heart anxious for what the author deems the best interests of his fellow-citizens*.

To what has been said of these Memoirs, it may be added, that the writer every where shews a steady and rational attachment to the cause of liberty, and is careful to preserve, on all occasions, that impartiality without which no man can lay claim to the title of a good and faithful historian. He has also occasionally added some notes illustrative of the pedigree of some distinguished personages, of the ancient jurisdiction of the French parliaments, and certain other courts, and of some French customs, &c. &c. all which will be very acceptable to those who are not conversant with the French manners, and the French language; for whose sake, principally, the author informs us, this work was undertaken.

From these notes, we will select a curious specimen of that proud aristocratical spirit which results from establishing privileged classes in society. From the order of nobility assembled at the States General in 1614, M. de Sancerre presented an address to Louis XIII. couched in these terms:

“Sire, the goodness of our kings has, in all times, given to the nobility the liberty of recourse to them on all occasions. The eminency of their quality having approached them to their persons, they have always been the principal executors of their royal orders. I should never finish, were I to relate to your Majesty, all that anti-

* The title of M. Borelli's work, from which the extracts above-mentioned are taken, is: *A l'Assemblée Nationale, sur le moyen de former la Constitution & les loix, sans tumulte, sans confusion, & avec toute la decence qui doit caracteriser des Legislateurs. Par M. Borelli, membre de l'academie royale des sciences et belles lettres de Berlin; associée de celle de Marseille.* 12mo. Paris, chez Barrois le Jeune 1789. — Previously to this, M. Borelli also published, *Examen des droits respectifs du monarque & de la nation, dans les reformes et les ameliorations qu'exige la prosperité de la France. Par M. Borelli, &c.* Paris, chez Laurent. 1789.

quity teaches us: that birth has given pre-eminencies to this order, so distinct from the rest of the people, that they never could bear any kind of comparison. I could, Sire, extend farther on this head; but a truth of such notoriety has no need of testimony, being universally known. Besides, I speak before the King, whom we hope to find as jealous to preserve us in what we participate of his lustre, as we should be to require and request it; concerned that an extraordinary novelty forces us to speak more in a strain of complaint than of humble supplication. Sire, your Majesty has thought fit to convene the States General of the three orders of your kingdom; orders distinct, and separated from each other in sentiment and quality. The Church, devoted to the service of God and the care of souls, holds the first rank,—we honour its prelates and ministers as our fathers in God, and mediators of reconciliation with the Supreme Being. The Nobles, Sire, hold the second rank, as the right-hand of your justice, the support of your crown, and the invincible force of the state: under the happy auspices and valourous conduct of the kings, by spilling their blood, and by their courage, public tranquillity has been preserved; and by their toils and fatigues the Third Estate enjoy the fruits and comforts of peace. This order, Sire, hold the last place in this assembly; an order, composed of the people in towns and in hamlets; they almost all owe homage, and are subject to the courts of the other two orders, either as citizens, burgesses, tradesmen, or mechanics, and some officers; it is these who, losing sight of their proper conduct, unmindful of their duty, and not acknowledged by those they represent, venture to compare themselves to us. I am ashamed, Sire, to relate to you the expressions which again have offended us. They compare your state to a family, consisting of three children. They say, the clerical order is the eldest, ours the *puîné*, and themselves the *cadets*. Into what a miserable condition are we fallen, if this expression is true,—to what are so many services reduced, rendered time immemorial,—so many honours and dignities transmitted hereditarily, thus to form with the vulgar the closest link of society amongst men,—a con-fraternity; and not content to call us brothers, they attribute to themselves the restoration of the state, in which, as is well known in France, they have no participation: so that every one agrees, they can in no shape compare themselves to us; such an attempt could on no grounds be supported. Pronounce judgment, Sire, and by a declaration full of justice, make them return to their duty, and know better who we are, and the difference between us and them: we most humbly supplicate your Majesty thereto, in the name of all the nobility of France; since it is of them that we are the deputies, to the end that preserved in our pre-eminence, we may, as we always have done, dedicate our honour and our lives to the service of your Majesty.”

We should still be very glad to hear that there is a probability of our receiving a continuation of this work, which is certainly valuable on account of the materials with which it is composed.

MONTHLY CATALOGUE,

For JANUARY, 1793.

FRANCE.

- Art. 17. *Flower of the Jacobins*; containing Biographical Sketches of the leading Men at present at the Head of Affairs in France. Dedicated to Lewis the Sixteenth, King of France and Navarre. 8vo. pp. 76. 2s. Owen. 1792.

SUCH is the despotic sway of party spirit, that what, in one connection, is an infamous libel, becomes in another a meritorious exposure of criminality. In order to support the general cry against the present National Convention of France, every tale, which has been industriously collected, or maliciously invented, against several members of that Assembly, is here detailed, but without any care to substantiate the accusations. The labour, to which the author has, no doubt reluctantly, submitted, he learnedly calls wading through the *Orgeon* stable. The subjects of these sketches, *wittily* honoured by the writer with the title of the Twelve Apostles of France, are, Messrs. L'Egalité, Petion, Brissot, Roberspierre, Condorcet, Marat, Danton, Gorsas, Carra, Chabot, Dumourier, and Merlin.—It is impossible that we should disgrace our journal with scandalous anecdotes, of the truth of which we have no other evidence than the word of an anonymous writer, whose least fault is, that he is so illiterate as to fall into frequent errors in orthography. In quoting Latin, he writes *aspicite finem*; and, in farther displaying his scholarship, he makes *Juvenal* say,

*Mel in ore, verba lazis,
Fel in corde, frans in factis.*

- Art. 18. *An Address from several French Citizens, to the People of France*. 8vo. 1s. Stockdale.

A pathetic expostulation with the people of France, in favour of Lewis XVI — Well calculated to excite popular compassion.

- Art. 19. *A full, true, and particular Account of the Conquest of France, by the King of Prussia and the Duke of Brunswick*; as also of their triumphal Entry into the City of Paris; and their glorious overthrow of French Liberty. Written by an ARISTOCRAT, who intended to have been present. 8vo. pp. 58. 2s. Symonds. 1792.

A levere and not ill-written display of the horrible effects of French despotism and aristocracy. The writer anticipates, *ironically*, as the title obviously imports, the consequences of a counter-revolution in that country: enumerating what, as he supposes, would be the *glorious* [*i. e.* SHOCKING] consequences of a restoration of the old government in France. The following postscript is added to the enormous detail of *prescriptions, hangings, burnings, breaking alive on the wheel, &c. &c.*

• P. S.

* P. S. The public may be satisfied that the foregoing account had been some time ready for the press, and WOULD MOST CERTAINLY HAVE BEEN AUTHENTICATED, IF THE KING OF PRUSSIA AND THE DUKE OF BRUNSWICK had not thought proper to withdraw the combined armies from France for the present, and to defer their operation till another year. As we are convinced that their apparent retreat is all a *feint*, so we are bold to declare, that although this account may appear to some *furios democrats* to be a little premature, yet the WORTHY ARISTOCRATS may rest assured, THAT NEXT MAY IT WILL UNDOUBTEDLY BE VERIFIED.'

It seems probable that the Duke of Brunswick's ill-advised threatenings, in his Declaration to the French Revolutionists, furnished the text to this notable comment; to read which (could we suppose him to read it,) would certainly be very galling to his Serene Highness.

L A W.

Art. 20. *The whole Proceedings on the Trial of an Information, exhibited ex officio by the King's Attorney General, against Thomas Paine, for a Libel, &c. &c.* Tried by a Special Jury in the Court of King's Bench, Guildhall, Dec. 18, 1792, before the Right Hon. Lord Kenyon. Taken in Short-hand by Joseph Gurney. 8vo. pp. 196. 3s. 6d. sewed. Gurney. 1793.

In this curious and valuable publication, that most important subject—the liberty of the press—is agitated in a manner at once highly interesting and entertaining. The Attorney-general conducted his part of the proceedings with the utmost propriety as well as zeal; and in Mr. Erskine's long, elaborate, and eloquent speech, the great and sacred cause of BRITISH FREEDOM is supported with that gentleman's usual ability and spirit. The prosecution was for the Second Part of the famous "Rights of Man."—*Verdict, GUILTY.*

Art. 21. *The genuine Trial of Thomas Paine, for a Libel, &c.* Taken in Short-hand by E. Hodgson. 8vo. 2s. 6d. Jordan.

The character given of Mr. Gurney's edition of this famous trial, [see the preceding article,] will apply to this. Readers, in general, will agree, that the most material difference between the two editions consists in the price.

Art. 22. *A Digest, or an entire new and complete Body of the Law concerning the Poor, from the earliest Period to the present Time, arranged under proper Heads; comprizing a great Number of reported Cases not to be found in any one Work of this Kind, together with many other determined Cases never before printed.* By D. Prichard, Gent. To which will be added, a copious Index, and a Table of the Cases. Part I. 4to. pp. 80. 3s. Pheney. 1791.

We have waited for the completion of this work for some time. We suspect that Mr. Prichard has not met with sufficient encouragement to proceed with his Digest, notwithstanding that he seems to have entertained hopes of success, 'from the apparent prevailing desire for reading

reading periodical publications.' We are unwilling, from the execution of a single title in the code of our laws respecting the poor, to pronounce concerning the probable advantages of the present undertaking, or to decide on its comparative superiority or inferiority to other productions on the same subject.

The work was intended to form one volume in quarto.

Art. 23. *The whole Duty of Parish Officers*, containing all the Laws now in force, which point out the Duty, and regulate the Conduct of Churchwardens, Overseers, Constables, Surveyors of Highways, and other Parochial Officers of every Denomination, &c. &c. By Everard Newton, Esq. Barrister at Law. 8vo. pp. 179. 3s. sewed. Symonds. 1792.

We presume that few persons, who are appointed to sustain the official duties of churchwardens, overseers, constables, or surveyors of the highways, are unfurnished with some edition of Barn's Justice, from which they will gather more information than from this self-created barrister at law. The head of *Overseers*, in particular, is miserably defective in the article of settlements of the poor.

Art. 24. *The Trials of the Offenders apprehended for the Riots in the Borough of Great Yarmouth*, Norfolk, October 27th, 1792, at the Special Session, 21st of November following, at Yarmouth. 4to. 1s. Robinsons.

This account of the legal proceedings, in consequence of a dangerous and daring riot at Yarmouth, at the time above mentioned, (in which a most outrageous mob broke open the town jail, and released some prisoners,) does honour to the magistrates and gentlemen of the place, not only for the spirit and firmness which they manifested, in the timely suppression of the mischief, but for the moderation and humanity with which they prosecuted the offenders; who did not appear, like the Birmingham rioters, to be under the influence of any political or party malignity: their cry was not "Church and King!" but *the dearth of provisions*.

EDUCATION.

Art. 25. *A Treatise on Education*, in Two Parts; with the Author's Method of Instruction while he taught the School of Dumfries; and a View of other Books on Education. Fifth Edition, improved and enlarged. By George Chapman, LL. D. 8vo. pp. 300. 4s. sewed. Cadell. 1792.

Many years ago, an account was given of the first edition of this work, which the reader will find in the Review for August 1773, vol. xlix. p. 88. After what has been there said, little more will be expected from us, than to announce this *fifth* publication. It is very clear that it has met with general acceptance. On a farther perusal, we find no reason to retract that testimony of approbation which was before given to this treatise;—we are, indeed, more confirmed in our opinion of its utility. The author writes from experience, and with an earnest desire of rendering service to parents, instructors, and youth, and (by that means,) to the world at large.

Art. 26. *Fisher's Grammar improved*; or, An English Grammar, in which Fisher's Plan is preserved, and made more perfect, by various Amendments, in Orthography and Prosody, from Sheridan and others, and in Etymology and Syntax, principally from Lowth. By the Rev. J. Wilson, Vicar of Biddulph, and Master of the Free Grammar-school in Congleton. Small 8vo. pp. 190. 1s. 6d. bound. Vernon. 1792.

Mr. Fisher's original preface appears first in this little volume: it is sensible and modest: Mr. Wilson's introduction, which follows, deserves the same commendation. He observes, with great truth, indeed, that *the number of grammars is already sufficiently large*; to which he adds, that an old one, properly corrected and *revised*, would tend to the diminution of errors, as well as to the dissemination of truths. He points out some instances in which, he apprehends, he has reformed the original, and others in which he has made apparently some useful additions. The author speaks of himself as a compiler: he seems to have been industrious and attentive; and his performance may be useful.

We observed, in one place, *wou'd* for *would*: but we cannot approve of such contractions.

Art. 27. *On the Means of securing to Youth the Advantages of their early Education*. With a Specimen of the Method, as applicable to the French Language. By M. Regny, Teacher of the French Language. 8vo. pp. 47. 1s. Elmsley.

M. Regny recommends, as an improvement in education, public lectures on the different branches of instruction, to be read to young persons after they have finished their usual course of tuition at public schools. In illustration of his plan, he informs us of what he himself has attempted with regard to the French language, in a course of theoretical and practical lectures; and he gives, as a specimen, the introductory lecture. The project will hardly be considered as new, and the lecture is too general to enable us to form an adequate judgment of the author's talents for the office of a public lecturer: though we see nothing in this pamphlet (which is given in French and English,) that may lead us to question his abilities.

POETRY and DRAMATIC.

Art. 28. *Advice to the Jacobin News-writers, and those who peruse them*. Humbly dedicated and recommended for Circulation, to the different Associations, to stop the Progress of Rebellion. By Jonathan Slow, alias Pindaricus. 4to. 6d. Stockdale. 1792. This advice to the news-writers ought, surely, to have been sent to *them*, instead of being obtruded on the pamphlet-shops, in the form of a pompous quarto.

As the newspapers are seldom over-nice in regard to the poetry with which they so obligingly entertain their readers, they, probably, (the ministerial prints, at least,) would not have objected even to the verses of Jonathan Slow, *alias* Pindaricus, as they make up, in loyalty, for what is wanting in poetry. Mr. Jonathan, it may be presumed, is a native of our sister-island; for, would any other than an Irish politician have thought of stopping the progress of rebellion

bellion before it began?—This conjecture is confirmed by the following couplet; which will shew how much, and how laudably, his patriotic mind was filled with the dear image of his own country:

‘ Well pleas’d to see th’ inflammatory “ *Argus*,”
 ‘ Rebellion raise—from Cork to *Carrickfergus*.’

Art. 29. *Innovation*. A Poem. Addressed to the Right Honourable Edmund Burke. By George Lethicullier Schoen, Esq. Barrister at Law. 4to. pp. 28. 2s. Stockdale. 1793.

Reformation, under the more offensive name of Innovation, is here held up as an object of terror. Under the appellation of philosophy, knowledge itself is represented as dangerous; and the mischiefs and horrors, which have accompanied the French revolution, are painted in glowing colours, to expose to ridicule and contempt the very name of liberty. The poetical talents of the author are considerable: but are they not degraded by such misapplication?

Art. 30. *Sedition*. An Ode. Occasioned by his Majesty’s late Proclamation. Dedicated, by Permission, to his Royal Highness the Prince of Wales. By J. Delap, D. D. 4to. 6d. Rivingtons. 1792.

These verses are written on the same subject, and in the same spirit, with the preceding: but we cannot pay the same compliment to their poetical merit.

Art. 31. *Hymns for Public Worship*, on Charitable Occasions, and for Charity and Sunday Schools. In four Parts. Most of which were never before published. 12mo. 8d. Robinsons.

The design of this publication is to furnish an agreeable variety of hymns, proper to be sung after charity sermons, and in charity or Sunday schools. The old pieces are judiciously selected; and the new are written in plain and simple verse, neither too poetical, nor too systematic, to be intelligible to common understandings.

Art. 32. *The Bouquet*. A Selection of Poems, from the most celebrated Authors, with some Originals. 12mo. 2 Vols. pp. 200 in each. 8s. sewed. Deighton. 1792.

It is not easy, nor can it be necessary, to give a particular account of the contents of a poetical miscellany, in which the principal pieces are selected, without any distinct arrangement, from celebrated authors, and the originals are neither specified nor distinguished from the rest. We shall only say in general, that this selection contains much to please, nothing to offend, and is neatly printed, by Hodson, on a small type.

Art. 33. *Just in Time*. A Comic Opera, in three Acts. As performed at the Theatre Royal, Covent Garden, with the greatest Applause. Written by Thomas Hurlstone. 8vo. pp. 67. 1s. 6d. Debrett. 1792.

The business of this piece is just enough for the bustle of a lively farce, which, we understand, was its original destination; and the humour of it does not rise above that rank: as it consists principally in the peculiar language rather too broadly given to an Irish footman, a sea-officer, a physician, a citizen retired from trade, with his lady,

lady, who is a pretender to politeness, and, finally, a parish clerk. All these personages are made to discourse, and to sing affectedly, in the several styles which, if we may so express it, belong technically to their respective characters; and which, we doubt not, will secure the expected applause.

Art. 34. *Helvetic Liberty*; or the Lass of the Lakes. An Opera, in three Acts. Dedicated to all the Archers of Great Britain. By a Kentish Bowman. 8vo. pp. 64. 1s. 6d. Wayland, 1792.

The author of this opera thus informs us of its origin: 'in a walk I took with a member of our society, the Toxophilites, or Kentish Bowmen, my friend expressed a wish to see some historical circumstance attempted for the stage, in which archery with propriety could be introduced: from his hint of the story of William Tell, the restorer of Helvetic liberty, I went to work, and as my desire was to gratify, if possible, presented my opera to the theatre; but in that paradise, I found politics to be the forbidden fruit, lest the people's eyes should be opened, and they become as gods knowing good and evil: in brief, my piece was politely returned, with an assurance, that it was too much in favour of the liberties of the people, to obtain the Lord Chamberlain's licence for representation.* This refusal is not surprizing, when we consider the circumstances of the times: but, as it often happens, when approbation is withheld, that every reason is produced excepting *one*, which one is the *true* reason, it may be, that the manager sheltered his own private objections under the apprehended one of the Lord Chamberlain. We cannot say, that this point of history has fallen into the hand of a Shakspeare, for the dialogue is heavy, and the language is stiff and unharmonious: but, we ought not to forget that the writer's first aim was to celebrate archery; and, if the piece should ever be exhibited, we hope, for the author's sake, that the audience will be rendered respectable by the presence of bowmen, who may interest themselves in the honour of their profession.

Art. 35. *Columbus*: or, A World discovered. An Historical Play. As it is performed at the Theatre Royal, Covent Garden. By Thomas Morton, of the Honourable Society of Lincoln's-Inn. 8vo. 1s. 6d. Miller. 1792.

Were old Polonius living, he might in this play find tragedy, comedy, history, pastoral, pastoral-comical, with punning, processioning, pantomime, and farce, ships sailing, sun rising, thunders rolling, mountains moving, a volcano, and an earthquake. There are three tragical stories; one of the invasion and slaughter of the native Indians, by the Spaniards; another of the mutiny against Columbus; and a third of the lamentable loves of Cora and Alonzo. We have also the tragi-comic history of Herbert and his amorous Nelti, and the farcical feats of Doctor Dolores and Lawyer Bribois. With a plan so complex, so crude, and so cumbersome, to have written a good play would have been almost a miracle: yet with all these blemishes, which are literally as we have stated them, the writer of this play discovers ardour, imagination, and a flow of feeling.

feeling, which, if he will determine to cultivate and mature them, may be productive of no little excellence. He will then neither seek applause by flattering the servility of party power, nor by increasing the culpable and selfish prejudices of national vanity. Critics and lovers of simplicity as we are, we regard these as more heinous crimes than the offences which he has committed against historical facts, and the Aristotelian Unities, by transporting the great kingdom of Peru to the island on which Columbus first landed; by making Roldan, the mutineer, instead of the viceroy Bovadilla, send Columbus home in chains; and by other deviations from fact, which are too numerous to recite. These historical aberrations, and various offences against the Unities, at which we have just hinted, might have been pardoned, as well in Mr. Morton, as in Shakspeare, whose authority the prologue quotes, had the Shakspearian grand art of unity, that of keeping the mind fixed 'on one great train of events, all conspiring to produce one great effect, been observed. We, indeed, suspect, that this is the true source and essence of dramatic unity; and that, where this unity of action is observed, the unities of time and place are of very inferior moment. That this author has dramatic talents, we think is proved, without appeal to our verdict, by the play having been performed many times, in despite of all the difficulties which he raised to himself by not conceiving a more simple plan. We animadvert, not to discourage him, but to improve him, as well as to perform an act of justice due to our readers, by telling them the truth.

The following scene will serve as a specimen of the manner of the author, and of the accuracy of some of our remarks. We must premise that Doctor Dolores has given his friend Bribon a phial, containing a dose which he had recommended him to take, believing it would kill him; for which intentional, atrocious, and very improbable murder, we are obliged to remark, the Doctor has scarcely the slightest motive. We must farther add, that this Doctor and this Lawyer have been persuaded, that the lives of men are linked together by pairs; that when one man dies, some other must die at the same time; and that the Indian necromancers can tell with whom any person is paired. This is the extravagance of farce: but it is farce which the author has made productive of laughter.

‘ Act IV. Scene IV.

‘ *The inside of an Indian house.*

‘ *Enter Dolores.*

‘ *Dolores.* How anxious I am to know whom my precious life is joined to.—Ah! here comes Nelti—Tell me, my dear girl—

‘ *Enter Bribon.*

‘ Get out of my way.—

‘ *Bribon.* I tell you what, old Hellebore, I’ll—Ah, here she comes;—now for it.

‘ *Enter Nelti, with a Quipos.*

‘ *Dolores.* Sweetest messenger of fate, tell me the name of him, the chords of whose heart are so twisted with mine, that one crack will dislever both.

* *Nelli*. Now attend—I said to the necromancer, Most profound and learned sage, on whose life depends that of old Doctor Dominic Dolores? Says he, has he not a decrepid form—withered face—sunk eyes—pug-nose—paper lips—leather cheeks—straggling teeth. Says I, the description suits exactly.—He then gave me this, which informs me your life is joined to—

* *Dolores*. Whom?

* *Bribon*. I hope some rascal, who will be hanged in a week.

* *Nelli*. Very likely; for it is joined to a lawyer, and his name is —Bribon, [*with deliberation, and seeming to expound the Quipos,*] when one dies, the other will inevitably expire.

* *Bribon*. Oh, lud! Oh, lud!

* *Dolores*. Oh, dear! Oh, dear!

* *Nelli*. I see I've made you quite happy—so, good-bye.

[*Exit, laughing.*]

* *Dolores*. Oh, cruel fate! that my precious life must depend on my mortal enemy—I can't bear it.

* *Bribon*. To be in the same death warrant with that old superannuated villain.—Oh, 'tis too much!

[*They each sit down lamenting, look at each other some time—first, with fear and anxiety—then they smile and draw nearer to each other.*]

* *Dolores*. I think it was ridiculous enough in us, to quarrel about a silly girl; eh, Bribon.

* *Bribon*. Very, Doctor; just as if there were not unavoidable miseries enough in life, without making them.

* *Dolores*. True—how do you do?

* *Bribon*. You don't look well.

* *Dolores*. My dear friend, let me feel your pulse.—Oh, Lord, 'tis very quick.

* *Bribon*. Dear Doctor, sit down.

* *Dolores*. I say, Bribon, you did not (may be) happen to swallow the contents of the bottle I gave you. [*With hesitation.*]

* *Bribon*. Oh, the scoundrel!—[*Aside.*—First tell me how you are.

* *Dolores*. Why, independent of my care for you, I am very well.—So, you did not take the medicine? Well, it's no great matter—I'm not offended with you—perhaps it is well as it is.

* *Bribon*. What an old villain! If I thought it would not endanger his life, I would plague him heartily. [*Aside.*] I don't think, my dear Doctor, you look ill.

* *Dolores*. Ill! I never was better in my life.

* *Bribon*. Egad I will—I'll plague him [*aside.*] and, thank heaven, the cordial you gave me, and which I have just swallowed—

* *Dolores*. [*Greatly alarmed.*] Why, you did not take it, did you?

* *Bribon*. Every drop.—I dare say it will do me infinite good.

* *Dolores*. Oh, I dare say it will—let me feel your pulse again—perhaps it may give you a bit of a twinge across the stomach—but don't mind it.

* *Bribon*. No—you seem frightened.

* *Dolores.*

‘ *Dolores*. Not at all—don’t agitate yourself—let me feel your pulse again—how lucky it is, my dear friend—any thing the matter?—How lucky, I say, that the lives of two men should be linked together, who love each other so sincerely—Eh, what’s the matter?

‘ *Bribon*. Nothing—I felt a little ugly pain, but it’s gone off.—I can’t help laughing to think we should quarrel about a girl—Ha, ha! ha, ha!

‘ *Dolores*. Ha, ha!—Oh, Lord! Ha, ha, ha! Are you sure the pain’s gone off—Ha, ha!—Oh, Lord! Oh, dear!

‘ *Bribon*. Oh, there again—they increase—they increase—Oh! oh!

‘ *Dolores*. I am a miserable old man! What, again, Eh?

‘ *Bribon*. Have you any more of the bottle?

‘ *Dolores*. Oh, no—I have a notion you have had enough of that. [*Afide.*]

‘ *Bribon*. I’m torn to death—pray prescribe for me.

‘ *Dolores*. Oh, Lord! not for the world.—Leave it to Nature—she’s the best physician.—Do you feel better?—I think you look better.

‘ *Bribon*. [*Sitting down on a chair.*] I feel I am dying—as a proof of my love for you, Doctor, I bequeath you—(Oh!) all my property whatever, and wish you a long and happy life.

‘ *Dolores*. But, zounds! you forget I sha’n’t outlive you a minute. [*Bribon appears convulsed.*]—Oh! he’s going—help! help!

‘ *Enter Herbert, (after having been sleeping.)*

‘ *Herbert*. What’s all this bawling?

‘ *Dolores*. Can nothing save my dear friend?—my life is wound up in his.

‘ *Herbert*. Ah, poor Bribon! what he’s going—now, is not it a shocking thing, Doctor, that, because this scoundrel is dying, some amiable gentleman won’t live half an hour?

‘ *Dolores*. O, very shocking! and between you and I, Herbert, I am that amiable, miserable, old gentleman.

‘ *Herbert*. How will you part with Nelti?

‘ *Dolores*. Pooh! stuff—Do you think I mind parting with Nelti, or you, or all the world?—No; all my struggles are, how to part with my sweet self; how to bid adieu to this dear, delicious little body.—Oh! he’s going—he’s going.

‘ *Herbert*. Can you do nothing for him?

‘ *Dolores*. Bleeding—bleeding’s all that’s left.—If my hand’s steady enough, I’ll open a vein.

‘ *Herbert*. Be sure you cut deep enough.

‘ *Dolores*. I will—I will—but I hav’n’t my instruments about me.

‘ *Herbert*. Here’s my sword.

‘ *Dolores*. Give it me—I’ll bleed him.

‘ *Bribon*. [*jumping up.*] No, you don’t—don’t be frightened [*to Dolores.*] blest your soul, it was all a fetch.

‘ *Dolores*. Come to my arms.—[*to Herbert*] What are you grinning at?

‘ *Bribon.*

* *Bribon.* Ay, what are you—

* *Dolores.* I'll be revenged on him—I'll trick him out of Nelti yet.

* *Bribon.* What?

* *Dolores.* I'll marry Nelti.

* *Bribon.* What, are you mad? marry a young mettlesome wench that—pooh—nonsense—why, arsenic would not send you to your grave with more expedition.

* *Herbert.* True, Bribon—I'll go to Nelti—so, farewell, Doctor.

[*Going.*]

* *Dolores.* You sha'n't—you sha'n't—I demand satisfaction.—Oh, you cowardly—

* [*Dolores attempts to follow him, which Bribon prevents.—Herbert returns, in apparent anger; then Bribon snatches up Dolores in his arms, and runs off with him.*]

[*Exit Herbert, laughing.*]

GEOGRAPHY.

Art. 36. *A compendious Geographical Dictionary*; containing a concise Description of the most remarkable Places, ancient and modern, in *Europe, Asia, Africa, and America*; interspersed with historical Anecdotes. To which is added, A Table of the Coins of the various Nations, and their Values in English Money. To the whole is prefixed an *Introduction*, exhibiting a View of the Newtonian System of the Planets, &c. 12mo. 4s. 6d. bound. Peacock. 1793.

This compendium is very elegantly printed, and is embellished with a neat set of maps of the earth, and of its general divisions into quarters, including two for America; and these maps, allowing for the necessary smallness of the scale (to which young eyes will have no objection,) are very clearly and distinctly engraved. There is a copper-plate view of the solar system.—On the whole, this is the prettiest book of the kind that we have seen.

POLITICS and POLICE.

Art. 37. *The Speech of the Right Hon. Charles James Fox, on the Speech delivered to the House of Commons, at the Opening of Parliament, Dec. 13, 1792, commonly called the King's Speech.* With a List of those Patriots, who divided in favour of the People. 8vo. 3d. Ridgway.

Many topics of high importance are, with Mr. Fox's wonted spirit, and force of argument, discussed in this noble piece of oratory. Among others, a late extraordinary occurrence in the city is thus very properly noticed:

* By this new species of tyranny, we are not to judge of the conduct of men by their overt acts, but are to arrogate to ourselves at once the province and the power of the Deity; we are to arraign a man for his secret thoughts, and to punish him, because we chuse to believe him guilty! "You tell me indeed," says one of these municipal inquisitors, "that you meet for an honest purpose, but I know better; your plausible pretext shall not impose upon me; I

REV. JAN. 1793.

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know

know your seditious design. I will brand you for a traitor by my own proper authority." What innocence can be safe against such a power? What inquisitor of Spain, of ancient or of modern tyranny, can hold so lofty a tone? Well and nobly, seasonably and truly, has the noble Earl (Wycombe*) said; and I would not weaken the sentiment by repeating the expression in terms less forcible than his own, but that the eternal truth cannot suffer by the feebleness of the terms in which it is conveyed. "There are speculative people in this country, who disapprove of the system of our government, and there must be such men as long as the land is free, for it is of the very essence of freedom for men to differ upon speculative points." Is it possible to conceive, that it should enter into the imaginations of freemen to doubt of this truth? The instant that the general sense of the people shall question this truth, and that opinion shall be held dependant on the will of ministers and magistrates, from that moment, I say, I date the extinction of our liberties as a people.'

Certainly the very singular transaction here reprehended ought never to be forgotten by the friends of liberty, free inquiry, and peaceable discussion.

Art. 38. *Inevitable Consequences of a Reform in Parliament.* By William Playfair. 8vo. 1s. Stockdale. 1792.

This writer pushes all ideas of a reform in parliamentary representation to the extremes of a French revolution; and hence infers that it ought to remain under its present imperfections: but we honestly confess ourselves unable to perceive the necessity of this dilemma. We see no violence to our constitution in transferring the privilege of sending members to parliament from decayed towns, which have sunk below all consequence, to towns of rising importance; nor to extending the elective right to all boroughs, from venal jundos, to the inhabitants at large paying all taxes. Cannot the right of election be taken from a deserted spot of ground like Old Sarum, and be conferred on such a flourishing town as Birmingham, without shuddering at the apprehension of French politics?—but this may be deemed a proper season to frighten us into acquiescence and resignation, as nurses do children, with Raw-head and Bloody-bones!

Art. 39. *A Word of Expostulation, in a Letter from Corregidor to Thomas Paine.* 8vo. 6d. Symonds. 1792.

Corregidor remonstrates warmly with Mr. Paine on his conduct and principles, and maintains that the latter were better calculated for a remote people like the Americans, who had a constitution to form, than for a state in Europe under a settled government, and surrounded by rival nations:—but it will thus appear, that they encounter with different weapons. Corregidor reasons on the present state of things to expediency, Paine skirmishes with abstract first principles, flattering to the mind and easily retained; many of

* The last speaker preceding Mr. Fox.

which,

which, being true in a detached view, serve to parry whole pages of grave argument that do not meet them on the same ground.

Corregidor attacks Mr. Paine's character, both as a writer and as a man: thus, in his concluding paragraph, he says, 'Had it pleased Providence to give you vigour of judgment equal to the petulance of your wit, and personal courage to keep pace with the mischievous heat of your heart, you would certainly have been one of the most formidable warriors ever let loose on society: but as it is, your talents only serve to excite the admiration of fools, and contempt of the wise; while the obvious wickedness of your intentions must raise indignant disgust, but cannot excite apprehension.' Had not government thought differently from Corregidor, would Mr. Paine's book have been so severely criticized by the Attorney-general?

Art. 40. *The British Constitution invulnerable. Animadversions on a late Publication, entitled, The Jockey Club.* 8vo. pp. 126. 2s. 6d. Bishop, &c.

Investive and scandal are eagerly relished by those who will not attend to a page of serious remonstrances against them. The grave reasoning, therefore, of this writer is not likely to follow the Jockey Club with suitable speed and success. When well known characters are exhibited in public, their notoriety will stamp the representations with either credit or discredit: so that, after the general laugh has been enjoyed, no injury is sustained by those who are treated with unmerited abuse. On whomsoever any dirt sticks, let them, as Stevens says in his Methodist Sermon, send their consciences to the scowlers! It is the same with virulent invectives on public measures, which the common sense and sound judgment of mankind soon reject, when they fail of producing conviction.

The Jockey Club appears to be one of that species of writings which cannot be answered to any good purpose; and should be left to that fate which neglect, time, and its own qualities, will effect. This animadvertiser appears disposed to gratify the wishes of the author, if he is actuated like Pamphlet in the farce, who had been aiming for three years to be taken up. Few persons advert to the great advantages which may be derived from neglecting an opponent.

Art. 41. *Disfatory Observations on the Situation, Extent, Climate, Population, Manners, Customs, Commerce, Constitution of Government, &c. of Great Britain, occasionally contrasted with those of other Countries; in order to point out the Blessings which the English enjoy above all other Nations.* By Anthony Stokes, Esq. Barrister at Law of the Inner Temple. 8vo. pp. 74. 1s. 6d. Dugan, Chancery Lane.

Mr. Stokes appears to be a man of observation and intelligence, who has acquired some knowledge of America and the West Indies, by a personal residence in those parts of the globe; and who informs us, in his preface, that 'the circumstances which suggested the present work, were the *seditions publications* that have lately appeared, in which the blessings which this nation enjoys are impudently

misrepresented: and therefore the author thought that he could not, in his circumscribed sphere, render a greater service to his country, than by detecting those gross misrepresentations; and, on a comparison, making it appear that the English are the happiest people on earth."—We are certainly obliged to Mr. Stokes for his good-will, and for many points of useful information. The Americans, perhaps, will not deem themselves equally indebted to him: in the United States he would certainly be denounced as "*a Tory*." In France he would fare still worse, in return for what he has said of the revolutionists; and, in England, the Dissenters, whom he plentifully belabours, would at least *shake their heads at him*.

Art. 42. *The Debates in both Houses of Parliament, on the 13th, 14th, and 15th of December, 1792, on the King's Speech; containing a copious and impartial Account of the present State of Great Britain, and its relative Interests respecting foreign Powers, as delineated in the Speeches of the most distinguished Members of each House. In which are fully discussed the probable Consequences of a War with France, the Disturbances in Scotland and Ireland, &c.* 8vo. pp. 140. 3s. Debrett.

From the immense magnitude of the political matter which was discussed on the afore-mentioned days, the editor justly flatters himself (see his *preliminary advertisement*,) that the present publication cannot fail of being favourably received.—Perhaps, too, there never was a crisis, in our public affairs, of greater importance to the welfare of this country.

Art. 43. *An Address to the disaffected Subjects of George the Third, by the Grace of God, of Great Britain, &c. King, &c.* 8vo. 6d. Brown, &c. 1793.

In reading the *exordium*, we began to be apprehensive that this Addresser's view was to attack the numerous and loyal host of ASSOCIATORS, &c. 'What,' says he, 'O countrymen, are you about to do? What madness possesses you? Surely the demons of discord and sedition have gone forth among you? What are these chimeras of which you are in pursuit?'—When he adds, however, 'What are these boasted Rights of Man? this liberty? this equality?' our fears vanished, and we proceeded through the pamphlet with the utmost composure.

The author's main design is, to remove all discontent, and all disquiet, from the minds of his countrymen, in respect to the safety of the present government, and the preservation of our national blessings; and to prove, that as we live under the best constitution that can possibly be formed, so we are, in fact, the happiest people in the world.

As our sentiments, on this head, are in perfect unison with those of the worthy, but not very elaborate, writer, it is impossible, according to SWIFT's rule, that we should not applaud his production:—"When," says the witty Dean, "I read a passage in an author, where his opinion agrees with mine, *that was excellently observed!* say I. When we differ, there I pronounce him to be *mistaken.*"

Art.

Art. 44. *Five Minutes Advice to the People of Great Britain*, on the present alarming Situation of public Affairs: in which the Policy of immediate Hostility with France is candidly investigated. By a Citizen of London. 8vo. 6d. Robinsons.

A dissuasive from a war, at this time, with France; urged with some warmth and vehemence, but not, as we conceive, without a competent knowledge of the subject, and a solid foundation in good sense. The adviser's opinion is, that we have every thing to hazard, much to lose, and *nothing to gain*, except the honour of fulfilling a very questionable treaty with the Dutch: with respect to which treaty, by the way, the writer has offered some hints, that seem to merit the cool consideration of the public.

Art. 45. *Mr. Paine's Principles and Schemes of Government examined, and his Errors detected.* 8vo. 1s. Printed at Edinburgh; Cuthell, London. 1792.

After the numerous declarations which we have made of our zeal for the British Constitution, and of our loyalty to the reigning sovereign; and after the full and explicit assertions which we have of late so frequently had occasion to repeat, of our attachment to the principles on which the government of this country is founded; no consistent Briton can suspect us of disaffection, if we venture briefly to vindicate from *misrepresentation* an author, one of whose writings has been legally declared seditious. An old proverb would justify us in giving the *Arch-rebel* himself his due.

We shall not controvert this *Examiner's* fundamental axiom, whatever critical censure we might be disposed to pass on the manner in which it is expressed,—that 'our constitution is the best of any that ever existed:'—but his zeal for this best constitution should not have induced him so egregiously to misrepresent the doctrine of Mr. Paine, as to make him assert, that any individual, not being bound by laws made by his ancestors, is at liberty, in defiance of these laws, to seize his neighbour's property; and that the right of *equality* implies a right to an equal distribution of goods. Mr. Paine's real doctrines on these points are, that laws made by our ancestors are binding as long as they are not abrogated; that is, are continued in force by the consent of the majority of a nation, expressed through their representatives; and that every member of a community has an equal right to a voice in the election of those governors, whom he entrusts with the charge of providing laws for the security of his person and property. When the writer of the pamphlet before us, with many others, harangues on the dreadful consequences of leaving it to the option of each individual, whether he shall obey the laws of his country, and of relaxing the ideas of men concerning the sacredness of property, he advances what is very true, but what is wholly irrelevant, and is never called in question, except by the most ignorant and abandoned of mankind.

According to this writer, government is the emblem of Almighty power on earth, and it is dangerous to meddle with it; and if the people had it in *their* power to controul the legislature when they pleased, there would be no government at all. How

such doctrines are to be reconciled with the free spirit of the British constitution, we cannot understand. One thing is certain; if these be the true principles of government, all reasoning concerning the wisdom of any particular establishment, and all attempts to display its beneficial effects, are wholly superfluous. The plan, be it good, or be it bad, has been fixed by our ancestors; and we have nothing to do, but, with blind reverence, to embrace it ourselves, and to transmit it to our posterity. Our attachment to the British constitution rests, we trust, on better grounds than these.—Why will our pamphleteers thus, in the excess of their mistaken zeal, continually run counter to the fundamental principles of that glorious REVOLUTION, by which the truly admirable constitution of the British government was happily fixed on its present foundation? If any thing can ever shake and endanger this sacred edifice, we see nothing, at present, so likely to do it *eventually*, as the injudicious efforts of those writers, who unfortunately employ their pens in the behalf of the *powers that be*,—however honest and laudable may be the *intentions* of such Marplots.

Art. 46. *Political Dialogues, upon the Subject of Equality.* 2smo. 6s. Ridgway. 1792.

These four dialogues are intended as an antidote to Mr. Justice Ashurst's charge to the Middlesex grand jury, which the writer terms 'a mere rhapsody of words.' When a man undertakes to state and defend his own opinions in the form of dialogue, we may easily conceive what kind of an opponent he will set up, and how such opponent will be made to support his character. The very names of the parties, here introduced, sufficiently indicate how they are to be managed; and these are, Lord Despotism and Citizen Equality. Lord Despotism begins by talking in a very high style about his dignity, supporting good order, and suppressing levelling principles: but he becomes an easy convert; and, in the third dialogue, he surrenders his noble character, and discourses afterward under the name of Mr. Convert. The professions of Citizen Equality are in general very plausible *here*, on paper: but he has unguardedly betrayed a disposition to hold a right hand over his brother citizens in a most important article:

'Mr. Convert, late Lord Despotism. There is one thing, brother Equality, that appears to me not a little extraordinary; that is, the means by which you acquired so much knowledge of philosophy, the progress of governments, and the advantages of civilization.

'Equa. I have for a length of time belonged to a reading society; and as it was not rich, and could only afford to buy a few books, we requested our Curate to point out the most valuable upon arts and government, which he most readily did; and said at the same time, that no one thing injured so much the judgment of men, as reading so many indigested publications as were continually produced to the world; which only tended to bewilder their understanding and generate error: and added, he thought it would be a wise measure in governments, since the *conduct* of reviewers were become so contemptibly venal, to follow the example of the Curate and Barber, who held an inquisition upon the chivalrous library of the

the renowned knight Don Quixotte, and establish a tribunal, supported by and under the controul of the people, with authority to examine all publications, and to destroy all such as might have a pernicious tendency, which would in a material degree lessen such errors; and which, doubtless, will continue to creep into the minds of men, while so many of those crude and fallacious works now extant are read.

This tribunal, it was his opinion, ought to be permanent, and invested with power to afford encouragement to indigent virtue and talents; by which means, he said, it would be morally certain that the world would derive all possible advantage from the art of printing, without its abuses.

Mr. Con. It is a good idea of the Curate's. All my political errors have arisen from the source of reading injudicious publications; and I think if such an institution could be carried into effect without endangering the liberty of the press, it would most likely be productive of ends the most salutary.

Egua. The liberty of the press is certainly one of our most inestimable privileges, and we cannot guard it with too much vigilance. But when the foundation of equal liberty is fixed, and enthroned in the hearts of every citizen, a tribunal acting under the influence of responsibility (for I would have every man in the various political departments of a state paid for his services) ought, nor could not, with impunity, act retrograde to the trust in it reposed.

The man who proposes such a scheme as this can be no real friend to liberty, be his denomination and professions what they may.

Art. 47. The Extorsion of Osman, the Son of Abdallah Lord of the Fallies: a Political Romance: including some Anecdotes relative to a great Northern Family. Printed at Liverpool. 8vo. pp. 144. 2s. 6d.

It is the fate of men who read much, as we reviewers are obliged to do, to lament the waste of labour, sometimes of genius, and not infrequently of both, with which they meet. The principal cause of this sorrow, and of this waste, is that want of plan, and of the having well-digested the subject on which they mean to treat, to which authors have proved themselves so frequently liable. That genius should be subject to this mistake, may seem a paradox; the answer to which is, *it is genius immature.*

The foregoing reflection has been suggested by the work before us, which has reminded us of many others of a similar kind. This political romance is certainly written by a man of virtuous intentions: but it is just clear enough to give offence to persons of opposite principles, without a chance of enlightening them, or of reforming their mistakes; and it is just dark enough, probably, to be unintelligible to those to whom it might otherwise be grateful. It contains some politics, some poetry, and some truth: but, for want of having one uniform design constantly in view, it has not enough of either to afford permanent instruction to the ignorant, or rational pleasure to the man of taste. So far from wishing to discourage

the author, our advice is to cherish his love of poetry, and, still more intimately and strenuously, his love of truth; and he may then indubitably effect much of the good which he intends. The following extract will be a sufficient specimen of that part of the work which is most properly what the title expresses, a *political romance* :

‘CHAP. III.

‘Gullandicum—The next morning Abraddin took me to an eminence about a mile from his house. Having gained its summit, I looked around me, and was struck with astonishment at the beauty and grandeur of the scene. The whole country of Slavonia was visible to its utmost confines, and presented one great landscape to my view. At my feet lay Gullandicum. It was neatly, though not magnificently built, and the sun shone upon it with unusual splendor, interrupted however with light flying clouds which sometimes intervened. It stood in the midst of fruitful cornfields, beautiful meadows, and verdant pastures, interspersed with straggling cottages, and clusters of oak and elm; and was surrounded by a broad river which fled from it in every direction. The lowing herds were grazing upon the plains, and innumerable flocks, rendered by distance almost imperceptible, cropt the flowery borders, while their bleatings died away upon my ear. After a short silence I turned to Abraddin and said, you could not my friend have obliged me with a more enchanting, a more grateful prospect, but though my eye is gratified, my mind is solicitous for information.

‘Your curiosity is laudable, replied Abraddin, and shall be satisfied. I have already told you that this village is called Gullandicum. Some confidently assert that it takes its name from the great number of seagulls which frequent its shores, while others as earnestly contend, and with more probability, that the much greater number of land gulls which swarm in the interior parts, is the origin to which its present appellation ought to be ascribed. Be that as it may, Gullandicum is of some note in Slavonia, and its chief inhabitant Bruin well respected by his neighbours. At first sight he might be thought a man of a morose, inhospitable disposition, but, upon a nearer acquaintance would be found to possess a thousand good qualities, especially were it not for his scanty jacket, and the iron ring in his nose, by which he is frequently led to actions derogatory to his honour, and inimical to liberty, justice and humanity. He is a man of athletic make, possesses great strength and greater courage; and is at this time more easily led than driven. As to the ring, which is very large and strong, it is the contrivance of one Bastardo, who, many a long day since, in a desperate battle he had with Bruin, gave him so thorough a drubbing that he was able to lead or drive him any where. And, in order to enable himself and his descendants to effect this with greater facility, and to incapacitate Bruin from thrusting his snout too far into his own affairs, Bastardo stript him first, and then rung him, as we ring swine, to prevent them from turning up the fruits of the earth. However, it must be confessed that Bastardo shortly afterwards made him a present of an old left-off jacket which Bruin still wears, and, though it

sets him shamefully, he is continually boasting of its beauty, and has sometimes the effrontery to give out that he bought it with his own money. There are also two other leading men in this village, Axtzon and Pug. The former is an outlandish gull-catcher and currier. He is the son of Bastardo and somewhat related to Bruin. Pug is Bruin's brother. He is also a gull-catcher and currier, but then he is only a journeyman, and works for Axtzon. To these two may be added Primus, a juggler, who is Axtzon's clerk. They are all well acquainted with the virtue of the great iron ring, and never neglect to avail themselves of its efficacy. And although Bruin sometimes discovers symptoms of uneasiness at this disgraceful badge of conquest, the clerk generally finds means to pacify him, sometimes telling him the ring is gold, at other times that it is an ornament to his face; and Bruin, who is credulity itself, swallows all with avidity.'

Art. 48. *A Letter to the People of Ireland, upon the intended Application of the Roman Catholics to Parliament for the Exercise of the Elective Franchise.* From William Knox, Esq. 8vo. 1s. Debrett. 1792.

The chief objects of this letter are, to convince the Protestants in Ireland, that the claims of their Roman Catholic brethren are reasonable, and ought to be granted; and that it is the interest of Ireland to return to a more intimate connection with Great Britain, than has subsisted since their parliament has become a supreme legislature. We apprehend that the arguments, which the author urges on the former of these subjects, will be more likely to receive attention than those on the latter. The pamphlet concludes with the following excellent remarks on the general objection to alterations, which at present seems to have so much weight, *the danger of innovation*:

'The stale objection to all concessions; viz. the dread of opening a door to innovations, is, I know, urged against paying any attention to the claims of the Catholics; and the horrible consequences of yielding even in what is just, are held up to deter from the consideration of their petitions. But let the facts, upon which this principle of *principis obstat* is said to be so wisely founded, be examined, and I will venture to assert, that the evils which attended the yielding in *right things*, are solely to be imputed to the *not yielding in proper time*. Had Charles the First, I will ask, made the concessions two years before which he sent to his Parliament from Oxford, would he have lost his head? Had Parliament in 1774 passed the Act relinquishing its claim to tax America, which it passed in 1780, would the Thirteen Colonies have declared themselves independent? Had M. Calonne advised the French King to call the *States*, when he called the *Notables*, and the King, and the Nobles and Clergy made to the *States* the same concessions they, by Neckar's advice, afterwards made to the *Notables*, would the French Monarchy have been overturned? I need not produce more instances in proof of my assertion, and God forbid that the *present times* should furnish others in addition to them; but I trust our rulers,

rulers, both in Church and State, will take warning by those I have mentioned, and *concede in time, whatever they think right to be conceded at all, and that is, whatever they themselves think wrong to be continued.* And let them do it of themselves, and with good will, upon principles of justice and benevolence, not under the appearance, or even suspicion, of necessity or compulsion; for it is the duty, and ought to be the wisdom, of the governing powers to watch the public mind, and to foresee and *prevent* the public wishes, by doing of themselves what they perceive they will be required by the people to do. *Felix quem faciunt aliena pericula cautum.*

Nothing can be more judicious, nor more seasonable, than these remarks.

Art. 49. *Extracts from Sermons preached in K—— Abbey.* Isaiah, chap. i. verse 23. Thy Princes are rebellious, and Companions of Thieves. 4to. pp. 58. 2s. Stewart, &c. 1792.

To those who are used to draw inferences, and who, according to the Scotch proverb, want but a hair to make a tethery, the above text, assumed for these pretended extracts from sermons, will sufficiently indicate their aim. We once knew a pedagogue, who, on a particular occasion, finding himself unable to discover a delinquent, whipped all his scholars, without exception, that he might be sure not to miss the culprit. This political disciplinarian, (who wields the rod with a strong hand,) not perhaps caring to single out his object, treats princes just with the same indiscriminate severity, and doubtless with the same views: in this he can do no harm, though he probably will do no good; for however at random he may strike, his blows can scarcely fall improperly.

Art. 50. *Pearson's Political Dictionary*: containing Remarks, Definitions, Explanations, and Customs, political and parliamentary; but more particularly appertaining to the House of Commons, alphabetically arranged. By the late Joseph Pearson, Esq. many Years principal Door-keeper. Illustrated with a number of political Characters, and enlivened by a Variety of original Anecdotes. Faithfully collected from his posthumous Papers, by two of his Literary Friends. 8vo. pp. 59. 1s. 6d. Jordan, 1792.

The name of Pearson has long been known in the lobby of the House of Commons. Whether these posthumous papers will be able to command as much notice, as their author (if indeed we are to consider him as the author,) commanded during his life, may be doubted. However, his name will not fail to excite some curiosity; and his odd humour may raise a laugh without giving offence. Pearson, who could say what he pleased while alive, will be allowed a few freedoms with his old masters, now that he is dead. We shall give the following extracts from this whimsical piece of low satire:

‘ CONTRACT.—A thing that will make a man vote *either* way. I never found it fail yet, from the *money-contractor* HARLEY, down to the *Wapping-biscuit* Baker, MASTER CURTIS. Does *Brook Watson* think me a *liar*?—

‘ DUNDAS.—A tall, raw-boned Scotsman, with a bag of words in his mouth, a little wig on his head, brass in his face, a weather-

cock

cock in his hand, and power in his eye. I never see him swaggering up the lobby with Pitt, but I turn sick, and recover myself in my cupboard, by the comforts of a dram.'—

• **FOX.**—A dark man, with a fair heart. The terror of knaves, the exposé of cheats, and the supporter of the rights of Englishmen. Demme, but he is as clever a fellow as e'er crack'd a biscuit, and many thousands I've seen him eat on hot nights. Like the Prince, he always says, "Pearson, how are you?"—

• **LOAVES AND FISHES.**—According to the Scripture, the Loaves and fishes used formerly to serve the *Multitude*; but now the *Few* have all the Loaves and Fishes, and the *Multitude* are left to starve.—*Mem.* The Marquis of Lansdown says, the poor people can't live without eating. *Quere.* Do the Ministry ever think about it at their *Cabinet dinners*?—

• **MINISTER.**—A man chosen by a junto, to gain and secure a majority, that he may govern a minority in the House, and the million out of it.'—

• **NOES.**—A monosyllable of the greatest importance in the House of Commons, and a sworn enemy to annual Parliaments, an equal Land-Tax, a Parliamentary Reform, and almost every other good thing that ever comes before the House.'—

• **TREASURY BENCH.**—A seat, or bench, immediately on the right hand of the Speaker, and supposed to be more easy and comfortable than any other in the House, from the constant desire every one has to possess it. Let any Member be ever so *noisy* and *turbulent*, it is only seating him on the Treasury Bench, and he immediately becomes as *same* and as *quiet* as a lamb. Lord North found this a very agreeable seat for many years, and was, at length, so familiarized to it, as to be able to do the business of the nation, just as well when fast *asleep* as broad *awake*. Sir Grey Cooper and Jack Robinson had only to take it by turns to sit by him, and jog him on the elbow, when it was necessary for him to speak, and it was just the same to his Lordship as if he had been attending with his eyes open during the whole of the debate. A remarkable instance once occurred of this, as follows: *Luttrell* had been upon his legs a considerable time, in the course of which he stated, that he had found out 500,000*l.* at the Treasury that had never been brought to account. As soon as the Colonel had done, his Lordship rose, being first roused from his nap by his friend, Sir Grey, and instead of meeting the charge with any sort of trepidation, very coolly and pleasantly thanked the Colonel for the discovery he had made, and congratulated the House that there were 500,000*l.* towards the supplies of the year, and hoped the worthy Colonel would carry his researches into the other offices, and doubted not but that they would be attended with the like happy effect. The Colonel was dumb, the whole House was silent, and the Noble Lord went to sleep again. Many a one has been a number of years getting a seat, I mean a permanent seat, on the Treasury Bench; for many will be trying how they like it, but God knows it is a thing *easily* and *quickly* lost. I never blamed myself so much for any thing as I did for taking a slip of paper once from Robinson, and putting it into Charles Fox's

hands one evening, containing his dismissal from the Treasury Bench in very laconical terms.—*Mem.* Didn't know what it was about, or I'd have seen *Jack Robinson* at the Devil before I would have delivered it, though I know my friend *Charley* can sit there again whenever he pleases.'

MISCELLANEOUS.

Art. 51. *Prolusiones nonnullæ Academicæ, Nomine Universitatis Georgiæ Augustæ Göttingensis, Scriptæ à C. G. Heyne. Nunc primum uno Volumine Editæ.* 8vo. pp. 159. 4s. Boards. White. 1790.

Though the nature of these dissertations, delivered officially on anniversaries or other stat-d solemnities, confined also in their subject and in their extent, does not admit of any thing very curious and interesting; yet the name in the title page will be certificate sufficient to every scholar, that nothing is here omitted which classical erudition and genius, so circumscribed, are able to perform. The prolusiones are eight in number. The first is intended to shew, that there are no motives in the present times for undertaking remote expeditions by land into barbarous countries, nor any reasons to apprehend farther incursions of the barbarians into Europe; the two next are employed to settle the nature of the public accusations and judgments among the Romans; the fourth and fifth were delivered on occasion of our King's recovery in the year 1789, and the sixth in honour of his birth-day; the seventh is a short inquiry into the nature of the slave trade among the Greeks and Romans; and the design of the last is to shew, that, of those nations who have hitherto shaken off the yoke of tyranny from their necks, very few have been sufficiently careful and cautious to secure their newly-acquired liberty, and to establish it on a rational, solid, and lasting foundation. Some of the generous and liberal sentiments, in these two last dissertations, gave us much pleasure: but, both in these, and in the preceding, our pleasure would have been greater, if our trouble had been less: we mean, if the printer had performed his task with greater accuracy and fidelity. The work abounds with typographical errors.

We are sorry that various circumstances have so long delayed our notice of this volume.

Art. 52. *A small Whole-length of Dr. Priestley, from his printed Works: or a Free Account (in consequence of a free Inquiry) of his Style, his Politics, his Feelings, his Logic, his Religion, his Philosophy. Concluding with an Analysis, and an Appendix of Extracts from the Writings of Dr. Priestley, which were read in Court at the Assizes at Warwick.* 8vo. 1s. Rivingtons. 1792.

It is possible for abuse to be carried to such an extravagant height, as to defeat its own purpose; and this is certainly the case with respect to the present publication. It would be strange, if so rapid and multifarious a writer as Dr. Priestley did not occasionally fall into inaccuracy. It would be surprizing, if scholars, whose studies have been entirely devoted to ancient learning, should not be

able

able to discover some marks of classical inferiority in one whose ex-cursive genius has ranged through almost the whole circle of the sciences. It would be still more wonderful, if a controversial writer, who has encountered a host of adversaries, should not sometimes reason in a manner which may be justly deemed inconclusive, or express himself with a degree of severity not to be justified. Had the author of this pamphlet confined himself to the detection of such venial errors, the natural effect of human infirmity, his censure might have obtained some credit with an impartial public, and even the object of it might possibly, with that modesty which always accompanies true greatness of mind, have kissed the rod:—but when Dr. Priestley is exhibited as an imposing Proteus, a prophane blasphemer, a counterpart to Titus Oates, a vulture who delights in blood; and, lastly, as resembling Spencer's fiend, who *wept that cause of weeping there was none*; a portrait so erroneously caricatured by the hand of malignity, loses every trait of resemblance, and only serves to expose the artist to derision and detestation.

Art. 53. *Tales of a Parrot*; done into English, from a Persian Manuscript, intitled, Tooti Namêh. By a Teacher of the Persian, Arabic, Hebrew, Syriac, Chaldaic, Greek, Latin, Italian, French, and English, Languages. 8vo. pp. 188. 4s. sewed. Robson. 1792.

We are informed, in the '*prolegomena*' to this work, that the Persian copy of the Tooti Nameh, here 'done into English,' was brought to England by an officer in the East India Company's service, 'and may be seen by any person who is able to read it.' It is of very little consequence to the public, whether extravagance and absurdity be of English or of Persian growth; and we apprehend that few persons will give themselves the trouble to ascertain the truth in the present case. The probability is, that a Persian would not compare the rising of the moon to Jonah coming out of the whale's belly, nor call his wife the beloved rennet of his existence, and the sweet paste of his affection.

What man, in his sober senses, whether born in the East or West, would talk of 'pouring the mantling wine of desire into the cup of explanation'—of 'the phoenix of passion building her inflammable nest in the crevices of a wounded bosom'—of 'a bankrupt heart hanging suspended in flowing ringlets'—of 'the extremities of the fingers glowing with the blush of consent'—of 'taking a sup of the syrup of attachment'—of 'female beauty, at whose refulgent presence the fixed stars suspend their scintillations, and the celestial luminaries blush'—of 'binding a nosegay of inclination with the pearl string of union'—of 'pouring the waters of candour into the bowl of experiment'—of 'the golden fruit of the sphere placed in the concave disk of the heavens,' &c. &c.—and yet it must be acknowledged, that the oriental poets are not very famous for the aptness and propriety of their allusions and similies; witness many strange comparisons, even in the best compositions of the Hebrew writers; whose fervid imaginations never allowed them to pay any attention to accuracy, nor to justness of similitude.

Art. 54. *A Letter to the Rev. Mr. Percival Stockdale, on the Publication of his pretended Correspondence with the Lord Bishop of Durham.* 8vo. 1s. Bell, &c. 1792.

The author of this letter having, as we apprehend, given the *Coup de Grace* to the 'pretended correspondent of the Lord Bishop of Durham,' it is to be hoped that we shall hear no more of so ridiculous a controversy.

THEOLOGY and POLEMICS.

Art. 55. *Thoughts on the Influence of Religion in Civil Government, and its Tendency to promote and preserve the Social Liberty and Rights of Man.* By the Rev. David Scurlock, M. A. one of his Majesty's Justices of the Peace, for the County of Buckingham. 8vo. pp. 63. 1s. 6d. Nicol. 1792.

The leading principles of this pamphlet are such as we feel no disposition to controvert; and they are expressed with such precision and neatness, as leave little room for critical censure. Of the importance of religious principles, as the basis of moral order in society, no reasonable doubt can be entertained. Of the utility of a national institution of religion, on broad and liberal grounds, notwithstanding the numerous evils which have been experienced to arise from narrow and intolerant establishments, we freely declare our conviction. Had this writer contented himself with the illustration of these general positions, we should not have withheld our entire approbation of his performance: but we meet with several positions in the course of these *thoughts*, which appear to us to require animadversion.

When Mr. Scurlock complains of loose and indefinite notions of liberty, the spawn of the French revolution, which he supposes to imply the entire dissolution of subordination, and to supersede all the authority of law, we apprehend that he is fighting against a phantom of his own imagination. When he concludes, from the existence of weak, disaffected, and desperate men in the world, who make liberty a cloak for licentiousness, that it is the duty of good citizens to unite in checking all attempts at innovation, his reasoning is illogical, and would go to the entire prevention of improvement in every age and country. When, not contented with passing a deserved encomium on the British constitution, he proceeds to deny the right of a community to change its form of government and mode of religion; and when he says that those who assert this opinion are ignorant politicians, disaffected citizens, and men of depraved hearts, are not his assertions unfounded, and his censures illiberal? Other passages in this pamphlet appear to us to be liable to objection; particularly those which discourage the free dissemination of opinions; without which it is evident there can be no scope for the progress of knowledge.

Art. 56. *Posthumous Pieces of the late Rev. John William de la Flechers.* By the Rev. Melvill Horne, Curate of Madeley. 12mo. pp. 435. 3s. 6d. stitched. Longman.

The earliest of these letters is dated in the year 1756, from which time they are continued to July 1785. The author, known in this country

country by the name of Fletcher, was a native of Switzerland. He was, no doubt, an upright, pious, benevolent man, not defective in ability, nor destitute of learning, however mistaken as to his religious views and prejudices. He was a methodist, as we conclude, of Mr. Westley's class, though he also corresponded with Lady Huntingdon. He was vicar of Madeley. Several letters are addressed to the parishioners, from *Nyon*, Switzerland, and from other places, to which his state of health obliged him to resort. It may be judged, from these short hints, what is their style and strain. To methodistical persons, they will assuſedly prove acceptable; and to several others, who are not entirely of that cast; and this is all very well, if they do not, under a solicitude for certain opinions and feelings, lead them astray from that truth and righteousness, and that charity of temper and conduct, which are undoubtedly of the first and highest moment; and which, we are persuaded, M. de la Flechere, whatever might be his mysticism and enthusiasm, was truly desirous to establish and improve. His letters are incidentally accompanied with some remarks and anecdotes of the amusing kind.

Art. 57. *Observations on the Rev. James Manning's Sketch of the Life and Writings of the Rev. Micajah Towgood.* 8vo. pp. 88. 1s. 6d. Johnson. 1792.

Although the author of these observations expresses high respect for the character of Mr. Towgood, and declares himself, in common with other friends of virtue, indebted to his biographer for bringing such distinguished merit into more extensive notice: yet he finds several positions in the performance, which appear to him inconsistent with important truth, and which he thinks it right to attempt to refute.

Mr. Manning having expressed his wish that the ministers of religion would drop their disputes at the shrine of piety, and his disapprobation of the precipitate propagation of new opinions, this observer apprehends that these passages are calculated to leave on the mind of the reader an unfavourable impression with respect to the propriety of free discussion in doctrinal points of religion, and he undertakes to vindicate this practice. He next examines the grounds of an opinion of Mr. Towgood, that Socinianism obscures in a great measure the glories of the gospel; and enervates the force and authority of its precepts; and he endeavours to shew, that these depend not on the personal nature of Christ, but on the evidence of his having been a teacher sent from God.

Mr. Towgood, who embraced the Arian doctrine concerning the person of Christ, having, as his biographer relates, thought our Saviour a proper object of worship, the *Observer* enters fully into the inquiry, whether, on the supposition of his inferior and created nature, it be lawful to pay him religious worship; and he concludes, that such worship is strictly and properly idolatrous. The notion of Mr. Towgood concerning the design of our Saviour's death is in the next place examined, and the preference is given to the doctrine adopted by Socinians, as more simple and intelligible, and more consistent with rational conceptions of the perfections and government of God. The duration of future punishment, the expediency of

of ordination, the doctrine of the intermediate state of the soul, with some other theological questions, are briefly treated in the remainder of this pamphlet; the whole of which appears to be written under the influence of a sincere love of truth, and will be perused with pleasure by the friends of free inquiry on religious subjects, though their system may not happen to coincide with that of the author.

Art. 58. *Discourses on various Subjects* delivered in the Island of Barbadoes, by the Rev. H. E. Holder, of that place. Vols 3, 4: 8vo. pp. about 360 in each. 10s. Boards. Dilly. 1792.

The two former volumes of these discourses have already passed under our review*: If we adverted, slightly, to something like narrow attachment to human articles and injunctions, we bestowed just commendation on the greater part of the sermons, and with the same justice we continue thus to regard the volumes now before us. The *Lord's Prayer*, and several of our Saviour's parables, form a considerable part of them; to which are added,—public worship, causeless anger, self denial, poverty of spirit, the Christian race, trust in God, living peaceably;—with other important, useful, practical subjects.

Art. 59. *Reasons why the People called Quakers cannot so fully unite with the Methodists*, in their Missions to the Negroes in the West-India Islands and Africa, as freely to contribute thereto; with a few Queries consonant therewith. By Catharine Phillips 8vo: 3d. Phillips. 1792.

The principal reason here assigned, for not uniting with the Methodists in their mission to the Negroes, is, that it is inconsistent with the principles of the Quakers to concur in any scheme, which encourages the continuance of useless ceremonies in the Christian church, and which would provide a maintenance for the ministers of religion by tythes or any other means. This argument is expressed at large, and with much coolness and good sense, in the peculiar phraseology of the sect.

Art. 60. *A Syllabus of Christian Doctrines and Duties*, in the Catechetical Form. By S. Newton. 8vo. pp. 167. 2s. 6d. Boards. Dilly. 1791.

Mr. Newton's design in composing this syllabus, is 'to promote inquiry into the connected sense of God's word, and to help his readers in forming scriptural ideas of Christianity.' For this purpose, he has arranged various texts of scripture under different heads, in the form of question and answer, and has occasionally subjoined short comments and reflections. This syllabus is divided into thirty-two chapters, the subjects of which are exhibited, at one view, in a table of contents. One of these chapters is entitled, *Father, Son, and Holy Ghost*, one; another, *The eternal election of some that were lost*; another, *Believers effectually called and repent unto life*; and another, *The certainty, peace, joy, growth, and perseverance, attending the called*. We mention these titles of chapters, to shew the com-

plexion of this syllabus, which is framed, as far as the nature of the plan will admit, on the Calvinistic system; a system which the author, no doubt, believes to be truly scriptural. After forming 1 Tim. iii. 15, 16. into a question and answer, Mr. Newton adds, in a note at the bottom of the page, (p. 9.) ' Dr. Aitchew's and all the Greek MSS. except one or two, have $\Theta\upsilon\varsigma$. The stroke in the Theta of the Alexandrian is probably worn out by time and use, as is the case with many other words in that copy, where it was undoubtedly written.' Whether there was a stroke in the Θ in the Alexandrian MS. originally, so as to justify the present reading of $\Theta\varsigma$, it is impossible to say: but, on consulting this manuscript, we observed that the stroke in the Theta appears of a darker ink than the circle round it, and than the other letters. On the disputed passage, 1 John, v. 9. Mr. Newton, in a note, quotes Bengelius's dissertation, but makes no mention of Mr. Porson's admirable letters to Mr. Travis against the authenticity of this text.

We entirely agree with Mr. N. that ' the religion of Jesus is composed of facts. Nothing is left to human genius or discovery. The great questions are, What has God done? What has God said? The true scriptural answer to these questions should compose our body of divinity, though enthusiasts may despise it, and philosophers may laugh at it.' While, however, we are desirous of respecting all that God has said, let us be solicitous to separate interpolation from genuine scripture; and, in framing a system of doctrine, let us not build too much on suspicious passages. Critics are now generally agreed, we believe, in pronouncing 1 John, v. 9. to be spurious*; and, if this be the case, we cannot learn from it ' what God has said.'

Mr. Newton appears to have bestowed much pains on this work; and his Syllabus of Christian Duties, in particular, may be of use to ministers, as well as to private Christians.

Under the head of the *Lord's Supper*, Mr. N. observes, that ' it is nothing more than a religious commemoration of him, and particularly of his death and the peculiar purpose for which he died, and that nothing more is required for the acceptable participation of this rite in any person, than is necessary for the acceptable discharge of any other solemn act of religious worship.'

This is a scriptural statement of the matter; and, being altogether disencumbered from superstition, it is perfectly defensible.

Art. 61. *Elementa Christiana.* The Thirty-nine Articles of the Church of England proved to be agreeable to the word of God, in their literal and grammatical sense, in a new, familiar, catechetical form, to which is added a brief Exhortation, by way of Improvement. By the Rev. Thomas Hervey. 12mo. pp. 260. 2s. 6d. sewed. Richardson. 1791.

Mr. H. is doubtless an honest-hearted man! a divine of the good old stamp! and, we may add, *rara avis in terra*, one who is able ex

* See the "Free and candid Disquisitions relating to the Church of England;" or our account of that excellent work, Rev. vol. i. 1749, p. 200.

advised to consent to whatever subscription human authority may require. We respect Mr. Hervey, as well-disposed to do good; we unite also with him in venerating such names as Hooper, Ridley, Latimer, &c. faithful worthy men! who would not, whatever the temptation might be, violate their consciences by a submission to the arbitrary impositions of bigotry and policy!—Yet, at the same time that we honour their memory, far be it from us to conclude, however popular the argument, that their tenets were in all respects true, or that their successors were *obliged* to embrace the same.—Such kind of reasoning will prove nothing, or, it may be, too much.—It is probable that those noble confessors, who loved the *truth*, might, on farther research, have altered their sentiments; as others, in the same line of worth, since their time, have done. Candour, liberality, and *love of truth*, are near associates.

The reader will, no doubt, find several useful instructions, mingled with Calvinism and other kinds of *orthodoxy*, in this volume. The author seems to have been particularly excited to the publication, as a testimony of gratitude for the benevolent subscriptions which have been encouraged in some northern parts of the kingdom, for the relief of the necessitous clergy and their families.

Art. 62. *Parental Duties illustrated from the Word of God, and enforced by a particular Account of the salutary Influence therein ascribed to the proper Government of Children; in three Sermons, preached to a Church of Christ in Richmond Court, Edinburgh, &c.* pp. 71. 1s. 6d. Johnson. 1792.

This is one of those useful publications, which, at the same time that they afford little room for critical examination, are entitled to a considerable portion of general praise. The discourses are practical, and may serve to furnish parents with good rules with respect to the two leading branches of education,—instruction, and discipline. The preceptive part of the plan is formed on what is called the Orthodox system of religion.

Art. 63. *Sermons for Sunday Schools, by a Layman.* 12mo. 1s. Bound. Walter. 1792.

This collection of short discourses was originally formed for the service of a particular parish, and they are now offered to more general use. The author apologizes, by expressing his hope that he does not intrude on the clerical office, as he would by no means divert the attention of his young audience from the *better* instructions to be received from the pulpit. These lectures are plain, sensible, affectionate, and well-fitted for the designed purpose. They run into no extremes, but rather guard against them; the subjects are highly proper; the texts of scripture are pertinent; the language, observations, and addresses, are suited to the capacities, and adapted to interest the attention, of children. We observe that the last of these addresses is immediately intended for Christmas-day. The writer seems to question, whether the observance of that festival does not produce more harm than good. Sociability and festivity, under reasonable restraint, accord very well with that gloomy part of the year, but not as an act of a religious kind. The subject commemorated

rated his equal importance at one season as another. 'Better, I am sure, (it is here said,) far better it would be, that there were no holidays at all, than that they should be kept in such a manner as they are. Better to forget the birth of Christ altogether, than to pretend to remember it, and at the same time to act in direct opposition to the end and design of it.' We might here add also, that the observation of these *days* is likely to promote, and does promote, that superstition, which it is one great purpose of Christianity to destroy.

Art. 64. *Free Remarks; occasioned by the Letters of John Disney, D. D. F. S. A. to Vicesimus Knox, D. D.* By Henry Barry Peacock. 8vo. pp. 48. 1s. 6d. Pridden. 1792.

Dr. Disney is here censured, with more acrimony than argument, for his strictures on Dr. Knox's advertisement prefixed to his sermons*. We find nothing, either in the reasoning or the spirit of this pamphlet, which is entitled to particular attention.

Art. 65. *Hints and Helps to the Clergy of every Denomination.* Designed to promote the Credit, the Comfort, and the Usefulness of their Lives. 12mo. 1s. Dilly. 1792.

We perceive in these hints much good meaning: but something farther than good meaning is necessary to qualify a man to become a teacher of teachers,

Art. 66. *An Attempt to refute a Sermon by H. D. Inglis, on the Godhead of Jesus Christ, and to restore the long-lost Truth of the first Commandment;* by T. Fyfe Palmer, Member of the Unitarian Congregation at Dundee. 8vo. 1s. Johnson. 1792.

Mr. Palmer is a zealous advocate for the Unitarian doctrine concerning the person of Christ. With some bluntness, and even rudeness, of language, he unites considerable strength of reasoning, and ingenuity of criticism. He makes, too, some attempts at railery. To expose the weakness of the use frequently made of passages in the Old Testament in support of the divinity of Christ, he introduces a sermon, by an apostate Jew, to prove the godhead of Moses. Having never seen reason to admit the doctrine, that ridicule is a proper test of truth, we acknowledge that the perusal of this part of the pamphlet has afforded us little satisfaction.—Mr. Inglis's sermon was very briefly mentioned in our 8th vol. New Series. p. 582.

SINGLE SERMONS.

Art. 67. *The Danger of too great an Indulgence of Speculative Opinions:* preached at the Visitation held by the Archdeacon of Winchester, at Basingstoke, on the Seventh Day of June 1792. By the Rev. Charles Powlett, jun. Chaplain in Ordinary to his Royal Highness the Prince of Wales, and Rector of Winlade, Hants. 4to. 1s. Bell, Oxford-street.

To which of the *dark ages* are we returned, that we hear in every quarter, the cry of the danger of speculative opinions? and this cry resounded too through our churches by the ministers of that great reformer, who came to turn men from darkness unto light?

* See Review for Sept. last, p. 118.

After all that free inquiry has done for the world, from the time of the reformation to the present day, and after all the blessings that science, in the persons of her favoured sons, her Bacons, her Newtons, and her Lockes, has bestowed on mankind, are we still to be told that to indulge in speculative opinions, is *impious, absurd, and dangerous*? For the honour of human nature, and for the preservation of its dearest interests, we trust that philosophy, at present so ungratefully affronted by a country which she has eminently distinguished by her favour, will ere long raise her dejected head, and frown into eternal oblivion the destructive doctrine of this sermon, — a doctrine fit only for the gloomy cell of monastic ignorance, — *that speculation is dangerous.*

Art. 68. Preached at the Visitation of the Rev. the Archdeacon of Huntingdon, in the Parish Church of All Saints, in the Town of Huntingdon, May 1, 1792, by Charles Favell, M. A. Rector of Brington, with Bythorne and Old-Wellon, Chaplain to the Right Rev. the Lord Bishop of Hereford, and late Fellow of Clare Hall, Cambridge. 4to. 1s. Cadell.

The text of this discourse directly contradicts the doctrine of the preceding Sermon. "*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest to me;*" and with pleasure we add, that the sermon is in unison with the text. The author strenuously maintains the necessity of knowledge, both for the priesthood and the laity. The ages of barbarism and ignorance were, he says, the ages of credulity, bigotry, intolerance, and persecution; and he gives it as his decided opinion, that religion will always suffer by the decay of science:

"The history of our own Country too clearly demonstrates the truth of this proposition, in the description of those dreary and miserable times; which preceded the reformation. "The cathedral clergy," says the historian, "throughout the kingdom, gave themselves up wholly to idleness and pleasure: they decried learning, affirming that learning would bring in heresy, and all manner of mischief. The rural and parochial clergy were universally ignorant, and slothful; idle, and superstitious."

"The preachers, at that period, told their hearers, that "a new language had been discovered called Greek, of which they should beware; and that, in this language, a book had come forth called the New Testament, which was full of thorns and briars."

"Indeed, the ignorance of the Ecclesiastics of those days, is too notorious to require any particular proof.

"Exclusive of that happy influence, which learning diffuses over larger societies, by contributing to the advancement of true religion, how valuable are the benefits derived from it to every individual! As the celebrated Hero of the Poet, amidst the difficulties with which he struggled enveloped in thickest darkness, prayed only for a restoration of light; so nothing can be more unpleasing to an ingenuous mind, than to be involved in the gloom of ignorance, and bewildered in the labyrinths of error. How dreadful is it to the midnight traveller to wander forlorn on the heath, not one glimmering star to conduct, not one favourable dawn of light to betriend

him!

him! Without that knowledge which is the sweet solace of life, what a blank is there in the mind of man; what vacuity of thought; what oscitancy, and supine sloth!

At the same time that Mr. Favell maintains the utility of a national establishment of religion, he affirms it to be the duty of the church not to bend her doctrines to facilitate the incroachments of tyranny, the ravages of ambition, or the wily machinations of an iniquitous policy; and while he complains of the severity with which the enemies of establishments have censured the clergy of the church of England, he speaks of it as a circumstance which does credit to their body, that the effervescence of bigotry has subsided, and that moderation and liberality of sentiment have succeeded to intolerance and party zeal. In conclusion, he thus expresses his sentiments of candour and universal catholicism;

Far be it from us to foment the spirit of discord, that has often preyed, with too much success, on the vitals of Christianity; or to add to the many unhappy divisions, that have prevailed even among the reformed. Where little respect is paid to the great commandment of fraternal love, we have no good reason to hope, that the love of God should continue its perfect work. If any unbecoming sallies of jealousy, or of disappointed petulance; any indiscriminate, or unmerited censures; any harsh, unpalatable, uncandid, intemperate attack on the body of the English priesthood shall have issued from the tongues, or from the pens of our dissenting brethren; let us not forget, that they are our brethren: rather let the asperity of invective, whether directed to our supposed deficiencies in erudition, or in piety, stimulate us to greater circumspection in our deportment; and to avoid, as much as is possible, the very appearance of negligence, or of inability in the discharge of our ministerial sanctions.

Art. 69. Preached in the Cathedral Church of Bangor, September 25th 1791, at a General Ordination, held by John Lord Bishop of Bangor. By Peter Williams, A. M. Head Master of Bangor School. 4to. 1s. Rivingtons.

We have read this discourse with pleasure; it is sensible and useful; it discovers the man of ability, and also, we conceive, the lover of truth, piety, and every branch of Christian virtue.—We are unwilling to make any drawback from this commendation.—We think little of the phrase, ‘*acroatic writings of the heathen philosopher*,’ which, to some readers, may have a sound of pedantry—but we observe occasional insinuations, together with a plea for *mystery* and prescribed articles of faith, that appear not wholly congruous with the liberality and freedom of inquiry which are recommended in other parts of the sermon. It is well known, that several persons, eminent in the study of the scriptures, and well versed also in other branches of science, have differed widely from the dogmatical assertions of human authority.

We are pleased to remark, that in a quotation from 1 Cor. xiii. 8. Mr. W. explains the principal word there used, by saying, ‘*but charity, or the practice of that which is good and holy*.’—meaning, we conclude, that Christian principle of piety, benevolence, and

general virtue, which is the true basis of all right and useful behaviour.

Art. 70. *Christian Politics; or, The Origin of Power, and the Grounds of Subordination.* Preached at All Saints, Northampton, Sept. 28, 1792. By William Agutter, M. A. 8vo. 6d. Rivingtons.

Mr. Agutter zealously echoes the general cry against republican principles,—which, if ever they gained ground among us, to any considerable degree, since Cromwell's time, seem now (happily for the peace of this country,) to have entirely lost it.

Art. 71. *The Character of Christ, as a Witness to the Truth.* Preached at Crediton, September 6th, 1792, to a Society of Unitarian Christians established in the West of England. By Joshua Toulmin, M. A. 8vo. pp. 29. 6d. Johnston. 1792.

The design of this society is, to meet regularly at different places, for the promotion of *Christian knowledge, and the practice of virtue, by distributing books.* This is the first sermon preached on the occasion. That it is a very good one, we believe, *must* be allowed, whatever may be thought as to Unitarian principles. Its chief subject is, that, to seek the truth, and to bear witness to it, is the duty of Christians. This topic receives a collateral support from two quotations pertinently introduced in the notes, from the writings of Bishop Lowth and Bishop Newton; quotations which fairly imply what the preacher recommends. An account of the society, and of its rules, is added.

Art. 72. *The Tribute of Affection to the Memory of the late Dr. Evans:* Addressed to the Bristol Education Society, at their Annual Meeting in Broadmead, August the 22d, 1792. By T. Duncombe. To which is added, Dr. Evans's Advice to the Students, Written and addressed to them in the Year 1770. 8vo. 1s. Otridge, &c.

Dr. Evans, the subject of this eulogy, was a dissenting minister of the Baptist persuasion. He appears, both from his writings, and from his labours as a preacher, and as a tutor to young men intended for the Christian ministry, to have been a man of exemplary piety, and to have been very zealous and active in promoting the interests of religion. The discourse, which is rather a familiar address than a studied sermon, is chiefly valuable as a tribute of respect and affection to the memory of a good man. The annexed advice to students consists of brief hints, prudential, moral, and devotional.

Art. 73. *The progressive Improvement of Civil Liberty.* Preached in the Unitarian Chapel in Essex Street, London, November 4, 1792, being the Anniversary of the Revolution of 1688. By John Disney, D. D. F. S. A. 8vo. 6d. Johnson. 1792.

Much important matter, on the subject of civil liberty, is in this excellent discourse condensed into a small compass, and expressed with great clearness and energy. After some general observations, deduced from the text, (Job, v. 12.) on the folly of political craft, and on the manner in which the Almighty, in the ordinary course of his providence, disappoints the devices of the crafty, the preacher proceeds.

creeds to remark, that great national events are produced by a series of causes, which have been accumulating through ages; and particularly that this assertion is true with respect to the establishments of liberty, or tyranny, in each nation respectively.

Dr. Disney observes, that the only way to render our excellent constitution fully productive of the happiness which it is capable of affording, is to correct the defects that experience has discovered, and the abuses which the hand of time has engrafted on the labours of our forefathers. This being accomplished, 'permanent peace and prosperity, and assured liberty, would be the portion of our children, and our children's children, and the highest earthly honours would irradiate the brow of him who should be dignified with the executive government.'

Art. 74. *Christian Arguments for Social and Public Worship*: preached before an Annual Assembly of Protestant Dissenting Ministers at the Chapel in Lewin's Mead, Bristol, April 13, 1792, and published at the Request of the Ministers and Gentlemen who heard it. By John Simpson. 8vo. pp. 55. 6d. Johnson.

This sermon comprizes, within a small compass, much solid argument and sound criticism in defence of public worship, and is written with perspicuity and elegance. Beside the considerations which Mr. S. urges in common with the rest of the advocates who have pleaded in this cause, he offers one which, if we remember rightly, has not been before maintained: it is, that public worship may be considered as enjoined by Jesus Christ, though no *express precept* on this subject is to be found in his discourses; since the Christian law, in the general principles of piety and virtue which it inculcates, requires us to regard, as a Christian duty, whatever approves itself, to reason and a well-informed conscience, as in itself of moral obligation, or as a proper and necessary mode of improving in goodness. The public have been formerly indebted to Mr. Simpson for a sensible and judicious essay, to shew that Christianity is best conveyed in the historic form, published in 1782, and reviewed in our 68th vol. p. 428.

CORRESPONDENCE.

* * A letter, which we have received from Dr. Gregory of Edinburgh, charges us with an *extraordinary oversight* in our account (Dec. 1792) of his *Philosophical and Literary Essays*. He supposes that, not perceiving the nature of his argument against the doctrine of necessity, we have given an abstract (a perfectly fair one, he acknowledges,) only of the first part, or *born* of his Dilemma; and that, from this defective statement, we hastily concluded that his reasoning was not demonstrative.—Had such a mistake escaped us, we should have been very ready to acknowledge it: but, on re-considering the article, we cannot discover any ground for the dissatisfaction which Dr. G. expresses. We did not, it is true, state both parts of the Dilemma *at length*, because we thought that one specimen of the writer's method of reasoning was sufficient: but we took care to ac-

quaint

quaint our readers, in general terms, with the drift of the second part. Our words are: 'He next examines the opinion which supposes "that the strongest motive alone is conjoined with its proper action, and that all the weaker and opposing motives are separated from theirs;" and he draws from it inferences that are absurd and impossible.' The illustrations of this horn of the Dilemma being similar to those of the former, we excused ourselves the trouble of detailing them: but we did not, as Dr. G. supposes, ground our remarks on a partial view of his argument. The suggestions toward a reply to his reasoning, which we ventured to offer, (and which, too, we offered merely as hints that *might* deserve farther consideration,) proceeded on the idea, that the doctrine of necessity does not imply that *perfect analogy* between *physical causes and effects*, and *motive and action*, which Dr. Gregory's reasoning supposes, but admits of the existence of that *self governing power*, in which Dr. G., in the enunciation of his proposition, appears to place the essence of freedom. We mean, however, rather to vindicate ourselves from a charge of unfair representation, than to prosecute the argument: we have not leisure to engage in a controversy on the difficult, and, in our opinion, still undecided, question of philosophical necessity.

¶ In reply to a letter, with which we have been favoured by Mr. G. Wilkinson of Sunderland, we wish to observe, that the remark, to which he alludes*, was not intended by us to convey any direct censure on his paper,—but was offered as a general truth, which we wished to inculcate.

¶ We have not yet been able to procure a copy of the work about which T. O. writes to us. With regard to some plan in a former volume of our Review, which this correspondent mentions, we can give him no information, as he has not cited the particular volume, and we do not recollect it.

¶ *Amicus*, who dates from Cambridge, has sent us two letters inquiring when our remarks on Mr. Twining's Translation of Aristotle are likely to be continued. It would be a great pleasure to us, if we could give a definitive answer to this question: but the gentleman, who more immediately undertook the consideration of that work, has been seduced from our corps by numerous and important avocations, and he has not yet rejoined us. We hope, however, that he will soon be able to return to our standard.

¶ We have received a very long letter from A. Z. dated 8th Blackheath, relative to some controversial points in theology. The correspondent must excuse us from taking that notice of his letter which it may probably merit, as we have frequently declared our want of leisure to attend to similar communications, and as the present times allow us still fewer spare hours than we usually can command.

* See Review for Nov. p. 249. l. 17—19.



THE MONTHLY REVIEW,

For FEBRUARY, 1793.

ART. I. *The History of France*, from the earliest Times, to the present important Era. From the French of Velly, Villaret, Garnier, Mezeray, Daniel, and other eminent Historians; with Notes, critical and explanatory. By John Gifford, Esq. 4to. Vols. I. and II. pp. 1238 in all. 1l. 10s. Boards. Locke. 1791.

A PHILOSOPHICAL history of government is a grand *desideratum* in literature; which, executed on just principles, and by a masterly hand, would be a legacy to mankind of inestimable value. Such a work would operate more effectually than a thousand theoretical systems, to correct those political errors which have hitherto produced such mischievous effects, and to dispose the world to adopt with alacrity well-digested plans of amelioration. The materials for a history of this kind, which the past records of human society afford, chiefly belong to the *negative* class, consisting of the relation of unsuccessful experiments which it can never be for the advantage of mankind to repeat; and perhaps there is no history, ancient or modern, which furnishes a greater abundance of such materials, fraught with the most valuable instruction, than the history of France. The entire period of the French monarchy, from the commencement of the Merovingian race in Clovis, to the termination of the house of Bourbon in Lewis XVI. affords one continued series of monitions to mankind, to beware of arbitrary power.

The present work, though, as we shall afterward shew, not particularly adapted to enforce the principles of freedom, is valuable, as containing a minute narrative of those facts from which an intelligent and unprejudiced reader will not fail to draw conclusions favourable to liberty. The few occasional speculations which occur, will not give the writer a title to rank among those philosophical historians, whose comprehensive understandings and penetrating judgments enable them to trace

the relation of events, and to exhibit them in one connected chain of causes and effects: but though the work be not properly a philosophical history, it is entitled to commendation under the character of Annals of France, in which all the most material events, that have happened in that country, are related at large. It may be considered as filling up pretty completely, as far as it has hitherto proceeded, the excellent outline of the president Henault. The style, which is uniformly preserved through the work, is clear and correct, with few attempts at embellishment. On the whole, it appears to us to be a performance which those who read to be informed, or who wish to collect materials for speculation, will peruse with advantage and pleasure.

Having thus given our readers a general idea of what we judge to be the merit of this history, it only remains that we afford them an opportunity of forming some judgment for themselves, by adding a few extracts.

Of Mr. Gifford's narrative talents, we shall give a specimen, from his account of a memorable incident in the reign of Lewis X. in the year 1314, viz. the persecution of Enguerrand, Count of Marigny, by Charles Count of Valois, the King's uncle*:

‘ Enguerrand was descended from an ancient and noble family in Normandy; the name of which was originally Le Portier, but his grandfather Hugh, lord of Rosay and Lions, having married the heiress of the count of Marigny, gave her name to his children. The moment young Marigny made his appearance at court, he was universally admired for the graces of his person, the elegance of his wit, and the strength of his talents. The late king, finding him possessed of much political knowledge, appointed him a member of his council, gave him the post of chamberlain, created him count of Longueville, made him governor of the Louvre, master of the household, superintendant of the finances, and prime minister. This accumulation of favours naturally excited the envy of the great, whose enmity increased in proportion to his merit. The imprudence of Philip, in the multiplication of imposts, rendered his minister an object of public indignation. But of all his enemies, the count of Valois was the most violent and implacable; during the life of his brother, however, he was under the necessity of confining his animosity to his own bosom. A change of government, attended by a general insurrection, appeared to him a proper season for revenge; he therefore laid his plan of persecution, and veiled it under the specious mask of public good.

‘ Notwithstanding the immense sums which had been levied during the late reign, on the king's decease the treasury was so far exhausted, that there was not sufficient money to defray the expence of a coronation. “ Where then,” said Lewis one

* A short account of this transaction was given in the 5th volume of our New Series, p. 524.

day in full council, "are the tenths which were levied on the clergy? What has become of the numerous subsidies exacted from the people? Where are the riches that must have been derived from the debasement of the coin?" "Sire," said the count of Valois, "Marigny was entrusted with all this money, it is his place to give an account of it." Enguerrand protested that he was ready so to do, whenever he should receive the king's orders for that purpose. "Let it be done, then, immediately," exclaimed the count.—"With all my heart," replied the minister; "I gave you, Sir, a great part of it; the rest was employed in defraying the expenses of the state, and in carrying on the war against the Flemings." "*You ly!*" said Charles in a rage.—"It is yourself, who are the liar, Sir," returned the minister, with more spirit than prudence. The count immediately drew his sword; Marigny put himself in a posture of defence, and the consequences must have been serious but for the interference of the council, who hastened to separate them. The prince no longer placed any bounds to his resentment; all his credit was exerted for the infliction of vengeance; and his friends the count of Saint Paul, and the vidame of Amiens, were, in the mean time, ordered to intimate to the young monarch, that the superintendent of his finances was the only victim capable of assuaging the rage of the people.

Some days after this incident, Marigny, relying too much on his own innocence, attended the council as usual; but he was arrested as he entered the king's apartment, and conveyed to the prison of the Louvre, of which he was governor; from thence, at the intercession of the count of Valois, he was transferred to the temple, and thrown into a dungeon. Ralph de Prêles, a celebrated advocate, the intimate friend of Marigny, was also arrested, through fear that he might furnish the minister with such means of defence, as might baffle all the efforts of his adversaries. Some pretext, however, was necessary to cover the iniquity of this proceeding; he was therefore accused of having conspired against the life of the late king; and, by an instance of unparalleled injustice, his effects were immediately confiscated, and were not restored even after his innocence had been established. The king, indeed, on his death-bed felt a remorse of conscience, and did all that he could to repair this injury. In his last will he ordered all the lands and effects belonging to Ralph de Prêles to be restored, whether they were in possession of the crown or of individuals. But it is not known whether his orders were executed.

Many other persons were involved in the disgrace of Marigny, particularly all such as had been any wise concerned with him in the administration of the finances. These were committed to different prisons; some put to the torture, for the purpose of extorting from them something that might tend to criminate the minister; but, either from gratitude to their benefactor, or from respect for truth, they bore the pain with fortitude, and made no confession. The count of Valois was highly disappointed; nor did he succeed better in a proclamation he issued, inviting all persons, whether rich or poor, who had any complaints to make against the superintendent—

ant of the finances, to appear in the king's court, where they might depend upon having justice done them.—Not a soul appeared; not a single complaint was preferred.

' The prosecution, however, was carried on, and when every thing was prepared, Marigny was conducted to the wood of Vincennes, to hear the charges exhibited against him, before an assembly at which the king presided in person, assisted by a great number of nobles and prelates. The accusations were numerous; but the most serious were these—That he had debased the coin; burthened the people with taxes; artfully persuaded the late king to make him presents to an immense amount; stolen considerable sums, that had been destined for the use of Edmund de Goth, a relation of the pope's; issued various orders unauthorized by the command of his sovereign; and maintained a traiterous correspondence with the Flemings.

' Such of these charges as were founded on facts had been acts of the king, and not of the minister; the rest were wholly unsupported by proof;—nor indeed did the count of Valois attempt to bring any proof; so little regard did he pay, even to the forms of justice, that he refused to hear what the party accused had to urge in his own defence. Marigny's brothers however, the bishop of Beauvais, and the archbishop of Sens, used all their credit with the king, to obtain for him a permission, that had never been denied to the most atrocious culprits—that of answering juridically to the various charges that had been brought against him. The king, conscious that what he desired was just, readily complied with it; he went still farther; enraged at finding nothing was produced against the minister but vague assertions, unsupported by proof, he expressed his determination to do him justice by immediately releasing him from confinement; but he was prevented, by the interference of his uncle, from executing this laudable resolution: Charles had proceeded too far to retract, and his influence over the mind of his nephew was such, that he persuaded him to let the matter rest for some days, when he did not doubt of being able to convince him more fully of his minister's guilt.

' He then proceeded to suborn some witnesses, who deposed that Alips de Mons, wife to Marigny, and the lady of Canzeleu, his sister, had had recourse to witchcraft in order to save him, and that they had made the images of the king, the count of Valois, and some of the barons, in wax. In these days of ignorance and superstition, it was believed that any operations performed on such images would affect the persons they represented; and in the ancient chronicle of Saint Denis, it is gravely asserted, that so long as these had lasted, the said king, count, and barons, would have daily wasted away, till they had died. Absurd as this may appear, the two ladies were seized and confined in the prison of the Louvre, and the magician, James de Lor, who had assisted them in their magic incantations, was committed to the Châtelet, with his wife, who was afterwards burned, and his servant, who expired on a gibbet. A report was presently propagated that de Lor had hanged himself in prison; it is probable he had been privately strangled. Be that

it may, his death was received as a proof of his guilt. Lewis is young, simple, and inexperienced; the waxen images were sworn to him; the self-inflicted punishment of the magician was forced; his credulity proved stronger than his judgment; he withdrew his protection from Marigny, and consigned him to the re and disposal of his implacable foe.

The count of Valois, having now attained the summit of his wishes, assembled a few barons and knights, at the wood of Vincennes, ordered the accusations to be read to them, and spared no pains to convince them of their truth—without hearing any evidence, without admitting the prisoner to speak in his defence, he was declared guilty of all the crimes that were laid to his charge, and, notwithstanding his rank, was sentenced to be hanged. This iniquitous sentence was executed on the thirtieth of April, 1315, at break of day, (the time at which all executions were then performed,) and his body was afterwards suspended on a gibbet at Montfaucon.

Charles was disappointed in his expectations of applause; nothing is more common in the minds of the people than sudden transitions from rage to compassion; highly irritable, their resentment is easily roused; but destroy its object, it instantly subsides, and they are the first to accuse themselves of injustice. This was precisely the case with regard to Marigny; they had been dazzled by his splendour, and had been eager to promote his downfall; when that was effected, they were moved by his misfortunes, and began to enquire into the justice of his condemnation. What to resentment had seemed clear, to compassion appeared mysterious; the irregularity of the proceedings now struck them in a forcible point of view, and they loudly condemned those measures, which before they had, as loudly, commended. The count of Valois himself, on his death-bed, acknowledged the injustice of his own conduct, and the innocence of Marigny, whose family was, at a subsequent period, reinstated in all the honours and possessions of which he had been unjustly deprived.

The delineation of characters being commonly considered as the office of an historian, we shall copy Mr. G.'s account of Charles V. surnamed the Wise:

The French writers, in general, have bestowed the most extravagant encomiums on Charles the Wise; Villaret, in particular, has represented him as the model of sovereigns; as "the best and greatest of princes;" as a monarch "whose every action was regulated by the idea that all the happiness of a king consisted in his ability to do good;" and who, "to the last moment of his life, was occupied in promoting the felicity of the state, and in consulting the ease of his people."—By faithfully recording the transactions of his reign, we have furnished the most complete confutation of this founded eulogy. The conduct of Charles appears to have been worthy of praise while he was encountering the storms of adversity; in resisting the torrent of faction, he displayed a degree of valour and political management, which, though frequently tinctured

tured with timidity, did credit to his understanding. But on accession to the throne, he adopted a system of policy, founded on dereliction of principles which should ever be holden sacred, supported alternately by violence and fraud. The monarch who employs and encourages the arts of corruption can be no friend to virtue; the prince who commits a breach of faith, and violates solemn obligation, at the call of interest or ambition, must ever be considered as the patron of vice. When a thirst for power forms the leading feature in the character of a king, we shall seldom find him scrupulous in the means of attaining it. To procure an extension of territory, by the means of conquest, was the principal object of Charles's ambition; in the pursuit of that object his kingdom was incessantly exposed to all the horrors of war, while his people were oppressed with taxes, and perpetually harassed by the destructive incursions of an enemy rendered furious by his treachery—in short, *he* reaped all the advantage, and *they* bore all the burden. He augmented, it is said, the splendour of the throne which had been obscured by the imprudence or misfortunes of his immediate predecessors; but let it be remembered that the lustre which dazzles, distresses. Had his dominions been less extensive, would his subjects have been less happy?—was a question in the solution of which, had he exerted his *wisdom*, he would have prevented vast effusion of blood, and have proved himself deserving the appellation bestowed on him; but of Charles it might with justice have been said,

“ He hath a wisdom that doth guide his valour
To act in *safety*.”

The aggrandisement he courted was *personal*, the danger attending its acquisition he prudently shunned; and, from the distress it occasioned, he was, by his station, exempted.

As a friend to the arts, as a patron of the sciences, as the promoter of many useful regulations of internal police, Charles the Wise is entitled to praise; but how far he consulted the *ease* of his subjects, may be judged from the fruits of his *economy*, which, at his death, amounted to no less than seventeen millions of livres, equal in value to one hundred and seventy millions of the present money, and in effect, to eight hundred and fifty, or upwards of thirty millions sterling! When we consider that, on his accession to the throne, the kingdom was greatly impoverished, and that this enormous sum was saved during a long and expensive war, may we not without incurring the imputation of injustice, conclude, that the necessity of consulting the happiness of the people formed no part of his political creed?

[*To be continued.*]

ATR. II. *New Travels in the United States of America.* Performed in 1788, by J. P. Brissot de Warville, Translated from French. 8vo. pp. 483. 6s. boards. Jordan. 1792.

WE entered somewhat largely into the merits of this work on its first appearance in the original French; as

reader will perceive, if he will consult vol. vi. New Series, p. 531. *Appendix*.

The translator of this work has warmly characterized it in the following terms :

‘ No traveller, I believe, of this age, has made a more useful present to Europe, than M. de Warville in the publication of the following Tour in the United States. The people of France will derive great advantages from it; as they have done from a variety of other labours of the same industrious and patriotic author. Their minds are now open to enquiry into the effects of moral and political systems, as their commerce and manufactures are to any improvements that their unembarrassed situation enables them to adopt.

‘ Many people read a little in the preface, before they buy the book! and I shall probably be accused of being in the interest of the Bookseller, and of making an assertion merely to catch this sort of readers, when I say that the English have more need of information on the real character and condition of the United States of America, than any other people of Europe; and especially when I add, that *this book is infinitely better calculated to convey that information, than any other, or than all others of the kind that have hitherto appeared.*

‘ I do not know how to convince an English reader of the first of these remarks; but the latter I am sure he will find true on perusing the work.

‘ The fact is, we have always been surprizingly ignorant both of the Americans and of their country. Had we known either the one or the other while they were colonies, they would have been so at this day, and probably for many days longer; did we know them now, we should endeavour to draw that advantage from them that the natural and adventitious circumstances of the two countries would indicate to reasonable men. There is no spot on the globe, out of England, so interesting for us to study under all its connections and relations, as the territory of the United States. Could we barter all the Canadas and Nova-Scotias, with all their modifications and subdivisions, for such an amicable intercourse as might have been established with that people since the close of the war, we should have every reason to rejoice in the change.’

Every translator may be expected to imbibe the sentiments of his original author, and to entertain high ideas of his merit; yet while we admit that ministers formed their notions of America from delusive authorities, as he represents, we find some difficulty in accepting M. Brissot as the *only* traveller whose relations are deserving of credit. Our reasons for this hesitation will appear in the article to which we have above referred; we may add, on this occasion, that it is constitutional in French writers to praise and censure with ardor, and that it is dangerous to rely on the representations of florid declaimers. Let us

observe how the writer treats his own countrymen in his preface, dated in April 1791 :

‘ Great God ! shall we have achieved a revolution the most inconceivable, the most unexpected, but for the sake of drawing from nihilism a few intriguing, low, ambitious men, to whom nothing is sacred, who have not even the mouth of gold to accompany their soul of clay ? Infamous wretches ! they endeavour to excuse their weakness, their venality, their eternal capitulations with despotism, by saying, These people are too much corrupted to be trusted with complete liberty. They themselves give them the example of corruption ; they give them new shackles, as if shackles could enlighten and ameliorate men.

‘ O Providence ! to what destiny reservest thou the people of France ? They are good, but they are flexible ; they are credulous, they are enthusiastic, they are easily deceived. How often, in their infatuation, have they applauded secret traitors, who have advised them to the most perfidious measures ! Infatuation announces either a people whose aged weakness indicates approaching dissolution, or an infant people, or a mechanical people, a people not yet ripe for liberty : for the man of liberty is by nature a man of reason ; he is rational in his applauses, he is sparing in his admiration, if, indeed, he ever indulges this passion ; he never profanes these effusions, by lavishing them on men who dishonour themselves. A people degraded to this degree, are ready to caress the gilded chains that may be offered them. Behold the people of England dragging in the dirt that parliament to whom they owed their liberty, and crowning with laurels the infamous head of Monk, who sold them to a new tyrant.

‘ I have scrutinized those men, by whom the people are so easily infatuated. How few patriots was I able to number among them ! How few men, who sincerely love the people, who labour for their happiness and amelioration, without regard to their personal interest ! These true friends, these real brothers of the people, are not to be found in those infamous gambling houses, where the representatives sport with the blood of their fellow citizens ; they are not found among those vile courtizans who, preserving their disposition, have only changed their mask ; they are not found among those patriots of a day, who, while they are preaching the Rights of Man, are gravely occupied with a gilded phaeton, or an embroidered vest. The man of this frivolous taste has never descended into those profound meditations, which make of humanity, and the exercise of reason, a constant pleasure and a daily duty. The simplicity of wants and of pleasures, may be taken as a sure sign of patriotism. He that has few wants, has never that of selling himself ; while the citizen, who has the rage of ostentation, the fury of gambling, and of expensive frivolities, is always to be sold to the highest bidder ; and every thing around him betrays his corruption.

‘ Would you prove to me your patriotism ? Let me penetrate into the interior of your house. What ! I see your antichamber full of insolent lackies, who regard me with disdain, because I am like
Curius,

Curius, incomptis capillis: they address you with the appellation of *lordship*; they give you still those vain titles which liberty treads under foot, and you suffer it, and you call yourself a patriot!—I penetrate a little further: your cielings are gilded; magnificent vases adorn your chimney pieces; I walk upon the richest carpets; the most costly wines, the most exquisite dishes, cover your table; a crowd of servants surround it; you treat them with haughtiness:—No, you are not a patriot, the most consummate pride reigns in your heart, the pride of birth, of riches, and of talents. With this triple pride, a man never believes in the doctrine of equality: you belie your conscience, when you prostitute the word patriot.

‘ But whence comes this display of wealth? you are not rich. Is it from the people? they are still poor. Who will prove to me that it is not the price of their blood? Who will assure me that there is not this moment existing, a secret contract between you and the court? Who will assure me that you have not said to the court, Trust to me the power which remains to you, and I will bring back the people to your feet; I will attach them to your car; I will enchain the tongues and pens of those independent men who brave you. A people may sometimes be subjugated without the aid of bastilles.

‘ I do not know if so many pictures as every day strike our eyes, will convince us of the extreme difficulty of connecting public incorruptibility with corruption of morals; but I am convinced, that if we wish to preserve our constitution, it will be easy, it will be necessary, to demonstrate this maxim: “ Without private virtue, there can be no public virtue, no public spirit, no liberty.”

‘ But how can we create private virtue among a people who have just risen suddenly from the dregs of servitude, dregs which have been settling for twelve centuries on their heads?

‘ Numerous means offer themselves to our hands; laws, instruction, good examples, education, encouragement to a rural life, parcelling of real property among heirs, respect to the useful arts.’

We mean not to examine the merits of this work over again, and have no wish to withdraw our former allowance of them; yet if we cite one more passage, it may serve as well for a farther specimen of the translation, as to shew that men of warm imaginations are sometimes apt to indulge in rhapsodies on very superficial consideration of things. After describing the commercial spirit of the Bostonians, the author adds,

‘ You may judge from these details, that the arts, except those that respect navigation, do not receive much encouragement here. The history of the Planetarium of Mr. Pope is a proof of it. Mr. Pope is a very ingenious artist, occupied in clock-making. The machine which he has constructed, to explain the movement of the heavenly bodies, would astonish you, especially when you consider that he has received no succour from Europe, and very little from books. He owes the whole to himself; he is, like the painter Trumbull, the child of nature. Ten years of his life have been occupied in perfecting this Planetarium. He had opened a sub-

scription

scription to recompence his trouble; but the subscription was never full.

This discouraged artist told me one day, that he was going to Europe to sell this machine, and to construct others. This country, said he, is too poor to encourage the arts. These words, *this country is too poor*, struck me. I reflected, that if they were pronounced in Europe, they might lead to wrong ideas of America; for the idea of poverty carries that of rags, of hunger; and no country is more distant from that sad condition. When riches are centered in a few hands, these have a great superfluity; and this superfluity may be applied to their pleasures, and to favour the agreeable and frivolous arts. When riches are equally divided in society, there is very little superfluity, and consequently little means of encouraging the agreeable arts. But which of these two countries is the rich, and which is the poor? According to the European ideas, and in the sense of Mr. Pope, it is the first that is rich; but, to the eye of reason, it is not; for the other is the happiest. *Hence it results, that the ability of giving encouragement to the agreeable arts, is a symptom of national calamity.*

This is not a conclusion drawn by mature reflection, but a flash of modern French philosophy. A people must secure a provision of absolute necessities, before they think of conveniences; and must enjoy conveniences before they can indulge in the agreeable arts of life. Long exercise of the indispensable arts will stock them with useful things; which, if their institutions be wholesome, will make them in general easy and even rich as a people, without supposing enormous possessions in individual hands, and the attendant misery of others. The Americans began with log-houses; and are now in the progress to brick and stone, convenience and elegance: their attentions observe the like progress, and expand with the ability of attainment. When agriculture, with its attendant arts, and commerce, have rendered them comfortable in all respects, they will then naturally aspire to, and encourage, works of ingenuity and polite arts; which, though as yet unsuitable and beyond their views, will then evince their prosperity instead of their decay.

We are informed at the end, that this entertaining volume comprizes M. Brissot's first two volumes; his third, on the commerce of America, having been already published in English:—see Review, vol. lxxx. p. 77.

ART. III. Bartram's Travels through N. and S. Carolina, Georgia, E. and W. Florida, &c.

[Article concluded from p. 22.]

WE concluded the first part of our account of this very entertaining publication, with Mr. B.'s details relating to that

that horrible monster, the American alligator, or crocodile; particularly the enormous species that infests the countries which our author visited; and which, after perusing his descriptions, it is most certain that we shall never chuse to visit.—We prefer our old smoaky apartments in Grub-street.—Let us, however, proceed with our journey, *on paper*.

Excepting on such extraordinary occasions as those that are mentioned in the preceding part of this article, travels in a wild country, remote from the ordinary haunts of men, afford no great variety of description. The river is wide or narrow, rapid or smooth; the land, high, low, or diversified; it is either open or woody, dry, or swampy; with such other particulars as occur repeatedly in journals. The naturalist, however, will be gratified by lists of such peculiar plants and trees as Mr. Bartram observed, and with his remarks on the soil, or other local circumstances. The grandeur, indeed, of some of the scenes might well betray a warm imagination into rapturous effusions, which he occasionally indulges: but when he reviewed these in his cooler moments, he might have brought the language down nearer to the apprehensions of readers who, not having viewed the scenes, may find some difficulty in exalting their fancies to the altitude of *his* admiration.

Mr. Bartram is indeed so enthusiastically attached to rude nature, that he deploras the intrusions of cultivation, in the following strain:

‘I have often been affected with extreme regret, at beholding the destruction and devastation which *has* been committed or indiscreetly exercised on those extensive fruitful orange groves, on the banks of St. Juan, by the new planters under the British government, some hundred acres of which, at a single plantation, have been entirely destroyed, to make room for the indigo, cotton, corn, batatas, &c. or, as they say, to extirpate the mosquitoes, alledging, that groves near the dwellings are haunts and shelters for those persecuting insects. Some plantations have not a single tree standing; and where any have been left, it is only a small coppice or clump, nakedly exposed and destitute; perhaps fifty or an hundred trees, standing near the dwelling-house, having no lofty cool grove of expansive live oaks, laurel magnolias, and palms, to shade and protect them, exhibiting a mournful fallow countenance; their native perfectly-formed and glossy-green foliage as if violated, defaced, and torn to pieces by the bleak winds, scorched by the burning sunbeams in summer, and chilled by the winter frosts.’

This is a similar prejudice with that of a staunch antiquary, who would at any time oppose a new improvement to preserve a favourite ruin, which stood in the way of its execution:—but such fanciful superstition ought not to impede the accommodation of growing population: for, beside the motives for clearing

ing forests, of which Mr. B. thinks so little, he must be philosopher enough to know that such extensive groves are injurious to the climate, which the arts of clearing and cultivation render drier and more salubrious. The savage alone might be expected to lament the loss of his hunting grounds; and if he be thus driven to betake himself to any kind of agriculture, he is made a more sociable and useful being by the alteration. On such a continent, there will always be groves enough for the botanist; who, if his researches tend to useful purposes*, will exhaust them before they severally disappear. Swamps, crocodiles, other wild beasts of prey, snakes, lizards, musquitos, rank grass, weeds, and all their putridity, are unfriendly to man, and the enumeration of them is not very inviting to adventurers.

Though, in two or three places, the author attempts a general character of the southern Indians, and more professedly at the close of his work; yet a conviction that such summary outlines of characters are little to be trusted, inclines us rather to infer their dispositions from their actual behaviour, related when the author was under no other impressions than such as their immediate conduct left on him. The following interview with a party of Indians may indicate how far they are yet distant from cool reason and steady principles of action; and we may hence collect that, in their many vindictive disputes with us, or with the citizens of the United States, the fault is not likely to be *always* on the side of the white people:

' At the trading-house I found a very large party of the Lower Creeks encamped in a grove, just without the palisadoes. This was a predatory band of the Seminoles, consisting of about forty warriors destined against the Chactaws of West Florida. They had

* Such, for instance, as the culture of the plant which Mr. B. noted in an aquatic excursion from Mobile, up Pearl river. ' In my excursions about this place, I observed many curious vegetable productions, particularly a species of *Myrica* (*Myrica inodora*): this very beautiful evergreen shrub, which the French inhabitants call the Wax tree, grows in wet sandy ground about the edges of swamps; it rises erect nine or ten feet, dividing itself into a multitude of nearly erect branches, which are garnished with many shining deep green entire leaves of a lanceolate figure; the branches produce abundance of large round berries, nearly the size of bird cherries, which are covered with a scale or coat of white wax; no part of this plant possesses any degree of fragrance. It is in high estimation with the inhabitants for the production of wax for candles, for which purpose it answers equally well with bees-wax, or preferably, as it is harder and more lasting in burning.' If this information be not loosely given, and depending on report, here is a discovery that merits attention, even to the destruction of as many orange groves as its prosecution may require.

just

just arrived here from St. Augustine, where they had been with a large troop of horses for sale, and furnished themselves with a very liberal supply of spirituous liquors, about twenty kegs, each containing five gallons.

' These sons of Mars had the continence and fortitude to withstand the temptation of even tasting a drop of it until their arrival here, where they purposed to supply themselves with necessary articles to equip them for the expedition, and proceed on directly; but here meeting with our young traders and pack-horse men, they were soon prevailed on to broach their beloved nectar; which, in the end, caused some disturbance, and the consumption of most of their liquor: for, after they had once got a smack of it, they never were sober for ten days, and by that time there was but little left.

' In a few days, this festival exhibited one of the most ludicrous bacchanalian scenes that is possible to be conceived. White and red men and women without distinction, passed the day merrily with these jovial, amorous toppers, and the nights in convivial songs, dances, and sacrifices to Venus, as long as they could stand or move; for in these frolicks both sexes take such liberties with each other, and act, without constraint or shame, such scenes as they would abhor when sober, or in their senses; and would endanger their ears, and even their lives: but at last their liquor running low, and being most of them sick through intoxication, they became more sober; and now the dejected lifeless sots would pawn every thing they were in possession of, for a mouthful of spirits to settle their stomachs, as they termed it. This was the time for the wenches to make their market, as they had the fortitude and subtilty, by dissimulation and artifice, to save their share of the liquor during the frolick, and that by a very singular stratagem; for, at these riots, every fellow who joins in the club, has his own quart bottle of rum in his hand, holding it by the neck, so sure, that he never loses hold of it day or night, drunk or sober, as long as the frolick continues; and with this, his beloved friend, he roves about continually, singing, roaring, and reeling to and fro, either alone, or arm in arm with a brother toper, presenting his bottle to every one, offering a drink; and is sure to meet his beloved female if he can, whom he complaisantly begs to drink with him. But the modest fair, veiling her face in a mantle, refuses, at the beginning of the frolick; but he presses, and at last insists. She being furnished with an empty bottle, concealed in her mantle, at last consents; and taking a good long draught, blushes, drops her pretty face on her bosom, and artfully discharges the rum into her bottle, and by repeating this artifice, soon fills it: this she privately conveys to her secret store, and then returns to the jovial game, and so on during the festival; and when the comic farce is over, the wench retails this precious cordial to them at her own price.

' There were a few of the chiefs, particularly the Long Warrior their leader, who had the prudence and fortitude to resist the alluring temptation during the whole farce; but though he was a powerful chief, a king, and a very cunning man, he was not able to controul these madmen, although he was acknowledged by the

Indians

Indians to have communion with powerful invisible beings or spirits, and on that account esteemed worthy of homage and great respect.

After the Indians became sober, they began to prepare for their departure. In the morning early the Long Warrior and chiefs sent a messenger to Mr. M'Latche, desiring to have a talk with him upon matters of moment: accordingly, about noon they arrived. The conference was held in the piazza of the council house: the Long Warrior and chiefs who attended him, took their seats upon a long bench adjoining the side or front of the house, reaching the whole length of it, on one hand, and the principal white traders on the other, all on the same seat. I was admitted at this conference; Mr. M'Latche and the Long Warrior sat next to each other; my late companion, the old trader, and myself, sat next to him.

The Long Warrior spake; saying, that he and his companions were going to fight their enemies the Chactaws; and that some of his associates being in want of blankets, shirts, and some other articles, they declined supplying themselves with them at St. Augustine, because they had rather stick close to their old friend Mr. Spalding, and bring their buckskins, furs, and other produce of their country (which they knew were acceptable) to his trading house, to purchase what they wanted. But not having the skins, &c. with them to pay for such things as they had occasion for, they doubted not, but that on their return, they should bring with them sufficient not only to pay their debts, about to be contracted, but be able to make other considerable purchases, as the principal object of this expedition was hunting on the plentiful borders of the Chactaws. Mr. M'Latche hesitating, and expressing some dissatisfaction at his request, particularly at the length of time and great uncertainty of obtaining pay for the goods, and moreover, his being only an agent for Messrs. Spalding and Co. and the magnitude and unprecedented terms of the Long Warrior's demands, required the company's assent and directions before he could comply with their request.

This answer displeased the Indian chief; and I observed great agitation and tumult in his passions, from his actions, hurry and rapidity of speech and expression. The old interpreter who sat by, asked me if I fully understood the debate? I answered, that I apprehended the Long Warrior was displeased; he told me he was so, and then recapitulated what had been said respecting his questions, and Mr. M'Latche's answer; adding, that upon his hesitation, he immediately replied, in seeming disgust, and great expressions of anger, "Do you presume to refuse me credit? certainly you know who I am, and what power I have: but perhaps you do not know, that if the matter required it, and I pleased, I could command and cause the terrible thunder, now rolling in the skies above*, to descend upon your head, in rapid fiery shafts, and lay you prostrate at my feet, and consume your stores, turning them instantly into dust and ashes." Mr. M'Latche calmly replied, that he was fully sen-

* It thundered, lightened, and rained, during these debates.

ble that the Long Warrior was a great man, a powerful chief of the bands of the respectable Siminoles; that his name was terrible to his enemies, but still he doubted if any man upon earth had such power, but rather believed that thunder and lightning was under the direction of the Great Spirit; but, however, since we are not disposed to deny your power, supernatural influence and intercourse with the elements and spiritual agents, or withhold the respect and homage due to so great a prince of the Siminoles, friends and allies to the white people; if you think fit now, in the presence of us all here, command and cause you terrible thunder, with its rapid fiery shafts, to descend upon the top of that live oak in front of us, rend it in pieces, scatter his brawny limbs on the earth, and consume them to ashes before our eyes, we will then own your supernatural power, and dread your displeasure.

After some silence, the Prince became more calm and easy; and returned for answer, that recollecting the former friendship and good understanding, which had ever subsisted betwixt the white people and red people of the Siminole bands, and in particular, the many acts of friendship and kindness received from Mr. M'Latche, he would overlook this affront; he acknowledged his reasoning and expostulations to be just and manly; that he should suppress his resentment, and withhold his power and vengeance at present. Mr. M'Latche concluded, by saying, that he was not in the least intimidated by his threats of destroying him with thunder and lightning, neither was he disposed, in any manner, to displease the Siminoles, and should certainly comply with his requisitions, as far as he could proceed without the advice and directions of the company; and finally agreed to supply him and his followers with such things as they stood most in need of, such as shirts, blankets, and some paints, one half to be paid for directly, and the remainder to stand on credit until their return from the expedition. This determination entirely satisfied the Indians. We broke up the conference in perfect amity and good humour, and they returned to their camp, and in the evening, ratified it with feasting and dancing, which continued all next day with tolerable decorum. An occurrence happened this day, by which I had an opportunity of observing their extraordinary veneration or dread of the rattle-snake. I was, in the forenoon, busy in my apartment in the council-house, drawing some curious flowers; when, on a sudden, my attention was taken off by a tumult without, at the Indian camp. I stepped to the door opening to the piazza, where I met my friend the old interpreter, who informed me, that there was a very large rattle-snake in the Indian camp, which had taken possession of it, having driven the men, women, and children out; and he heard them saying, that they would send for Puc-Puggy (for that was the name which they had given me, signifying the Flower Hunter) to kill him, or take him out of their camp. I answered, that I desired to have nothing to do with him, apprehending some disagreeable consequences; and desired that the Indians might be acquainted that I was engaged in business that required application and quiet, and was determined to avoid it if possible. My old friend turned about to carry my answer to the Indians. I presently heard them approaching

approaching and calling for Puc-Puggy. Starting up to escape from their sight by a back door, a party, consisting of three young fellows, richly dressed and ornamented, stepped in, and with a countenance and action of noble simplicity, amity, and complaisance, requested me to accompany them to their encampment. I desired them to excuse me at this time; they pleaded and entreated me to go with them, in order to free them from a great rattle-snake which had entered their camp; that none of them had freedom or courage to expel him: and understanding that it was my pleasure to collect all their animals and other natural productions of their land, desired that I would come with them and take him away, and that I was welcome to him. I at length consented, and attended on them to their encampment, where I beheld the Indians greatly disturbed indeed. The men, with sticks and tomahawks, and the women and children, collected together at a distance in affright and trepidation, whilst the dreaded and revered serpent leisurely traversed their camp, visiting the fire-places from one to another, picking up fragments of their provisions, and licking their platters. The men gathered around me, exciting me to remove him: being armed with a lightwood knot, I approached the reptile, who instantly collected himself in a vast coil, (their attitude of defence;) I cast my missile weapon at him, which luckily taking his head, dispatched him instantly, and laid him trembling at my feet. I took out my knife, severed his head from his body; then turning about, the Indians complimented me with every demonstration of satisfaction and approbation for my heroism, and friendship for them. I carried off the head of the serpent bleeding in my hand as a trophy of victory; and taking out the mortal fangs, deposited them carefully amongst my collections. I had not been long retired to my apartment, before I was again roused from it by a tumult in the yard; and hearing Puc-Puggy called on, I started up, when instantly the old interpreter met me again, and told me the Indians were approaching in order to scratch me. I asked him for what? he answered, for killing the rattle-snake within their camp. Before I could make any reply, or effect my escape, three young fellows singing, arm in arm, came up to me. I observed one of the three was a young prince, who had, on my first interview with him, declared himself my friend and protector, when he told me, that if ever occasion should offer in his presence, he would risk his life to defend mine or my property. This young champion stood by his two associates, one on each side of him: the two assisting a countenance and air of displeasure and importance, instantly presenting their scratching instruments, and flourishing them, spoke boldly, and said, that I was too heroic and violent; that it would be good for me to lose some of my blood to make me more mild and tame; and for that purpose they were come to scratch me. They gave me no time to expostulate or reply, but attempted to lay hold on me, which I resisted; and my friend, the young prince, interposed and pushed them off; saying, that I was a brave warrior and his friend; that they should not insult me; when instantly they altered their countenance and behaviour: they all whooped in chorus, took me

friendly by the hand, clapped me on the shoulder, and laid their hands on their breasts in token of sincere friendship, and laughing aloud, said, I was a sincere friend to the Siminoles, a worthy and brave warrior, and that no one should hereafter attempt to injure me. They then all three joined arm in arm again and went off, shouting and proclaiming Puc-Puggy was their friend, &c. Thus it seemed that the whole was a ludicrous farce, to satisfy their (superstitious) people, and appease the manes of the dead rattle-snake.

The next day was employed by the Indians in preparations for their departure, such as taking up their goods from the trading house, collecting together their horses, making up their packs, &c. and the evening joyfully spent in songs and dances. The succeeding morning after exhibiting the war force they decamped, proceeding on their expedition against their enemy.

On a return from the city of Mobile, Mr. B. did not, it seems, care to trust himself in the power of these Lower Creeks, or Siminoles; and he gives sufficient reasons for his caution:

'I prepared to set off again to Augusta in Georgia, through the Creek nation, the only practicable way of returning by land, being frustrated of pursuing my intended rout which I had meditated, through the territories of the Siminoles or Lower Creeks, they being a treacherous people, lying so far from the eye and controul of the nation with whom they are confederate, that there had lately been depredations and murders committed by them at the bay of Apalache, on some families of white people who were migrating from Georgia, with an intention of settling on the Mobile.'

He nevertheless declares, in another place, that 'the visage, action, and deportment of the Siminoles, form the most striking picture of happiness in this life; joy, contentment, love, and friendship, without guile or affectation, seem inherent in them, or predominant in their vital principle, for it leaves them but with the last breath of life.'

His character of the Upper Creeks, or Muscogulges, concludes with the following emphatic words: 'Do we want wisdom or virtue? let our youth then repair to the venerable councils of the Muscogulges.'

If we can safely infer any thing from the whole, it is that these Indians may be good sort of people while their passions are dormant, and while they are without strong liquors.

The reader will find many descriptions of natural objects, plants, and animals, peculiar to America, that we have not room to point out; and if the author does not interest us with profound investigations, he is throughout an amusing and intelligent observer. In some of his descriptions, however, many readers will, no doubt, think his language somewhat too luxuriant and poetical; of which we have given a striking specimen, in his extraordinary account of the crocodile, or alligator,

as he indiscriminately terms that horrid animal: see our Review for the preceding month.

ART. IV. *Thoughts on Moral Government and Agency, and the Origin of Moral Evil*; in opposition to the Doctrine of Absolute, Moral, Christian, and Philosophical Necessity. Also Structures on Dr. Priestley's Correspondence with Dr. Price on the same Subject. By L. Butterworth, Author of a Treatise on Natural and Revealed Religion. 8vo. pp. 357. 5s. Boards. Whieldon and Co. 1792.

THIS attempt to refute the doctrine of philosophical necessity, though drawn out to a great length, requires only a brief and general notice. The work contains little which those who are well read in this controversy will think new, or which the necessarian will not judge to have been already satisfactorily answered.

The argument, on which Mr. B. appears chiefly to rest, is, that moral action is not produced by the impulse of external motives, but by the internal principle of self-love. He maintains that the principle of determination is within the mind of man, and makes his liberty to consist in acting from himself, without being put into motion or directed by another. Whatever external circumstances lead men to action, he admits to be the *occasion*, but not the *efficient cause*; this must be sought in the mind itself, which, without a certain predisposition within itself, would find no motives in external objects;—but it will not, we imagine, be allowed by the necessarian, that the question in dispute is, whether the exercise of volition be the effect of external impulse or internal disposition? but, whether the volition invariably and necessarily follows the present apprehension of good? and that it does so, this writer appears to us to have conceded, in granting that men uniformly act from motives which originate in self-love.

A general idea of Mr. B.'s manner of thinking on this subject, may be obtained from his summary of the doctrine of moral agency, at the conclusion of his work:

* The doctrine of Moral Agency is founded on the immutable and solid basis of incontrovertible facts; such as—on the Nature and Perfections of the Moral Governor, his goodness, holiness, rectitude, infinite intelligence, and immutability, which renders it impossible for God to be the efficient cause of the sinful conduct of his rational creatures:—on the Nature, Properties, and Situation of Moral Agents, possessed of a moral faculty, moral sense, consciousness, liberty, self-moving, self acting agency, and having the principle that determines their actions in themselves;—and on being placed, originally, in a state of probation or trial, which clearly proves them to be Moral Agents;—on the Nature of Moral Govern-

ment, being a government by law, and neither by agency nor instinct, which government perfectly accords with providential government; and is a clear proof of Moral Agency:—on the Nature of *Moral Evil*, which is not relative only, but real, and as such, diametrically opposite to the perfections of the Moral Governor, and, therefore, could not originate in him, as a God of immaculate holiness, and spotless purity; for impurity cannot be derived from purity; and consequently it must have been the work of a Moral Agent:—on the Doctrine of Rewards and Punishments, which evidently shews, that every man's actions are his own, in a proper sense, and not ascribable to some other agency;—on the Possibility of a peccable, finite, mutable creature, sinning of itself, without the aid of any other agent, when left to the freedom of its own will:—on the Giving of laws, with proper sanctions to excite to obedience:—on Promises made to the obedient, to encourage them to continue steadfast in the path of duty:—on Threatenings addressed to the sinner to stop his wicked course, that he might not continue to rebel:—on the Gospel of Salvation through a Redeemer; which fully proves, that men are Moral Agents, and have contracted guilt, which required the blood of atonement, to make satisfaction for the injuries which they have done:—and, on the Final Judgment of the last day; for, if there be no moral agency, there can be no judgment. (Who ever yet pretended to judge the conduct of any one that was not a Moral Agent?)

• And what have the defenders of Necessarianism to set in opposition to the doctrine of *Moral Agency*, founded on all these facts, facts that can never be overturned as long as the word of God continues to be the standing rule of the Christian's faith: so long as God himself continues to be the MORAL GOVERNOR, even to all eternity. In opposition to the doctrine of *Moral Agency*, they bring forward the supposition, that God has laid an universal scheme of Providence, which includes in it all the actions of men, and every event dependent thereon;—they deny *self agency* to man, represent him as a machine turned by a foreign power; and, because they can find no other being to turn this thinking machine, they attribute this business to the Deity, and suppose, that he has decreed all the actions of men; which decree, they endeavour to prove by God's foreknowledge, alledging, that he could not foreknow the actions of free agents, nor those future events dependent on them; and from hence conclude, that he must have decreed all the actions of mankind, or included them in his universal scheme of Providence, which is the same thing.—Ask them why he could not foreknow the actions of free agents? They say, he has no evidence by which to foreknow them, except he decreed them; and, therefore, he must have decreed them at all events!—Ask them to prove, that he has decreed all things, and they refer you to his foreknowledge! Ask them to prove his foreknowledge, and they refer you to his decrees, instead of founding Foreknowledge on its only proper basis, GOD'S INFINITE INTELLIGENCE!

Several particulars, enumerated in the former part of the preceding quotation, are discussed at large in distinct sections.

The work appears to us to be written with more perspicuity of method and language, than strength of argument.

ART. V. *Select Orations, and other important Papers, relative to the Swedish Academy; founded by his present Majesty Gustavus III. March 20, 1786. Translated from the Swedish Language by N. G. Agander. 4to. pp. 104. 7s 6d. Bowd. Johnson. 1791.*

As this publication is not sanctioned by the authority of the academy, no blame can be imputable to that society in consequence of the poverty of its contents. In truth, the *important papers*, which are mentioned in the title, are not found in the body of the work; but what could be expected from a few inaugural orations and discourses, spoken by the King on instituting the academy, or by members on their admission into it? What scope for their eloquence had the new academicians, but to return thanks for honours received; to express their sense of their own unworthiness, and their gratitude to their munificent patron? All this has been very fully performed, and something more, though not much, has been added.—After a very flowery explanation of a highly emblematical frontispiece, follows an oration delivered by his sacred majesty Gustavus III.—Gustavus was always accounted an orator; and he here seems to have done what a man could do, who was required to name such of his subjects as he had selected as members of his new institution, and to say something complimentary in favour of each. He must have gained the end which an orator has in view; for, doubtless, his hearers were gratified.

We are next presented with an oration delivered on the anniversary of the birth-day of Gustavus Adolphus, by M. de Rosenstein.

In this oration, M. de R. informs the members of what is expected from their labours. They are to furnish a grammar and a complete dictionary of their language.

‘We are bound,’ continues the speaker, ‘to the utmost of our power to maintain the genuine character of the language, which, like the nation, is masculine, bold, elevated, and serious. We are bound to exhibit in our works an example of respect for religion, for the government, for the nation, and for morality; to prevent, as far as depends upon our activity and influence, youthful genius from being deluded by the *ignis fatuus* of fugitive fame, and sacrificing to the ambition of wit, the interest of religion, the sentiments of decency, and the duties of a citizen.’

One other duty still remained to be recommended to the attention of the academy: the preservation of taste. This leads

the orator into an inquiry concerning the principles of taste; and he decides that 'the foundations of taste are certain; and her temple rests on two immovable pillars—Feeling, which invents without the aid of reflection; and Reason, which subjects every thing to her inquiry.'

This topic is afterward farther considered in an essay written by the same author, entitled, *Observations on Taste and Polite Literature*. A view is here taken of the fluctuation of opinion respecting the *Belles Lettres*; of which, however, the author contends, the principles are as certain as those of the generality of sciences. The objections to the tendency of *polite literatures* are next considered: as well as the different theories on this subject. We here meet with the following remarks:

'In what should the theory of Polite Literature consist, but in its being a picture of the impressions which nature makes upon our senses; our feelings, emotions, passions; and of their power of exciting approbation or disgust, pleasure or pain? It is the art of discriminating the various tastes of different nations, ages, ranks, and persons; an enquiry into the means of affecting the mind with delight or admiration. The groundwork of the whole is the knowledge of mankind, derived from a comprehensive experience. By affording matter for investigation, elegant compositions, and the history of polite learning, will exercise the judgment, and give an idea of particular and general taste. Not intended as legislators, great authors will serve only as models and guides.

'If any one, however, imagines that such a theory will terminate all differences of opinion; if he thinks laws can be established, by which authors may infallibly be taught to please universally, and to escape the shafts of criticism, neither this subject nor my plan has been sufficiently understood.

'Doubts and disputes will ever exist respecting the liberty of human opinion. A thorough knowledge of these disputes and of their origin, however valuable an acquisition, is not sufficient. Principles alone, duly ascertained, will enable us to form equitable judgments, to approve at least what we do not highly admire, and to give every author his due tribute of commendation. Dissidence in maintaining our own sentiments, and respect for those of others, will be the result of this theory. Anticipating the effect of their works, authors may foresee when they will be generally read, or when an attention to them will be confined to a certain class of mankind. Consoled by the applause of some for the disregard of others, they will not pant for an unattainable degree of fame, but direct their views to a degree of perfection which may ensure to them the esteem of an enlightened posterity.'

M. de Rosenstein next insists on the advantages which may be derived from a theoretical knowledge of elegant learning; and concludes with an answer to some objections against the effects of literature on society.

The next paper contains a discourse delivered by N. L. Siöberg, on his admission into the Swedish Academy.

The tone of this declamatory piece may be judged from the following paragraphs:

"Homer is the greatest prodigy in the reign of genius. In no man did the poetic fire burn with equal constancy. In other writers the flame of genius is only visible by intervals. The major part of even their most masterly compositions, is filled with the play of words, with quaint points, with all those inferior graces, which can never reach the sublimity of genius; but those effusions of a poetic fancy, which agitated other authors in the composition of their best works, appear, in the breast of Homer, to have operated as an uniform principle. If this be true, he was the only sovereign of men. In other writers it is too visible, that the soul, which animates their works, is not that principle which actuates the whole of their conduct. It is only by extraordinary efforts, that they can be elevated above their daily sphere of action. The cause of this is obvious. Conversation with other men is, at present, the principal object of all our studies. In order to please the multitude, we must resemble them; and in the efforts of a vulgar ambition, the fire of genius will consequently be extinguished. There is reason to believe, that Homer, ever transported beyond himself, or removed from the circle of common life, had very little intercourse with his contemporaries. His two poems, the noblest monuments of human genius, appear to have been written, from first to last, without effort, as if they had been dictated by some superior intelligence. There is reason to believe, that they would have appeared, even had the human understanding never been able to comprehend them. Homer seems to have appeared on the stage of existence, to produce the Iliad and Odyssey, and then to expire."

Of Tacitus it is said, that

"Did a man embrace in his memory the literature of the whole world, still would Tacitus be new to him. Without obscurity, natural or studied, he affords his readers the grateful pleasure of passing at every phrase to discover his meaning. But it is only in his native tongue, that we can prove this pleasure. All the modern languages of Europe are too methodical in their movements, and too strictly limited in the meaning of their words, to admit his poignant equivocal."

The volume closes with a discourse delivered by the Senator Count T. G. Oxenstierna, on his admission. It contains a short, but pleasing, view of the advantages likely to result to Sweden from the establishment of the new academy.

Such are the contents of the papers before us, which, if considered as customary discourses delivered by new members on their admission, or spoken at anniversary meetings, may be said to be pleasing compositions; but which, if they are to be viewed as monuments erected to the fame of the academy, reflect little lustre on Swedish literature.

For an account of two former works translated from the Swedish by M. Agander, see the Appendix to our 81st volume, p. 641. (*Mélanges de Littérature Suédoise*;) and the Appendix to vol. iii. New Series, p. 572. (*Abregé de l'Histoire de Suède*.)

ART. VI. *Caernarvonshire. A Sketch of its History, Antiquities, Mountains, and Productions.* Intended as a Pocket Companion to those who make the Tour of that County. 8vo. pp. 187. 2s. 8d. sewed. Debrett: 1792.

A topographical work of this kind must have the information of strangers more in view than the amusement of the native inhabitants, and to be destitute of a map is a deficiency scarcely to be compensated by the most ample descriptions; and when we receive only short sketches of description, the want of the engraver is felt more sensibly.

Caernarvonshire, the north-westernmost corner of the continent of Wales, is represented as the most elevated county in the principality.

The length of Caernarvonshire is nearly sixty miles; but the breadth in the broadest part does not exceed twenty. The number of its inhabitants has never been calculated with any exactness; yet the general opinion is, that it contains twenty thousand souls. Here are sixty-eight parishes, and six market-towns; and the whole is divided into four hundreds or cantreds, and ten comots.

This county claims precedence to every other in Wales, for the loftiness of its mountains, and the multitude of its eminences. They occupy almost the whole extent, in a curved, serrated chain, from the promontory of Ormshead easterly to Bardsey isle, a ragged rock, in the west. All the space is abundantly diversified with bare and stupendous elevations, with wide gaping chasms of savage aspect, with pleasant incurvations of some fertility, with rich bottoms, and some abrupt and some gentle slopes and swells. This is now the general appearance of Caernarvonshire, taken from almost every point of view. Its antiquity is necessarily obscure, and the historical accounts of the county prior to the commencement of the eighth century furnish no satisfactory register of events. The lower glens, and the shelving skirts of the mountains, were undoubtedly the first parts inhabited; and this settlement probably commenced as soon as the rest of Wales: but the advance upwards into the hills has been gradual; the effect of population, and the increased value of land: indeed, no boundary is yet fixed to the cultivated ground, as continual incroachments are made on the heaths and commons. The improved parts of the county now occupy nearly the half of the superficies; and perhaps in ages to come almost the whole surface, wherever any mould is left, may be brought to a state of artificial pasturage, if not of cumbersome tillage. In these mountains the action of the plough is often so laborious: the declivities are frequently so sharp, that the farmers are constrained

to work their furrows lengthwise, though this direction is attended with the inconvenience of lodging water between them. The dwellers of the upland call the low lands yr Hendro; that is, the old habitations, from being the original abode of the inhabitants.

The mountains in the space from Conway to Caernarvon seem embosomed in one another; but from the Anglesey shore they assume a more regular appearance; range rising upon range, in three gradations. The lower valleys and sides to the first swell are in general fertile, temperate, and habitable. The second range affords pasturage and fuel; such as long grass, peat, and farns: this line is of a raw temperature, and very frequently overspread with a mist, arising from the humidity of the soil and its situation, which is between the soft warmth of the vale and the severe rigour of the summits. The highest ridge comprises in it the nature of the frigid zone; the air is keen and rarefied, and snow usually prevails there more than half the year. It produces some coarse grass and patches of heath, and some spots altogether bare of any herbage. The rocks here and there, where exposed to winds and storms, are naked even of mould; the outer coat being carried away by tempests, or swept off by the violence of the wintry deluge. In other places of sharp declivity, huge slips of rocks have slid down, and rugged precipices and vast skeletons of the mountain astonish the beholder. The inhabitants of this region are all migratory: as soon as the mountain puts on its hoary cap of snow, the sheep and the goat descend to a more temperate climate. When it rains mildly in the lower districts of the mountain, it oftentimes snows with severity on the heights. In their respective places I shall be more particular on some of the most noted mountains of this county.

A country of such rude appearance must, at certain seasons especially, afford many awful scenes of terrific grandeur; and though some of them are described as highly picturesque, we imagine they must, on the whole, be more pleasing to the visitor than to the inhabitant: to the former, this sketch must prove an acceptable guide; and unless romantic landscapes be valued for their distance, the admirers of them may find that they need not go out of their own country for the highest gratification in this style.

ART. VII. *Dramatic Pieces from the German.* 1. *The Sister: a Drama*, by Goethe, Author of the *Sorrows of Werter*. 2. *The Conversation of a Father with his Children*, by Gessner, Author of the *Death of Abel*. 3. *The Set of Horses*, a dramatic Piece, by Emdorf. 8vo. pp. 218. 4s. Boards. Creech, Edinburgh; Cadell, London. 1792.

THE author of the first of these trifles is principally known to the English reader by his novel, called *The Sorrows of Werter*; another piece by him was also lately introduced to public notice;—an unqualified panegyric on the turbulent and head-

headstrong Ulrie de Hutten*. In the present performance, he seems to have curbed the violence of his imagination, and to have attempted to amuse us with representations of simplicity and tenderness: his simplicity, however, is too artificial; and his tenderness does not sufficiently resemble nature.

William is in love with a widow, who dies, leaving under his protection an infant daughter;—it appears not very probable that this daughter should be brought up as the sister of the man who was to have married her mother, and that William's most particular friend should be so far deceived as to make addresses to her under that title. On this circumstance, however, turns the plot of the piece. To those, who will not be shocked at the improbability of the incidents, the dialogue may possibly afford some pleasure.

The second piece, by Gessner, cannot strictly be called dramatic; it is a pleading dialogue on the danger of disregarding the laws. We select the following specimen, as it is rather a detached part:

So far my father had proceeded in his narrative, when he was interrupted by the arrival of Dr. Bissei, the friend and physician of our house; who, having inquired after the state of my father's health; and felt his pulse, having added something to his regimen, and deducted something from it,—took a seat, and began to chat with us.

My father made inquiries about several of his patients; among the rest, concerning an old rogue of a steward of Mr. Mesanger, formerly mayor of the town, who had much perplexed and hurt his master's affairs, forged bills in his name, destroyed writings of importance, embezzled considerable sums; and in short committed a number of rogueries; of which the greatest part having been proved upon him, he was then upon the eve of losing at least his reputation, and property, and perhaps his life too. This affair at that time engaged the whole province.—The Doctor said the fellow was very ill; yet he was not without hopes of curing him.

Father. That will be doing him a bad piece of service.

Diderot, the Son. And into the bargain, doing a very bad action.

Doct. A bad action? I should be glad to hear your reasons for that opinion, if you please?

Diderot, the Son. My reasons are, that, I think, there are villains enough in the world; and that there is no need to detain such as are about to leave it.

Doct. My business is to cure, not to judge him. I will cure him, because that is my trade, the magistrates may afterwards have him hanged, since that is theirs.

Diderot, the Son. But, Doctor, there is a calling common to every good citizen, to you as well as me, and that is, to exert ourselves

* See Review, New Series, vol. ii. p. 88.

to the utmost in the service of the public. Now I can never conceive what good can be done to the public, by preserving the life of a criminal, from whom the laws would have freed us in a short time.

Doct. But, pray, who is to pronounce him a criminal? Am I?

Diderot, the Son. No; but his actions.

Doct. And who is to judge of the nature of his actions? Am I?

Diderot, the Son. No, Doctor, but permit me to alter the case a little: Let us suppose a criminal, whose crimes are notorious, to be taken ill; you are called; you go in a hurry; the curtains are undrawn, and you discover a Cartouche, or Nivet. Would you cure either of them?

Dr. Bissei, after hesitating a moment, answered resolutely, that he would; he would forget the name of his patients, and only concern himself about his disease; it being that alone upon which he had any right to decide; for, if he were to go one step farther, there was no knowing where to stop. If it were necessary that an examination into the conduct and morals of a patient should precede a physician's prescription, men's lives would soon become the victims of ignorance, passion, and prejudice. What you apply to Nivet, a Molinist would apply to a Jansenist, and a Papist to a Protestant. If you keep me from Cartouche's bed, a fanatic will drive me from that of an Atheist. It gives us trouble enough to fix the dose of our medicine, without submitting to the drudgery of determining whether the measure of our patient's sins allow us to employ our remedies or not.

But, Doctor, replied I, suppose, after the completion of your cure, the first use he should make of his recovery, were to murder your friend, what would you say to that? Lay your hand upon your heart, and tell me, would you not repeat your having saved him? Would you not exclaim with indignation, *why did I give him my assistance? why did I not leave him to die?* And would not that reflection be sufficient to embitter the remainder of your life?

Doct. My grief certainly would be excessive; but still I should have no remorse of conscience.

Diderot, the Son. And what remorse of conscience could you have, for, I will not say, *killing a mad dog*, that is not the case here; but only for *suffering such an animal to die*? Come, Doctor, I have a little more courage than you, and am not to be led astray by empty sophistry. Suppose me for once a physician: Upon looking at the patient to whom I am called, I discover a villain; I address him as follows: Execrable wretch! die, I entreat you, as soon as possible; you can do no better either for yourself or others. I know very well what would remove the pleurisy that now torments you; but I shall be very careful not to prescribe it. I am not such an enemy to my country, as to restore you to it, and to prepare for myself a source of endless sorrow in the fresh crimes which you would commit. I will not be a partaker of your wickedness. Were a man to conceal you in his house, he would be punished for it; and can I consider as innocent the man that preserves your life, impossible. All that I am sorry for is, that, by leaving you to die, I prevent

prevent you from suffering all the rigour of capital punishment. Dream not, then, that I shall take any pains to save the life of a wretch, whom I am bound to prosecute, both in common equity, and from a regard to the good of society, and the safety of my fellow-creatures. No! you may die for me! And none shall have it to say, that, by my skill and endeavours, there is one monster more in the world!

Doct. Good night, Sir. But—drink less coffee after dinner, do you hear?

Philos. O, but consider how fond I am of coffee.

Doct. Well then, at least take a good deal of sugar with it.

Sister. But, Doctor, sugar will heat him!

Doct. Nonsense!—your servant, Mr. Philosopher!

Didorus, the Son. One word more, Doctor! During the late plague at Marseilles, a set of villains dispersed themselves in the houses, plundering, murdering, and taking advantage of the universal consternation, to enrich themselves by various iniquitous practices. One of the gang was seized with the plague; a grave-digger, belonging to those appointed by the police to remove the dead bodies, found and knew him. These people were accustomed to throw the corpses out of the houses into the street. As soon as the grave-digger saw the villain, Rascal, says he, is it you? and instantly laying hold of his legs, dragged him to the window. O! cries the fellow, I am not dead! You are dead enough, replied the other; and in a moment threw him down from the third story. Now, Doctor, I assure you, this same grave-digger, who got rid of the infected robber with so good a grace, was, in my opinion, far less to blame than an expert physician like yourself would have been, had he cured him—and now you may go, if you please.

Doct. My good Mr. philosopher, I am willing to admire both your wit and your zeal as much as you please; but your morality shall never be mine.

The remaining piece, the *Set of Horses*, approaches in its construction much nearer to the modern drama: it is said to have been a peculiar favourite of the late King of Prussia, and it was deserving of his regard. The characters are well imagined, and judiciously exhibited; and the dialogue is lively and entertaining.

ART. VIII. *The Metres of Boethius, on the Consolation of Philosophy*. 8vo. pp. 108. 5s. Boards. Robinsons. 1792.

THE original treatise of Boethius, *De consolatione philosophiæ*, being a connected series of reflections, partly written in prose, and partly in verse, it is obvious that the poetical part of the work must lose much of its effect by being detached from the rest of the piece. As the whole treatise, which is of no great length, has been more than once translated into English, we can discover no reason why this author has chosen to publish a separate translation of the *Metres*; except it be, that he hoped

hoped to give them a more poetical version than they have hitherto received. How far he has succeeded in conveying to the English reader an idea of the simple elegance of the original, may be inferred from the following specimens:

Lib. II. Metrum III.

* Cum polo Phœbus roseis quadrigis
 Lucem spargere cœperis,
 Pallor albentis habetata vultus
 Flammis stella prementibus,
 Cum nemus flatu Zephyri tepentis
 Kernis irruuit rose.
 Spires insanum nebulosus Auster,
 Jam spinis abeat decus:
 Sæpe tranquillo radias sereno
 Immatis mari fluctibus:
 Sæpe ferventis Aquilo procellas
 Verso concitat æquore.
 Rara si constat sua forma mundo,
 Si tantas variat vices,
 Credo fortunis hominum caducis,
 Bonis crede fugacibus.
 Constat, æterna positæque lege est,
 Ut constet genium nihil.

Book II. Metre III.

* When Phœbus, rosy god of light,
 From th' Eastern gate begins to shine,
 The Stars, though radiantly bright,
 Yield to a lustre more divine.
 When the trees blush a roseate bloom,
 By Zephyr kiss'd in early May,
 Full oft will madd'ning Auster come,
 And drive the blossoms far away.
 Oft too you may behold the sea,
 Resplendent in a calm, serene,
 And a squall rising suddenly
 Confuse and blacken all the scene.
 If then throughout this earthly frame
 Such instability you find,
 You must expect to meet the same
 In the good fortune of mankind.
 'Tis said, Believe, 'tis fix'd as fate,
 'Stablish'd on law eternally,
 That all things, in this mortal state,
 Decay, and suffer change, and die.

The classical reader will easily perceive, that the beautiful image of the second and third lines of the original is very faintly expressed in the translation; that the affected phrase of *blushing a roseate bloom* falls far short of the simplicity of *Vernis irruuit roseis*

refus; and that several lines in these stanzas scarcely rise above the most ordinary prose.

To enter into a further examination of these pieces would only be to ~~dispute~~ similar defects in other parts of the work.—One half of the volume consists of the preface, in Latin and English, of Peter Berty to Roger Boetslaer, containing an account of the life and writings of Boethius, the substance of which might easily have been comprized in few pages.

ART. IX. *The Spirit of General History*, in a Series of Lectures, from the Eighth to the Eighteenth Century. Wherein is given a View of the Progress of Society in Manners and Legislation, during that Period. By the Rev. George Thompson. 8vo. pp. 434. 6s. Boards. Law. 1791.

THIS volume very properly bears the title of *Lectures*; for, as it may be well supposed, the historical accounts which it furnishes are, in many instances, so very concise, that they may be considered as little more than proper hints, which a master of the subject may illustrate to advantage. Whether they were originally intended, or have been employed, for such a purpose, we are ignorant, for neither preface nor advertisement accompanies the performance. Contracted, however, as such a work must be, it will prove pleasant and useful: those who have some acquaintance with history, will find it revive and assist their knowledge; and others will derive from it a general information, though it cannot lead them into a great variety of particulars; beside which, we are to attend to the principal object proposed, and more immediately pointed out in the course of the volume; the *progress of society in manners and legislation*.

Nine lectures comprize the author's design: the first, which is preliminary, considers the use and advantages of history,—how it should be studied, &c. and adds a sketch of the history of ancient nations:—In the second, the barbarous ancestors of modern Europeans, Goths, Visigoths, Saxons, Franks, Vandals, come under review, and are pursued in their progress in different countries, and during the revolutions which they produced in the then declining state of the Roman empire:—but we need not particularly detail the contents of the volume. Each quarter of the globe is visited, and though in a manner more or less cursory, the reader will, no doubt, be interested and instructed by attending the progress.—Government, manners, customs, arts, sciences, commerce, &c. as they advance through succeeding ages to a more improved state, cannot but

furnish entertaining and useful reflections. The author intermingles with his accounts, or deduces from them, many pertinent, seasonable, beneficial observations, which the intelligent mind will receive and prosecute farther, with pleasure and advantage. He writes with a liberal spirit, and pleads against all those restraints which men of mean, arbitrary, and selfish principles, would impose on the understanding, ability, improvement, and comfort, of their fellow-creatures.

When relating that manly and noble opposition which was made by the Dutch to the insolence and wickedness of Philip of Spain, the author thus proceeds :

‘ On the first murmur which persecution, misery, and despair forced from the Flemings, they were accused of infidelity and rebellion. The most rigorous orders were issued against them. According to the inquisition, it was necessary to exterminate all who believed that God is not bread, that God is not wine, and could not admit of seven sacraments. How was it possible that people so cruelly tormented for ridiculous and absurd opinions, could love so galling a yoke? How could they believe that there was any proper connection between them and their oppressors? It is not at all surprising, that tyrants should call those rebels who have the courage to break their chains. In them ambition stifles the voice of nature. But what surprises, is, sometimes to see a generous and free nation, approving of the excess of despotism, sorry that any should enjoy liberty but themselves, and even lending their assistance to forge chains for their fellow-men. People sometimes patiently submit to the yoke. They are often destitute of that courage which enables them to die rather than be slaves. There is a time when they obey and hate their tyrants. But when the evil is without remedy, when monsters devour their substance, take from them every portion of liberty, and leave them nothing but slavery and chains : then they know how to exterminate their oppressors. It is then that civil war, which discovers hidden talents, and creates unknown resources, breaks out ; then extraordinary men arise, and shew themselves worthy to command their fellow-citizens. Doubtless this is a terrible remedy. It is a confused and bloody war, in which kingdoms receive violent concussions. But it is sometimes a necessary remedy, since without it liberty could not be obtained. Then a nation, forced to recover its imprescriptible rights, by a rupture of the social contract, performs prodigies of valour. Liberty itself can do wonders. Liberty triumphs over nature, makes the barren rock yield a plentiful harvest, covers the dreary waste with smiles, enlightens the humble cottager, and gives him more knowledge and penetration than the proud slaves of a court. In vain did the Spaniards employ against the Dutch all the resources of war and art, all the wonders of patience and intrepidity ; the love of liberty was an over-match for all these, and they surmounted every obstacle.’

On one part of the above passage, we observe the following note : ‘ The principles or sentiments of a pamphlet on the revolution of a neighbouring nation, lately published, and its nu-

merous admirers; shew, that those who boast of their own liberty, are either ignorant of the rights of mankind, or, from a selfish principle, do not wish that other nations should enjoy them; to the same extent they do.

In the beginning of this eighth lecture, the writer, having mentioned the scenes of confusion and blood which agitated and desolated a great part of Europe in the sixteenth century, proceeds to observe:

“Familiarized with the idea of civil and religious toleration, taught by experience how beneficial its effects are to society, we of this enlightened age cannot conceive how men could be capable of such excesses, merely for speculative opinions. To sanction violent, bloody, and general persecutions by public authority, appears to us incredible. Why were not the Christians of the sixteenth century persuaded that religion should be a bond of union, and not an instrument of discord? That it should banish superstitions, disperse fanaticism, and not excite men to butcher one another? These truths, so evidently clear to us, were far from being so two centuries ago. The sacred rights of conscience were not then understood. The precious liberty of thinking for ourselves, that liberty inherent in man, was altogether unknown. Christians had no idea of toleration; they did not even understand the word, at least in the sense we do.”

This is true, as it also is, that of this blindness and ignorance, corrupt statesmen, arbitrary monarchs, and ambitious ecclesiastics, have been a principal cause. But the printing-press has proved a great, though not wholly a sufficient, check on their inclinations and enterprizes.

In the ninth lecture, the author, having taken notice of the opposition which was made in the seventeenth century to the philosopher, Descartes, adds, concerning one of his contemporaries:

“Galileo experienced still greater misfortunes: for first he was driven from a mathematical chair, because he made experiments which destroyed old errors. When he was become more famous by his great discoveries in astronomy, the Inquisition took up arms against him. He was confined in a dungeon, and loaded with irons; and he rescued himself from being burnt as a heretic, only by disavowing the truths he had discovered. This necessary and forced recantation did not altogether deliver him from the tyranny of the Inquisition. He was shut up in a city, by way of perpetual imprisonment, where he was continually surrounded with informers. Such has always been, and ever will be, the destiny of those who rise above the ignorance and prejudices of the age they live in. The cup of Socrates, the chains of Anaxagoras, the flight and poisoning of Aristotle, the misfortunes of Heraclitus, the enraged calumnies against Gerbert, the plaintive groans of Roger Bacon, the storm raised against Peter Ramus, and the poignards which assailed him, are so many monuments preserved in history, to prove, that the list of crimes a prejudiced world forgives, is that of announcing

announcing new truths. In an enlightened age, one should think that men of genius would be less exposed to persecution: but experience proves the contrary; the same fatality always attends them. If men of celebrated talents and virtues speak and write out of the common way, they are sure to be calumniated and persecuted by the ignorant, bigoted, and illiberal; and these are the most numerous, and perhaps, the most powerful part of society."

We shall only farther extract a few lines from the author's *concluding* pages: "In these lectures we have given the spirit of the general history of society, as well religious as civil, for the space of ten centuries. Our aim has been not to dwell on the common topics of history, but to bring the reader acquainted with the manners of mankind, in the different stages of society; to point out to him the progress of the human mind, with the causes which retarded, or promoted, the civilization of European nations." "To this short account are added other just remarks; and the work is finished by the following sentence: 'The study of religious truths, of the sciences, arts, and belles' lettres, have [has] a more beneficial influence on the mind, and produce [produces] more lasting (good) effects, than the most intimate acquaintance with the conquests, policy, and intrigues of princes and statesmen.'

This work comes forth with the recommendation of between five and six hundred subscribing names. Whether this be or be not a criterion in its favour, we consider it as a useful performance, and cannot but regret that a little farther attention had not been bestowed, to remove some defects with which it now appears. The style is sometimes negligent and inaccurate, even as to orthography: we find no notice of *errata*, excepting that the reader is desired, instead of *fanatizm*, which runs through the volume, to supply *fanaticism*: mistakes of this kind have surprized us: the omission of a capital letter gives sometimes an uncertain, or, at least, an uncouth appearance to a sentence; as when we read, that Luther was ordered to appear at the diet of *worms*, p. 320. The author must surely have employed some illiterate or blundering amanuensis; as we know not how always to attribute the errors to the press.—Some excuse is just offered for the want of chronological tables: but allowing that *they* were not necessary, a little farther care might have been properly exerted, respecting times and dates.

ART. X. Mr. Young's Travels in France.

[Article continued from our last Review, p. 13.]

WE now set out with Mr. Young on his third and last Tour, through France, and Italy; the latter affording us a treat which is not included in the bill of Fare.

This is by much the longest, and most productive, of the three journeys. It commences on the 2d of June 1789, and terminates on the 30th of January, 1790. The Route,—London, Calais, Paris;—eastward, by Verdun and Nancy to Alsace; southward, through Franche-Comté, Bourbonnois, Auvergne, Vivarais, and Dauphiny, to Provence; and along the coast by Marseilles and Toulon to Nice:—thence to Turin, Milan, Verona, Padua, Venice, Bologna, Florence, Parma;—back, by Turin, across Mount Cenis, and through Savoy; re-entering France by way of Lyons, and keeping the direct road to Paris.

This journey was performed in a more authorlike style than the two former: sometimes in the gentleman's own carriage, sometimes post, sometimes in common carriages, or boats, and at other times on foot.

In point of matter, it may be said to be important. Our traveller becomes more and more known on the continent, his letters are numerous, and his acquaintance and communications are rendered still more respectable than even in his first tour: scarcely a man of fashion, learning, or science, in France or Italy, escapes him. Beside, his journey is prosecuted through the heat and turbulence of an extraordinary revolution, and he is a politician of the highest cast; his information is good, his adventures are singular, and his observations are lively, acute, and frequently just:—but, like other warm politicians, he sometimes loses his seat, “flying off in a tangent,” away from the center of reason and truth. Nevertheless, the political sentiments of Arthur Young, like those of Thomas Paine, though often theoretical, are sometimes practical, and at this time may deserve the attention of all ranks in society.

June 2. To London. At night, *Il Generosité d'Alessandro*, by Tassi, in which Signor Marchesi exerted his power, and sung a duet, that made me for some moments forget all the sheep and pigs of Bradfield. I was, however, much better entertained after it, by supping at my friend Dr. Burney's, and meeting Miss Burney; how seldom it is that we can meet two characters at once in whom great celebrity deducts nothing from private amiableness: how many dazzling ones that we have no desire to live with! give me such as to great talents, add the qualities that make us wish to shut up doors with them.—[With such defrable company, dearly as we love liberty, had we been shut up too, we have no idea that the confinement would have seemed tedious.]

This passage brings home to us an idea which has frequently fluttered before the mind's eye in reading the first two journeys of the author.

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The undertaking itself, as well as the free and easy way in which it is conducted, and the many playful sentiments which it is continually exciting, would leave the reader fully impressed with the idea that the whole was a matter of amusement to a man of leisure; were it not publicly known that Mr. Young is the occupier of a considerable farm, and the editor of a very respectable periodical publication; either of them, we should conceive, sufficient to occupy any one person's time. He more than once discovers some anxieties for his little girl; and we honour his affection: but, except in the last recited passage, and in a reference or two, we have no mention, nor any trace of uneasiness and thought, during an absence of many months, concerning his farm and his *Agricultural Annals*.

'The 8th. While I remain at Paris, I shall see people of all descriptions, from the coffee-house politicians to the leaders in the states; and the chief object of such rapid notes as I throw on paper, will be to catch the ideas of the moment; to compare them afterwards with the actual events that shall happen, will afford amusement at least. The most prominent feature that appears at present is, that an idea of common interest and common danger does not seem to unite those, who, if not united, may find themselves too weak to oppose the common danger that must arise from the people being sensible of a strength the result of *their* weakness. The king, court, nobility, clergy, army, and parliament, are nearly in the same situation. All these consider, with equal dread, the ideas of liberty, now afloat, except the first, who, for reasons obvious to those who know his character, troubles himself little, even with circumstances that concern his power the most intimately.'—

'The 12th. To the royal society of agriculture, which meets at the *hotel de ville*, and of which being an *associé*, I voted, and received a *jetton*, which is a small medal given to the members, every time they attend, in order to induce them to mind the business of their institution; it is the same at all royal academies, &c. and amounts, in a year, to a considerable and ill-judged expence; for what good is to be expected from men who would go only to receive their *jetton*? Whatever the motive may be, it seems well attended; near thirty were present; among them Parmentier, vice-president, Cadet de Vaux, Fourcroy, Tillet, Desmarests, Broussonet, secretary, and Creté de Palieul, at whose farm I was two years ago, and who is the only practical farmer in the society. The secretary reads the titles of the papers presented, and gives some little account of them; but they are not read unless particularly interesting, then memoirs are read by the members, or reports of references; and when they discuss or debate, there is no order, but all speak together as in a warm private conversation. The Abbé Reynal has given them 1200 liv. (52l. 10s.) for a premium on some important subject: and my opinion was asked what it should be given for. Give it, I replied, in some way for the introduction of turnips. But that they conceive

ceive to be an object of impossible attainment; they have done so much, and the government so much more, and all in vain, that they consider it as a hopeless object. I did not tell them that all hitherto done has been absolute folly; and that the right way to begin, was to undo every thing done. I am never present at any societies of agriculturists, either in France or England, but I am in much doubt with myself whether, when best conducted, they do most good or mischief; that is, whether the benefits a national agriculture may by great chance owe to them, are not more than counterbalanced by the harm they effect; by turning the public attention to frivolous objects, instead of important ones, or dressing important ones in such a garb as to make them trifles? The only society that could be really useful would be that which, in the culture of a large farm, should exhibit a perfect example of good husbandry, for the use of such as would resort to it; consequently one that should consist solely of practical men.

Mr. Young, however, *spoils his plan* by adding—‘and then, quere, whether many good cooks would not spoil a good dish.’

The 22d. Dined with the duc de Liancourt, in the palace, a large party of nobility and deputies of the commons, the duc d'Orleans, amongst them; the bishop of Rodez, Abbé Syeyes, and Mons. Rabaud St. Etienne. This was one of the most striking instances of the impression made on men of different ranks by great events. In the streets, and in the church of St. Louis, such anxiety was in every face, that the importance of the moment was written in the physiognomy; and all the common forms and salutations of habitual civility lost in attention; but amongst a class so much higher as those I dined with, I was struck with the difference. There were not, in thirty persons, five in whose countenances you could guess that any extraordinary event was going forward: more of the conversation was indifferent than I should have expected. Had it all been so, there would have been no room for wonder; but observations were made of the greatest freedom, and so received as to mark that there was not the least impropriety in making them. In such a case, would not one have expected more energy of feeling and expression, and more attention in conversation to the crisis that must in its nature fill every bosom? Yet they ate, and drank, and sat, and walked, loitered, and smirked and smiled, and chatted with that easy indifference, that made me stare at their insipidity. Perhaps there is a certain nonchalance that is natural to people of fashion from long habit, and which marks them from the vulgar, who have a thousand asperities in the expression of their feelings, that cannot be found on the polished surface of those whose manners are smoothed by society, not worn by attrition. Such an observation would therefore in all common cases be unjust; but I confess the present moment, which is beyond all question the most critical that France has seen from the foundation of the monarchy, since the council was assembled that must finally determine the King's conduct, was such as might have accounted for a behaviour totally different. The duc d'Orleans' presence might do a little, but not

much; his manner might do more; for it was not without some disgust, that I observed him several times playing off that small sort of wit, and flippant readiness to titter, which, I suppose, is a part of his character, or it would not have appeared to-day. From his manner, he seemed not at all displeased. The Abbé Syeyes has a remarkable physiognomy, a quick rolling eye; penetrating the ideas of other people, but so cautiously reserved as to guard his own. There is as much character in his air and manner as there is vacuity of it in the countenance of M^{rs}. Rabaud St. Etienne, whose physiognomy, however, is far from doing him justice, for he has undoubted talents.'

We cannot proceed a step farther without remarking on our author as a public writer. His ordinary journal, as are his agricultural works in general, is ill written: loose, slovenly, and frequently ungrammatical: but some of the political remarks and discussions, now more immediately under the eye, are written with neatness and energy; and his sentiments on men and things are often conveyed in elegant and pleasing language. Shall we reconcile these disparities of diction, by saying that politics and sentiment are more congenial than agriculture and science to our author's natural talents?—Nor can we refrain from noticing the *editorship* of this volume: The inaccuracy of pointing may be excused: but the want of *breaks* puts us out of patience. The eye has frequently two, or sometimes three, large and full quarto pages to pore over without any relief: while the mind is disappointed and disgusted with a medley of perhaps a dozen different subjects jumbled together in the same paragraph. Yet here and there we find a break without necessity. Surely the St. Edmund's Bury compositors must be very correct in setting, or the perplexity in correcting must have been great indeed! but *to our post*,—as a French revolutionist would say.

'The 27th. At night the fire-works, and illuminations, and mob, and noise, at the Palais Royal increased; the expence must be enormous; and yet nobody knows with certainty from whence it arises: shops there are, however, that for 12 *sous*, give as many squibs and serpents as would cost five livres. There is no doubt of its being the duc d'Orleans's money: the people are thus kept in a continual ferment, are for ever assembled, and ready to be in the last degree of commotion whenever called on by the men they have confidence in. Lately a company of Swiss would have crushed all this; a regiment would do it now if led with firmness; but, let it last a fortnight longer, and an army will be wanting.—At the play, Mademoiselle Contá, in the *Misanthrope* of Moliere, charmed me. She is truly a great actress; ease, grace, person, beauty, wit, and soul. Mola did the *Misanthrope* admirably. I will not take leave of the theatre François without once more giving it the preference to all I have ever seen. I shall leave Paris, however, truly rejoiced that

that the representatives of the people have it undoubtedly in their power so to improve the constitution of their country, as to render all great abuses in future, if not impossible, at least exceedingly difficult, and consequently will establish to all useful purposes an undoubted political liberty; and if they effect this, it cannot be doubted but that they will have a thousand opportunities to secure to their fellow-subjects the invaluable blessing of civil liberty also.'—

'The 28th. Having provided myself a light French cabriolet for one horse, or gig Anglois, and a horse, I left Paris, taking leave of my excellent friend, *Monf. Lazowski*, whose anxiety for the fate of his country, made me respect his character as much as I had reason to love it for the thousand attentions I was in the daily habit of receiving from him. My kind protectress, the dutchess d'Estissac, had the goodness to make me promise, that I would return again to her hospitable hotel, when I had finished the journey I was about to undertake. Of the place I dined at on my road to Nangis, I forget the name, but it is a post-house on the left, at a small distance out of the road. It afforded me a bad room, bare walls, cold raw weather, and no fire; for, when lighted, it smoked too much to be borne;—I was thoroughly out of humour: I had passed some time at Paris amidst the fire, energy, and animation of a great revolution. And for those moments not filled by political events, I had enjoyed the resources of liberal and instructing conversation; the amusements of the first theatre in the world, and the fascinating accents of *Mandini*, had by turns sojaced and charmed the fleeting moments: the change to inns, and those French inns; the ignorance of every body of those events that were now passing, and which so intimately concerned them; the detestable circumstance of having no newspapers, with a press much freer than the English, altogether formed such a contrast, that my heart sunk with depression.'—

'July the 4th. To Chateau Thiery, following the course of the Marne. The country is pleasantly varied, and hilly enough to render it a constant picture, were it inclosed. Thiery is beautifully situated on the same river. I arrived there by five o'clock, and wished, in a period so interesting to France, and indeed to all Europe, to see a Newspaper. I asked for a coffee-house, not one in the town. Here are two parishes, and some thousands of inhabitants, and not a newspaper to be seen by a traveller, even in a moment when all ought to be anxiety.—What stupidity, poverty, and want of circulation! This people hardly deserve to be free; and should there be the least attempt with vigour to keep them otherwise, it can hardly fail of succeeding. To those who have been used to travel amidst the energetic and rapid circulation of wealth, animation, and intelligence of England, it is not possible to describe, in words adequate to one's feelings, the dulness and stupidity of France. I have been to-day on one of their greatest roads, within thirty miles of Paris, yet I have not seen one diligence, and met but a single gentleman's carriage, nor any thing else on the road that looked like a gentleman.'

Had all travelling journalists as much *bonesty* as Mr. Young and Mrs. Piozzi, we should hear more of the *awkwardnesses*, to which all *Tourists* (may we use that word, Mr. Twiss?) are liable, than come to the ear of the Public.

‘ I had letters to Mous. de Bellonde, *commissaire de Guerre*; I found him alone: he asked me to sup, saying he should have some persons to meet me who could give me information. On my returning, he introduced me to Madame de Bellonde, and a circle of a dozen ladies, with three or four young officers, leaving the room himself to attend Madame, the princess of something, who was on her flight to Switzerland. I wished the whole company very cordially at the devil, for I saw, at one glance, what sort of information I should have. There was a little *cottrie* in one corner listening to an officer's detail of leaving Paris. This gentleman further informed us, that the count d'Artois, and all the princes of the blood, except Monsieur, and the duke d'Orleans, the whole connection of Polignac, the *marechal de Broglie*, and an infinite number of the first nobility had fled the kingdom, and were daily followed by others; and lastly, that the King, Queen and royal family, were in a situation at Versailles really dangerous and alarming, without any dependence on the troops near them, and in fact, more like prisoners than free. Here is, therefore, a revolution effected by a sort of magic; all powers in the realm are destroyed but that of the commons; and it now will remain to see what sort of architects they are at rebuilding an edifice in the place of that which has been thus marvellously tumbled in ruins. Supper being announced, the company quitted the room, and as I did not push myself forward, I remained at the rear till I was whimsically alone; I was a little struck at the turn of the moment, and did not advance when I found myself in such an extraordinary situation, in order to see whether it would arrive at the point it did. I then, smiling, took my hat, and walked fairly out of the house. I was, however, overtaken below; but I talked of business—or pleasure—or of something, or nothing—and hurried to the inn. I should not have related this, if it had not been at a moment that carried with it its apology: the anxiety and distraction of the time must fill the head, and occupy the attention of a gentleman;—and, as to ladies, what can French ladies think of a man who travels for the plough?’

Among numerous remarks on the political situation of France, we select the following:

‘ The whole town of Besançon has not been able to afford me a sight of the *Journal de Paris*, nor of any paper that gives a detail of the transactions of the states; yet it is the capital of a province, large as half a dozen English counties, and containing 25,000 souls—with, strange to say! the post coming in but three times a week. At this eventful moment, with no licence, nor even the least restraint on the press, not one paper established at Paris for circulation in the provinces, with the necessary steps taken by *effiches*, or *placard*, to inform the people in all the towns of its establishment.

establishment. For what the country knows to the contrary, their deputies are in the Bastille, instead of the Bastille being razed; so the mob plunder, burn, and destroy, in complete ignorance: and yet, with all these shades of darkness, these clouds of tenebrity, this universal mass of ignorance, there are men every day in the states, who are passing themselves off for the FIRST NATION IN EUROPE! the GREATEST PEOPLE IN THE UNIVERSE! as if the political juntos, or literary circles of a capital, constituted a people; instead of the universal illumination of knowledge, acting by rapid intelligence on minds prepared by habitual energy of reasoning to receive, combine, and comprehend it. That this dreadful ignorance of the mass of the people, of the events that most intimately concern them, is owing to the old government, no one can doubt; it is however curious to remark, that if the nobility of other provinces are hunted like those of Franche Comté, of which there is little reason to doubt, that whole order of men undergo a proscription, and suffer like sheep, without making the least effort to resist the attack. This appears marvellous, with a body that have an army of 150,000 men in their hands; for though a part of those troops would certainly disobey their leaders, yet let it be remembered, that out of the 40,000, or possibly 100,000 noblesse of France, they might, if they had intelligence and union amongst themselves, fill half the ranks of more than half the regiments of the kingdom, with men who have fellow-feelings and fellow sufferings with themselves; but no meetings, no associations among them; no union with military men; no taking refuge in the ranks of regiments to defend or avenge their cause; fortunately for France they fall without a struggle, and die without a blow. That universal circulation of intelligence, which in England transmits the least vibration of feeling or alarm, with electric sensibility, from one end of the kingdom to another, and which unites in bands of connection men of similar interests and situations, has no existence in France. Thus it may be said, perhaps with truth, that the fall of the King, court, lords, nobles, army, church, and parliaments, is owing to a want of intelligence being quickly circulated, consequently is owing to the very effects of that thralldom in which they held the people: it is therefore a retribution rather than a punishment.—

CLERMONT, Aug. 13. Before I leave Clermont, I must remark, that I dined, or supped, five times at the table d'hôte, with from twenty to thirty merchants and tradesmen, officers, &c.; and it is not easy for me to express the insignificance,—the inanity of the conversation. Scarcely any politics, at a moment when every bosom ought to beat with none but political sensations. The ignorance or the stupidity of these people must be absolutely incredible; not a week passes without their country abounding with events that are analyzed and debated by the carpenters and blacksmiths of England. The abolition of tythes, the destruction of the *gabelle*, game made property, and feudal rights destroyed, are French topics, that are translated into English within six days after they happen.

pen, and their consequences, combinations, results, and modifications, become the disquisition and entertainment of the grocers, chandlers, drapers, and shoemakers, of all the towns of England; yet the same people in France do not think them worth their conversation, except in private. Why? because conversation in private wants little knowledge; but in public, it demands more, and therefore I suppose, for I confess there are a thousand difficulties attending the solution, they are silent. But how many people, and how many subjects, on which volubility is proportioned to ignorance? Account for the fact as you please, but it is confirmed with me, and admits no doubt.

At THUYTZ, the author's importunities to procure a mule and guide to go to see an extinguished Volcano, and probably, still more, his *unaccountable* inquisitiveness, gave rise to suspicions which proved unfavourable to his repose: for, in the night, he was awakened from his first sleep by a file of *milice bourgeois*, who, with their musquets, or swords, or sabres, or pikes, entered his chamber, surrounded his bed, and denounced him as a conspirator with the queen and the count d'Artois! However, by producing his papers and letters, he convinced them that he was an honest Englishman.

Misfortunes never come alone: his next day's escape was much more miraculous:

'Just before Aubenas, mistaking the road, which is not half finished, I had to turn; it was on the slope of the declivity, and very rare that any wall or defence is found against the precipices. My French mare has an ill talent of backing too freely when she begins: unfortunately she exercised it at a moment of imminent danger, and backed the chaise, me, and herself, down the precipice; by great good luck, there was at the spot a sort of shelf of rock, that made the immediate fall not more than five feet direct. I leaped out of the chaise in the moment, and fell unhurt: the chaise was overthrown and the mare on her side, entangled in the harness, which kept the carriage from tumbling down a precipice of sixty feet. Fortunately she lay quietly, for had she struggled both must have fallen. I called some lime-burners to my assistance, who were with great difficulty brought to submit to directions, and not each pursue his own idea to the certain precipitation of both mare and chaise. We extricated her unhurt, secured the chaise, and, then with still greater difficulty, regained the road with both. This was, by far, the narrowest escape I have had. A blessed country for a broken limb—confinement for six weeks or two months at the *Cheval Blanc*, at Aubenas, an inn that would have been purgatory to one of my hogs:—alone,—without relation, friend, or servant, and not one person in sixty that speaks French.—Thanks to the good providence that preserved me! What a situation—I shudder at the reflection more than I did falling in the jaws of the precipice.'

'VAUCLUSE, the 29th. On the summit of a rock above the village, but much below the mountain, is a ruin, called, by the

poor

poor people here, the chateau of Petrarch—who tell you it was inhabited by Monsr. Petrarch and Madame Laura. The scene is sublime; but what renders it truly interesting to our feelings, is the celebrity which great talents have given it. The power of rocks, and water, and mountains, even in their boldest features, to arrest attention, and fill the bosom with sensations that banish the insipid feelings of common life—holds not of inanimate nature. To give energy to such sensations, it must receive animation from the creative touch of a vivid fancy: described by the poet, or connected with the residence, actions, pursuits or passions of great geniusses; it lives, as it were, personified by talents, and commands the interest that breathes around whatever is consecrated by fame.'

We know not which to admire most, the elegance of the author's sentiments, or the usefulness of his philosophy, which enables him to set small difficulties at defiance.

At Toulon, Mr. Young is advised to sell his mare and whiffkey, to avoid the rascalities of Italian hostlers. He is now in the wide world, alone, encumbered only by some luggage, among which appears to be a large bundle of practical philosophy: a citizen of the world, exploring the coast of Provence by land or by water, in his way to Italy, through a reclusive country, and which is nearly destitute of accommodations for travellers.

From Toulon, he went in a common barque to Cavalero, expecting to find mules there, to forward him, by land, to Nice.

Landed at night at Cavalero, which I expected to have found a little town; but it consists only of three houses, and a more wretched place not to be imagined. They spread a mattress on a stone floor for me, for bed they had none; after starving all day, they had nothing but stale eggs, bad bread and worse wine; and as to the mules which were to take me to Fregus, there was neither horse, ass, nor mule in the place, and only four oxen for ploughing the ground. I was thus in a pretty situation, and must have gone on by sea to Antibes, for which also the wind gave tokens of being contrary, if the captain had not promised me two of his men to carry my baggage to a village two leagues off, where mules were certainly to be had, with which comfort I betook myself to my mattress.

The 13th. The captain sent three sailors;—one a Corsican, another a mongrel Italian, and the third a Provençal: among the three there was not French enough for half an hour's conversation. We crossed the mountains, and wandered by crooked unknown paths, and beds of torrents, and then found the village of Gassang on the top of a mountain, which, however, was more than a league from that, to which we intended to go. Here the sailors refreshed themselves, two with wine, but the third never drank any thing except water. I asked if he had equal strength with the others that drank wine? Yes, they replied, as strong for his size as any other

man;

man : I rather think, that I shall not soon find an English sailor who will make the experiment. No milk ; I breakfasted on grapes, rye bread, and bad wine. Mules were reported to abound at this village, or rather that which we missed ; but the master of the only two we could hear of being absent, I had no other resource, than agreeing with a man to take my baggage on an ass, and myself to walk a league farther, to St. Tropez, for which he demanded 3 liv.'—

' The 14th. Staid at Frejus (which I reached on a mule) to rest myself ;—to examine the neighbourhood, which, however, contains nothing—and to arrange my journey to Nice. Here are remains of an amphitheatre and aqueduct. On enquiring for a vehicle to go post, I found there was no such thing to be had ; so I had no resource but mules. I employed the *garçon d'écurie* (for a post-master thinks himself of too much consequence to take the least trouble), and he reported, that I should be well served for 12 liv. to Estrelles ; this price, for ten miles, on a miserable mule, was a very entertaining idea ; I bid him half the money ; he assured me he had named the lowest price, and left me, certainly thinking me safe in his clutches. I took a walk round the town, to gather some plants that were in blossom, and, meeting a woman with an ass-load of grapes, I asked her employment ; and found, by help of an interpreter, that she carried grapes from vineyards for hire. I proposed loading her ass to Estrelles with my baggage—and demanded her price.—*40 sels*. I will give it. Break of day appointed ; and I returned to the inn, at least an economist, saving 10 liv. by my walk.

' The 15th. Myself, my female, and her ass jogged merrily over the mountains ; the only misfortune was, we did not know one word of each others language ; I could just discover that she had a husband and three children. I tried to know if he was a good husband, and if she loved him very much ; but our language failed in such explanations ;—it was no matter ; her ass was to do my business, and not her tongue. At Estrelles I took post horses ; it is a single house, and no women with asses to be had, or I should have preferred them. It is not easy for me to describe, how agreeable a walk of ten or fifteen miles is to a man who walks well, after sitting a thousand in a carriage.'—

' The 16th. At Cannes, I was quite without a choice ; no post-house, carriage, nor horses, nor mules to let ; I was therefore forced again to take refuge in a woman and her ass. At five in the morning I walked to Antibes. This line of nine miles is chiefly cultivated, but the mountains rise so immediately, that, in a general idea, all is waste. Antibes being a frontier town, is regularly fortified ; the mole is pretty, and the view from it pleasing. Take a post-chaise to Nice ; cross the Var, and bid adieu for the present to France. The approach to Nice is pleasing. The first approach to that country so long and justly celebrated, that has produced those who have conquered, and those who have decorated the world, fills the bosom with too many throbbing feelings to permit a bush, a stone, a clod to be uninteresting. Our participant faculties are expanded ; we wish to enjoy ; and then all is attention, and willingness to be pleased. The approach marks a

flourishing town; new buildings, the never-failing mark of prosperity, are numerous. Pass many gardens full of oranges. Arrive in time for dinner at the *table d'hôte, hôtel de quatre nations*, and agree with the master of it for my apartment, which is exceedingly good, and dinner and supper at five Piedmontese livres a-day, that is five shillings. Here I am, then, in the midst of another people, language, sovereignty, and country,—one of the moments of a man's life that will always be interesting, because all the springs of curiosity and attention are on the stretch.'

Such passages as these can be read by none without the bosom being filled, not perhaps with 'throbbing feelings,' but certainly with pleasurable sensations.

Of the climate of NICE, Mr. Young speaks most favourably: but he unexpectedly met with a valuable friend and agreeable company: a main circumstance to put a man in good humour with a place, and to incline him to listen to every thing that he hears in its favour. One fortuitous friend is frequently worth half a dozen of those that are sought: letters are sometimes the heaviest luggage of a traveller.

The *Strada di Po* of Turin is here compared to two rows of brick barns! and Mr. Y. says, there are 'fifty streets at London to which it cannot be compared.'

* MILAN, Oct. the 5th. At noon, to the Society of agriculture (called the Patriotic Society), which fortunately for me, who am a member, had a meeting to-day: the Marchese di Visconti in the chair, with ten or a dozen members present, to all of whom Signore Amoretti introduced me. I never expect much from societies of this sort; but this of Milan was to-day employed on a button and a pair of scissors: it seems they want at this city to make the finer sorts of hardware, in order to rival those of England, and lessen the import, which, in spite of every obstacle, is very great: the idea originates with the government, and is worthy of its little ideas; a true peddling spirit at present throughout Europe. An artist in the town had made a button and half a pair of scissors, one half English, and the other half of his own manufacture, for which he claimed and had a reward. Similar are the employments of societies every where! In England, busied about rhubarb, silk, and drill-ploughs:—at Paris, with fleas and butterflies;—and at Milan, with buttons and scissors! I hope I shall find the *Georgofili*, at Florence, employed on a top-knot. I looked about to see a practical farmer enter the room, but looked in vain. A goodly company of i Marchesi, i Conti, i Cavalieri, i Abbatti, but not one close clipped wig, or a dirty pair of breeches, to give authority to their proceedings.'

Admirable! we begin to have hopes that our author may yet live and die a good farmer! He sat out, not with i Marchesi, i Conti, i Cavalieri, but with their equals—My Lord Duke, My Lord, Sir John, and the 'Squire,—passing their tenants, and the

the whole body of practical husbandmen, as blockheads beneath his notice. We give him joy of the present never-failing symptom of a confirmed convalescence: his appetite improves; he can relish bobwigs, and digest greasy breeches! *Aye, measter, that's your foot!*

‘The 7th. The feature which struck me most in this visit to an Italian nobleman, (the count de Castiglione) at his country-seat, is the great similarity of living and of manners in different countries. There are few circumstances in the table, attendance, house, and mode of living, that vary from a man of similar rank and fortune in England or France. Only French customs, however, predominate. I suppose one must go for new manners to the Turks and Tartars; for Spain itself, among people of rank, has them not to give: and this circumstance throws travellers, who register their remarks, into a situation that should meet with the candour of readers: those who record faithfully, must note things that are common, and such are not formed to gratify curiosity. Those who deal much in adventures, so contrary to our own manners, as to excite surprize, must be of questionable authority; for the similarity of European manners, among people of rank or large fortune, can hardly be doubted: and the difference among their inferiors, is in many cases more apparent than real.’

The following remarks are *all his own*: wherever we had met with them, we should have instantly fathered them on Mr. Young:

Lodi, the 11th at night. — ‘At night the opera house formed a gorgeous display; — we waited half an hour for the arch-duke and arch-dutchess. The house was well lighted with wax; new to me, for in common their theatres have only darkness visible. It is small, but most elegant, new built this year: the decorations are neat; but the boxes, which are fitted up by the proprietors, are finished with great show and expence; as fine as glass, varnish, and gilding can make them; and being lighted within made a blazing figure: the company crowded and well dressed; diamonds sparkled in every part of the house, while the expectation of pleasure, more animated in Italian than in French or English eyes, rendered the *comp d’œil* equally striking and agreeable; the profusion of dancers, dresses, scenes, &c. made me stare, for a little place of not more than ten or twelve thousand souls. No evening could pass with a more animated festivity; all the world appeared in good humour: the vibrations of pleasurable emotions seemed more responsive than common, for expression is one great feature in Italian physiognomy. I have dwelt the more on this spectacle, because I consider it in a political light, as deserving some attention. Lodi is a little insignificant place, without trade, and without manufactures. — It is the part of a dominion that may be said to have neither, and cut off from all connection with the sea; yet there is not a town in France or England, of double the population, that ever exhibited a theatre so built, decorated, filled, and furnished as this of Lodi. — Not all the

the pride and luxury of commerce and manufactures—not all the iron and steel—the woollen or linen—the silk, glasses, pots, or porcelain of such a town as Lodi, ever yet equalled this exhibition of butter and cheese. Water, clover, cows, cheese, money, and music! These are the combinations—that string Italian nerves to enjoyment, and give lessons of government to northern politicians.'

Another genuine specimen of our good-natured 'squire's manner of thinking and writing:

'The 15th. VAPRIO, where we stopped, is a poor place, with a dirty, miserable, wretched inn: here I am in a chamber, that sinks my spirits as I sit and look around me; my pen, ink, and tablets, are useless before me; I want them for two or three subjects that have passed across my mind in the journey, but I can do nothing; to arrange ten words with propriety, is an insurmountable effort. I never in my life wrote three lines to please myself, when the circumstances around were untoward or disagreeable; a clean, neat apartment, a good fire, something to eat better than paste-soup, with tolerable wine, give a lightness to the bosom, and a facility to the ideas. I have not yet read any of the Abbate Amoretti's pieces; but if he writes badly in that elegant apartment, and with all the circumstances of ease and luxury around him, I shall not have so good opinion of his head, as I think I shall always have of his heart. This chamber of Vaprio is contrast sufficient to his in the Palazzo Cusina. I cannot write, so must nestle in this nidus of fleas and bugs, which they call a bed.'

At BERGAMO, our *youthful* traveller had a most marvellous escape; great beyond comparison with those which he had in Vivarais.

'The 16th. Arrive, at last, at Bergamo. I had a letter to Dr. Maironi de Ponte, secretary of the academy of Bergamo, to whom I went directly. I mounted a steep hill into the city, which is on the top of it, and searched hard for the doctor: after examining several streets, a lady from a window, who seemed to pity my perplexity, (for I had been conducted to three or four streets in vain), informed me, that he was in the country,—but that if I returned in the morning, I should have a chance of seeing him. What a black, dirty, stinking, dismal place! I stared at some well dressed people I met, wondering what they had to do there; thanking my stars that I was not an inhabitant of Bergamo; foolishly enough, as if it were the brick and mortar of a place that give felicity, and not the connexions formed from infancy and matured by habit.

'The 17th. Mount the hill again, in search for Signore Maironi; and hearing he has a brother, to find him, should I fail. I repaired to the street where the lady gave me information the night before; she was luckily at her window, but the intelligence cross to my wishes, for both the brothers were in the country; I need not go to the door, she said, for there were no servants in the house. The dusk of the evening in this dark town, had last night veiled the fair *incognita*, but looking a second time now, I found her extremely

tremely pretty, with a pair of eyes that shone in unison with something better than a street of Bergamo. She asked me kindly after my business, *Spero che non è un grande mancamento?* words of no import, but uttered with a sweetness of voice that rendered the poorest monosyllable interesting. I told her, that the bosom must be cold, from which her presence did not banish all feeling of disappointment. It was impossible not to say something a little beyond common thanks. She bowed in return; and I thought I read in her expressive eyes, that I had not offended; I was encouraged to ask the favour of Signore Maironi's address in the country.—*Con gran piacere vi lo darò.*—I took a card from my pocket; but her window was rather too high to hand it. I looked at the door: *Fora è aperta.*—*Credo che sì,* she replied. If the reader is an electrician, and has flown a kite in a thunder-storm, he will know that when the atmosphere around him becomes highly electric, and his danger increases, if he does not quickly remove, there is a convulsive sensation in the air, as if he was inclosed in an invisible net of the finest gossamer. My atmosphere, at this moment, had some resemblance to it: I had taken two steps to the door, when a gentleman passing, opened it before me, and stood upon the threshold. It was the lady's husband; she was in the passage behind, and I was in the street before him, she said, *Ecco un Signore Inglese che ha bisogno d'una direzione a Sig. Maironi.* The husband answered politely, that he would give it, and, taking paper and pencil from his pocket, wrote and gave it me. Nothing was ever done so concisely: I looked at him askance, and thought him one of the ugliest fellows I had ever seen. An ill natured bye-stander would have said, that his presence prevented a farming from becoming a sentimental traveller. Certain it is, one now and then meets with terrible eyes in Italy; in the north of Europe they have attractive powers, here they have every sort of power; the sphere of the activity of an eye beam is enlarged, and he who travels as I do for the plough, must take care, as I shall in future, to keep out of the reach of it.

On such an occasion, VAPID might well have exclaimed—*There's a situation!* and had we met with the passage in a farce or a novel, we should have admired it much: but, here, we think it only serves to shew how much better fitted the author of it is for a sentimental than a scientific traveller.

In the following paragraph, Mr. Young's sentiments take a graver cast. Here we see him quite the sedate elderly gentleman.

* I felt myself uncomfortable at Verona, till I had seen the amphitheatre, which is in truth a noble remain of antiquity, solid and magnificent enough yet to last perhaps some thousands of years; that of Nîmes, cluttered up with houses, must not be named with this. As I stood on the verge of this noble building, I could not but contemplate in idea, the innumerable crouds of people who had been spectators of the scenes exhibited in it: the reflexion was attended with what is to me a melancholy impression—the utter oblivion

lition in which such hosts are now lost! time has swept their memories from the earth—has left them no traces in the records of mankind; yet here were wit and beauty, wealth and power; the vibrations of hope and fear; the agitations of exertion and enterprize—all buried in the silence of seventeen hundred years!

Still more gloomy reflections succeed:

‘ This is the third evening I have spent by myself at Padua, with five letters to it; I do not even hint any reproach in this; *they* are wise, and I do truly commend *their* good sense: I condemn nobody but myself, who have, for fifteen or twenty years past, whenever a foreigner brings me a letter, which some hundreds have done—given him an English welcome, for as many days as he would favour me with his company, and sought no other pleasure but to make my house agreeable. Why I make this minute at Padua, I know not; for it has not been peculiar to that place, but to seven-eighths of all I have been at in Italy. I have mistaken the matter through life abundantly,—and find that foreigners understand this point incomparably better than we do. I am, however, afraid that I shall not learn enough of them to adopt their customs, but continue those of our own nation.’

This passage, considering the nature of the author's mission, excites in us some surprize. Reflecting on the rapidity of his travelling, and the infinity of persons and things which engage his attention, an ordinary traveller would have rejoiced in a few leisure hours, that he might collect himself, and revise his notes.

Mr. Young's *voyage* from Venice to Bologna, in a common *stage boat*, is given so much in his own manner, that we cannot resist it; though we have already exceeded all usual bounds:

‘ I have taken my place, paid my money, and delivered my baggage; and as the quay from which the barge departs is conveniently near the opera-house, and *Il Burbero di buon Cuore* acted for the first night, I took my leave of Signore Petrillo's excellent inn, which deserves every commendation, and went to the opera. I found it equal to what the *prova* had indicated; it is an inimitable performance; not only abounding with many very pleasing airs, but the whole piece is agreeable, and does honour to the genius and taste of Signore Martini. Swift, in one of his letters to Stella, after dining with lords Oxford and Bolingbroke, and going in the evening to some scrub, says, he hates to be a prince and a scoundrel the same day. I had, to-night, all this feeling with a vengeance. From the representation of a pleasing and elegant performance, the musick of which was well adapted to string one's feelings to a certain pitch, in clear unison with the pleasure that sparkled in so many eyes, and sounded from so many hands—I stepped at once, in full contrast, into the bark *Detto Corriere di Bologna*; a cabin about ten feet square, round which sat in silence, and the darkness visible of a wretched lamp, a company, whose rolling eyes examined, with-
out

out one word of reception, each passenger that entered. The wind howled, and the rain beat in at the hole left for entering. My feelings that thrilled during the evening, were dissipated in a moment, and the gloom of my bosom was soon in unison with that of the scene.

‘Of this voyage from Venice to Bologna, all the powers of language would fail me to give the idea I would wish to impress. The time I passed in it I rank among the most disagreeable days I ever experienced, and by a thousand degrees the worst since I left England; yet I had no choice; the roads are so infamously bad, or rather so impracticable, that there are no *vetturini*; even those whose fortune admits posting make this passage by water, and when I found that Mons. de la Lande, secretary to the French ambassador at Turin, had made the same journey, in the same conveyance, and yet in his book says not a word against the accommodation, how was I to have divined, that it could prove so execrable? A little more thought, however, would have told me that it was too cheap to be good, the price, for the whole voyage of 125 miles, is only 30 *pauls* (17s. 6d.) for which you are boarded. After a day’s spitting of a dozen people, in ten feet square (enough to make a dog sick), mattresses are spread on the ground, and you rest on them as you can, packed almost like herrings in a barrel; they are then rolled up and tumbled under a bulk, without the least attention which side is given you the night after: add to this the odours of various sorts, easy to imagine. At dinner, the cabin is the kitchen, and the *padrone* the cook, he takes snuff, wipes his nose with his fingers, and the knife with his handkerchief, while he prepares the victuals, which he handles before you, till you are sick of the idea of eating. But on changing the bark to one whose cabin was too small to admit any cookery, he brought his steaks and sausages, rolled up in a paper, and that in his flag of abomination (as Smollet calls a continental handkerchief), which he spread on his knees as he sat, opening the greasy treasure, for those to eat out of his lap with their fingers, whose stomachs could bear such a repast.’

We cannot, however, take our leave of this part of Mr. Young’s performance, without thanking him, in the most unequivocal manner, for the entertainment which he has afforded us;—and we swear—no, we will not—the *past* French have sworn oaths out of countenance and effect—rather, then, like the *present*, we promise, henceforward, never more to be out of temper with Mr. Young and his writings. He has, in these journals, evinced such goodness of heart, and such honesty of disposition, that we can pass over, with patience, the foibles and errors of judgment which he may evince, and to which, indeed, all men are more or less liable.

[To be concluded in our next Review.]

ART.

ART. XI. *Archaeologia*, or Miscellaneous Tracts relating to Antiquity. Vol. X.

[Article concluded from the Review for December, p. 428.]

THERE seems a little inconsistency in the accounts which are given of the more early ages of the British nation; sometimes, we are taught to suppose that the people were destitute of common conveniences, or even of what are now deemed necessities, and were incapable of any attainment or improvement in arts; at others, we find among them an abundance of superfluities, which indicate a state not so rude and unpolished as may have been apprehended. To a reflection of this kind, the reader is naturally led by the 28th number of this volume:

Inventory of crown jewels, 3 Edw. III. from a record in the Exchequer; communicated by Craven Ord, Esq. Distinct from what might be more properly called jewels, together with a variety of dresses, hangings for rooms, beds, and chairs, furniture for the chapel and the functions of priests according to the absurdity and impositions of that period, we find a great quantity of silver spoons, cups, basons, fountains, mugs, plates, dishes, &c.: some are gilded: but of massy gold very few appear. One gilt cup, bearing the arms of England and France, is said to have been presented to the king by the merchants *de societate Bardorum*: concerning which society some remarks are added in a note:

‘The *Corfni*: a set of Italian merchants, infamous for usurious contracts, particularly in France, whence our kings drove them out by repeated laws and statutes.—Matthew Paris speaks of them as a public nuisance in England in the middle of the 13th century. Henry II. expelled them, but by the interference of the pope readmitted them, and soon after, in 1251, drove them away again. They were one division of the *Lombards*, by which general name the Italian merchants, who lent money, were distinguished all over Europe, but divided into societies or companies, called from the head of the firm or house, *Bardi, Amanati, Corfni, &c.*—Rymer, iv. 463. has preserved a recommendation from Edw. III. 1331, to David, King of Scotland, to repay on his account to certain merchants of the society of *Bardi* at Florence, 1000 out of 1300 marks due to him from David’s father Robert.’

One article in this long list is, ‘*Una navis arg’ cum 4 rot’ & 1 capite dracon’*, &c. i. e. One ship of silver with four wheels, having the gilded head of a dragon at each end of the said ship.

Remarks on the Stalls near the Communion Table in Maidstone Church; with an Enquiry into the Place of Burial of Archbishop Courtney. By the Rev. Samuel Denne, F. A. S.—These stalls some have supposed to have been confessionals; others conjecture

that the priest, deacon, and subdeacon, were to sit in them at certain intervals in the celebration of the mass; and others, that they were designed to accommodate bishops, &c. whose office it then was to visit ecclesiastical buildings. Mr. Denne sets aside these suppositions, and conjectures, in his turn, that they were constructed to answer an occasion when the presence of the bishop was (supposed to be) absolutely necessary, and that was at the consecration of the church or chancel; or possibly, to which idea he seems rather to incline, these *stone stalls*, with arms and pinnacles of curious sculpture, form a monument erected to the memory of the archbishop, who was, he thinks, probably buried at this church: if so, his tomb in Canterbury cathedral is merely a cenotaph, and is, we are here told, with respect to style and execution, much inferior to what are termed the *stone stalls* in the church of Maidstone. Mr. Denne prosecutes the inquiry with attention and ingenuity; and presents an amusing essay, on a subject of no great moment indeed in itself, yet not improper for the inquisitive antiquary. Accordingly, he has judged it requisite to affix to this number, thirteen or fourteen pages, which he styles, *Minutes of stalls in the chancels of several churches*.—We could have dispensed with any additional remarks on the *stone seats*, but we meet with them again in the very next article, written by the same gentleman, who informs us, that, notwithstanding some objections which have been offered, he does not see reason to alter his sentiments. In this essay, Mr. Denne repeats much of what had been written in the former; he endeavours to confirm his opinion, that these *stalls* had a particular regard to the consecration of churches or chancels, but he does not afford much farther proof, as to their constituting a part of a sepulchral monument or sarcophagus. He adverts to monuments and painted panels in Westminster abbey, and concludes with a letter from Mr. Charles Clarke, dated from Gravesend, relative to the tomb of King Sebert: it does not seem necessary for us to add any thing farther concerning it:—but we have not yet quite done with these *extraordinary seats*, whatever was their original destination; another letter still appears, from the Rev. Gerard Robinson, pleading that they were erected for the use of the priest, deacon, and subdeacon.—We cannot avoid expressing our wish that this learned Society, so capable of informing as well as entertaining the public, would lead us less frequently to subjects of mere superstition, and the practice of ages immersed in darkness, ignorance, and bigotry, equal to heathenism, almost beyond it in craft, arbitrary impositions, fraud and cruelty, and all under the venerable garb of religion. As the genuine spirit of Christianity, instead of yielding any countenance to, is

most clearly and certainly directed to subvert, all such delusions, it is very desirable that some suitable and liberal reflections should be intermixed with the relations of this kind which are delivered to the public; lest it should be thought that we are indirectly recommending what we are describing.

We find some relief in proceeding to an *account of antiquities discovered at Bath* in 1790, by Sir Henry Charles Englefield, Bart. These Roman remains were brought to light by digging the foundation of a new pump-room, &c. between the present pump-room and Stall-street. The opened ground consisted chiefly of the fragments of ruined buildings, among which were 50 or 60 ornamented stones, now preserved for the inspection of the curious. These appear to have been parts of a temple, dedicated perhaps to Apollo or Minerva. Sir Henry, with great attention and ingenuity, describes and ascertains them. He writes like a master of his subject: but we cannot enter into the particulars; which may be the less requisite, as it is supposed that Mr. Baldwin, architect to the city of Bath, will soon produce a more minute account of all the discoveries that have been, or may be, made in the particular spot here mentioned.

We are summoned again to *the window in Brereton church*, by the Rev. Mr. Denne. He concludes with Mr. Pegge, that the central portrait in the upper compartment is intended for the *imperious and insolent Beckett*, and adds several remarks on that part of English history.

John Pownal, Esq. furnishes a description of two sepulchral urns, rather of a singular kind, discovered in a field or quarry at a small distance from Lincoln. This field he reasonably supposes to have been a common burying ground, not only of the Romans, but of succeeding generations, for ages after their time. A letter is added from the Rev. Dr. Gordon, Lincoln, which informs us of other relics, in his possession, from the same place; the most remarkable of them is a glass urn, or jar, of great thickness, entirely perfect, and containing burnt bones. Notice is also taken of a room of considerable size, lately opened in another quarry: two skeletons and a stone trough lay on the floor; which will afford matter of farther investigation.

A dissertation on *the river Orwell, or Orewell, in the county of Suffolk, and the town and harbour of that name*, is written by Mr. Myers. The name of this river, like that of many others, is of very uncertain derivation: this writer concludes, that like the *Arrow* in Warwickshire, it was truly *Arowe*, 'not (says he,) as the river Tigris in Mesopotamia, which in the Persian language signifies an arrow, from its swiftness, but from its *slow* course, which is very observable in our river of Orwell; for so the

word *Arwa* imports among the Gauls and Britons. Several instances are produced of this, respecting rivers; and it is added, that this opinion is confirmed from the name of a small village seated near the river, called *Arwarton*. He proceeds to an account of the course of this river, of the bay, and also of the town, which bore its name, and which he supposes to have been washed away by some sudden influx of the ocean, or to have been gradually destroyed by its more gentle advances.

Observations on the introduction of Arabic Numerals into England, by the Rev. Mr. North, of Goddicote. This paper discovers more erudition than perhaps any other in the present volume. It is dated so far back as the year 1766, and appears to have been composed in the year 1748. Some writers have supposed that *Boethius* was acquainted with these Arabic numerals: his book *De Arithmetica* has been considered as affording the first rudiments of our present cyphers. A very old MS. of this work, written in Saxon characters, is said to be still extant in the library of Bennet college, Cambridge. I have (says Mr. North) lately examined it, and cannot conceive it to be less than 1000 years old:—but here he found the Roman numeral letters used throughout, which certainly carries a strong objection against *Boethius's* knowledge of the others; and this objection is strengthened by other considerations; for, as Mr. North justly reasons, if such characters were used in the sixth century, how can we account for the knowledge or use of them being forgotten for so long a time?—An interval of 500 years occurs before their supposed revival.—During this intermediate space, two tracts appeared, one *De Sphæra*, the other, *Artis Calculatariæ Rudimenta*; each of which Mr. North viewed among others, and found nothing like our cyphers; inasmuch that he thinks that they seem to afford sufficient proof that no such characters were known either in the Eastern or Western empire, in the times when these authors lived, viz. about A. D. 750 and 810.—The learned Dr. Wallis has attempted, however, to prove that *Gerbertus*, Archbishop of Rheims, afterward Pope Silvester the Second, had, before the year 1000, learned the art of arithmetic as now practised with only nine characters, from the Saracens in Spain.—On the whole, though he has able antagonists, Mr. North appears to support, by clear and strong argument, the opinion, that we of this nation principally owe our knowledge of the cyphers or present figures to Robert Grossthead, Bishop of Lincoln, who died in the year 1253:—at least he shews, from the continuation of Matthew Paris's *Historia*, that John Basingstoke, archdeacon of Leiceſter, employed, we conclude, by the Bishop, brought into England the ‘numeral figures of the Greeks.’

figuras Græcorum numerales et earum notitiam et significationes, &c. Mr. North observes, that it is no wonder that the continuator of Matthew Paris's history should call them *figuras Græcorum*, since the introduction of them to us was from Greece; even, he says, if we must suppose them originally invented among the Indians.

On consulting the history of Matthew Paris, Watts's edit. published in the year 1684, p. 720, 21, under an. 1252, we find that John of Basingstoke had studied at Athens; and that he afterward intimated to the Bishop of Lincoln, that he had there seen and heard, from the learned Greek doctors, some things unknown to the *Latins*: *quædam Latinis incognita*; among these was what is called, *The Testament of the Twelve Patriarchs*, an acceptable present in those dark times, which appears to have been procured by the attention of Grosstod, who translated it: but, for the transmission of the *numeral figures*, it seems that we are indebted to John the archdeacon of Leiceſter: he might accomplish it, possibly, under the guidance and assistance of the Bishop, though we do not perceive that this is expressed, nor in the least necessarily implied in the relation given by the above historian. This Robert Grosstod, Bishop of Lincoln, immersed, indeed like others, though not equally with many, in the darkness and bigotry of the period, was a man of eminence: Mr. North terms him the *great restorer* of learning, (learned, in *trivio et quadrivio*, as, we think, M. Paris expresses it;) he resisted with fortitude and wisdom the impositions of the see of Rome, and had a strong thirst for knowledge and improvement, but curbed and limited by the state of things at that season. Mr. North dwells much longer on the character of Gerbert, afterward Sylvester II. on whom he bestows high and, in some respects, deserved encomium; although he denies to him, and with good reason, the honour of bringing into light and use the *figures* in question. He expresses a wish, that some person of industry would write the life of this pope; and possibly, if it could be effected by a man of a candid, liberal, and enlarged mind, it might be useful: but if such works are produced under the influence of a narrow, contracted, party, or superstitious, spirit, the world will be wiser, better, and happier without them.

Heyman Rooke, Esq. gives a farther, brief, but clear and entertaining account of Roman remains in Sherwood forest. The first is a large camp, which he conjectures to have been the principal camp of the Roman army in these parts; he also informs us of some smaller works of a similar kind; and he describes, likewise, a brass key of particular shape, the work, as he apprehends, of a Roman artist. It is said that there is a

key in Montfaucon, the wards of which exactly resemble this. Two barrows on this forest have likewise been opened under this gentleman's inspection; and here were discovered an iron urn, with remnants of a sword and a dagger in wooden scabbards, fifteen glass beads, green, clouded yellow, and deep yellow, with some other articles; these are supposed to be British; the beads, specimens of ancient commerce with the Phœnicians; the iron urn wrought, not by the Britons, but by their neighbours the Belgæ.

The collection of a subsidy in 1382, is presented by Mr. Gough. An original deed of Barnwell priory, in the possession of this gentleman, is an acknowledgement of the receipt from the rector of Grantchester of a moiety of the tenth laid on the clergy 6 Rich. I. This subsidy was granted in support of a crusade published by Urban VI. against Clement VII. each of whom laid claim to the papedom. Of this crusade, the Bishop of Norwich was declared general. He was afterward called to an account, censured, and fined: of all which particulars some notice is taken in this article. Mr. Gough remarks, that the little record here produced may serve as a confirmation of the importance of attending to every muniment that can throw light on our history. In addition, therefore, to this, he immediately offers (No. 38.) a *charter to Barnwell priory*, dated 13th Henry III. 1229. It grants to the prior and convent of Barnwell, a fair, during four days in each year.

A survey of the manor of Wymbleton, alias Wimbleton, with the rights, members, and appurtenances thereof, lying and being in the countie of Surry, late parcel of the possessions of Henrietta-Maria, the reliet and late Queene of Charles Stuart late King of England, made and taken by us whose names are hereunto subscribed, in the month of November 1649, by virtue of a commission grounded on an act of the Commons assembled in Parliament, for sale of the honors, manors, and lands, heretofore belonging to the late King, Queene, or Prince, under the handes and seales of five or more of the trustees in the sayd act named and appointed. Communicated by John Cayley, Esq. F. A. S.—This is a long, and, as may be expected in an account of such spacious mansions, a curious article: but we must dismiss it.

Description of the great Pagoda of Madura, the Choultry of Trimul Naik; by Adam Blackader, Surgeon. This temple is delineated with considerable attention, as is also the *choultry* or building annexed, for accommodating the people; the latter was erected 170 years ago by *Trimul Naik*, (that is, by his subjects,) and is said to have cost above a million sterling. To these is annexed an account of the *founder's* pillar, and of some others. Mr. Blackader, together with other historians, speaks of

of the Hindoos as worshipping *only one God*, under different names: but we observe that his wife *Minachie* is introduced in the course of the narration; ignorance and superstition abound with them, as in all other places where unprincipled men are able to maintain a supremacy.—The writer mentions the drawings which he had taken and communicated to the society, but no engravings accompany this article.

In the appendix, we find extracts from letters, which mention various objects of antiquity; such as, a silver coin, imagined to be of the date of Philip 6th of France, so far back as the year 1350; *tumuli*, rocking-stone, &c. in Derbyshire;—inventory of the riches belonging to the shrine of *Gregory Christi*, York, taken in the reign of Henry VIII.; the whole valuation is 240*l.* 18*s.* 2*d.*;—a mortar lying at *Eridge-green*, Suffolk, supposed to be the first cast in England, &c. &c.—together with battle-axes, Roman pick-axe, spear-head, rings, &c. found chiefly about Dumfries and other parts of Scotland.—An index, with an account of presents to the Society since their last publication, concludes this volume: the value of which is considerably enhanced by forty engravings.

ART. XII. *Annals of Horsemanship*. Containing Accounts of accidental Experiments, and experimental Accidents, both successful and unsuccessful. Communicated by various Correspondents to Geoffrey Gambado, Esq. Author of the Academy for Grown Horsemen. Together with most instructive Remarks thereon, and Answers thereto, by that accomplished Genius. Illustrated with Cuts, by the most eminent Artists. Folio. 11. 18. Boards. Hooper, &c. 1791.

We should certainly have paid our respects to the pleasant and ingenious Master Gambado, long ere this, had not some *experimental accidents*, similar to those which he so well describes, *unhorsed* us, and dislocated our intentions.

We now determine to re-mount; and we hope that we shall perform our ride, not only with whole bones, but with whole skins; though we have not been able, as yet, to avail ourselves of all our author's salvable inventions and counsels.

Arts have been truly said to have made a more surprizing progress in this country during the last twenty or thirty years, than at any other period of our civilization. Not only the art of riding without the trouble of going to the *manège*, has been greatly improved among fox-hunters, and jockies, but even the arts of falling, of laming a horse, and of breaking a neck, are here reduced to a science!

The present period has been frequently called the age of *invention*; and what production can better illustrate the fact, than

the work before us? and what a colloquial philologist is our author! and what a master of the *technica* of the turf, the field, and the road!

We formerly observed (Rev. vol. 77.) that our author had copied the humour of Swift, in the text of his work, and of Hogarth, in the drawings: but we beg Master Gambado's pardon—*copying* is too humiliating a term for the productions of his pen, or of his pencil. Both make us laugh, like those of Swift and Hogarth: but with wit, humour, and ingenuity, entirely his own. Swift's humour was dry and ironical, and Hogarth's excellence was in exposing vice, and in making folly ridiculous: but Master GAMBADO's jokes are original, and his drawings are not only on subjects different from those which were treated by Hogarth, but are also more correctly executed.

The preface is worthy of the book, and must not be supposed to be as dull as usual, by those who never read prefaces. It mentions, indeed, a discovery which may be very useful to all tender horsemen, as well as horse-women. The editor, in speaking of his hero Gambado, says: 'I am told he seldom rode himself; and the only time he went six miles on horseback, he wore a pair of *diaculum drawers*.' We critics, who ride as seldom as the Doge of Venice, fancy that this must be regarded as an admirable invention! as we have heard of strange losses and lacerations happening to sedentary brethren, in attempting to become centaurs. The editor, indeed, seems not insensible to the merit of this invention; and he asserts, 'that the *diaculum drawers* are the only fabrics of the kind he ever heard of, and that he verily believes they are hitherto non-descript.'

In a short advertisement, we are told that, 'to most of the plates the editor has thought fit to subjoin Latin mottos, as an elucidation of them to such of his readers as do not understand English; and such he may perhaps meet with.'

Dr. Caslock, and his hobby, armed with a puzzle to prevent his being over pious, make an admirable print.

The author says: 'Though Dr. Shaw himself, who is a great traveller indeed, has the modesty to assure us, that the Barbary horses never lie down; yet, even he has not the effrontery to say, that they never *tumble down*!'

A plate is given, exhibiting not only the *canine* and *equestrian*, but also the *Christian* puzzle, 'of use, if put upon long story-tellers, who catch hold of your button, and thrust their nose and mouth in your face, when, perhaps, it is highly necessary to keep them at arm's-length.'

The queries, p. 6. are curious, and such as would puzzle the Pythia herself to answer.

The

The mathematical rule for sitting a horse is scientific, and most be striking, even to pedestrians. — 'There is no good or truly geometrical riding, (says our *cavaliero*,) unless the legs be extended perfectly in straight lines, so as to form tangents to the cylindrical surface of the horse's body: in a word, to resemble, as much as possible, a pair of compasses set astride upon a telescope, which I conceive to be the perfect model of mathematical riding.'

We must indulge ourselves in copying one or two more passages from this letter:

'Pursuing my principles, (says this philosophical equestrian,) I have demonstrated what is the right line to be drawn by the mathematical rider in every difficult situation. In ascending a horse's back, at what angle to extend the moveable leg, while the fixed one is rested in the stirrup: in leaping, how to regulate the oscillation, or balancing of the body, by attending carefully to that *fundamental* point which is your centre of motion: in starting, how to dispose of the superfluous momentum, and thereby to preserve in full force the attraction of cohesion between rump and saddle: in rearing, at what angle, formed by the horse's back with the plane of the horizon, it is most advisable to slide down over his tail; which, I maintain, is the only expedient that can be practised with a mathematical certainty of being safe: these, and many other important secrets, I am ready, at any time when called upon, to communicate.'

'While I boast, and, I trust, with reason, of these discoveries, I must candidly confess that a rigorous attention to theory has sometimes betrayed me into practical errors. When my horse has been pulling earnestly one way, my own intention being at the same time to go another, I have pulled strongly at right angles to the line of his course; expecting, from the laws of compound motion, that we should then proceed, neither in the line of his effort, nor of my pull, but in an intermediate one, which would be the diagonal of the parallelogram, of which our forces were as the sides; but have always found that this method produced a rotatory, instead of a rectilinear motion. When a horse has run away, I have, to avoid the waste of force in my own arms, calculated the necessary diminution of it in his legs; but unfortunately, estimating it as the squares of the distances multiplied into the times, I was frequently dashed against walls, pitched over gates, and plunged into ponds, before I discovered that it is not as the squares of the times, but merely as the times. I mention these circumstances by way of caution to other theorists;—not being at all discouraged myself by such trifling failures, and hoping, by your assistance, to convince the world that no man can ever become a perfect rider, unless he has first made mathematics his hobby-horse.'

'How to make the most of a horse,' and 'how to make the least of a horse,' text and prints, are admirable!

We cannot pass, unnoticed, the rules and drawings 'for doing things by halves: clearing a leap admirably with the

the fore-legs, but leaving the other two on the wrong side of the fence; and 'tricks upon travellers: making a horse move his hind-parts higher than his fore, by a stick or snag of farnz stuck under his tail;' they would relax the muscles of Hetaclitus; as would 'me and my wife and daughter,' riding treble, a-breast, on a single horse.

The apple-tree story is less probable, and less decorous, than the rest.

The letter from New-Market, p. 48. contains the true *technica* of the turf, at the most illustrious congress of our Hippodromian games.

'How to make the mare to go'—with the bite of a lobster, instead of the pricking of a spur—a new expedient. 'The daisy-cutter,' or horse that stumbles most on smooth ground; is well described.

The letter, teaching 'how to travel on two legs in a frost,' is truly comic.

The plates to this very risible work, amounting to seventeen, are admirably designed, by Henry Bunbury, Esq. and are engraved with great spirit. The author, whom we should thank for our entertainment; cannot be mistaken.

ART. XIII. *Antient Songs, from the Time of King Henry III. to the Revolution.* 8vo. pp. 332. 6s. Boards. Johnson. 1792.

THE editor of this compilation is, it seems, already known to the public as a man of taste and information, by a selection of English songs formerly published, with an interesting preliminary discourse, and reviewed in our seventy-third volume*. The present undertaking has not so much for its object the preservation of the excellent, as of the curious. It rather contains documents for the history of song-writing, than the master pieces of the art. It aims not, like the elegant anthology of Aikin, at illustrating a theory of this species of composition by well-chosen examples, but at recording the progressive energies of the trivial Muse. Among the learned in black literature, the editor, (Mr. Ritson, as we presume,) stands high. If to be more veracious than Percy, and more industrious than Warton, be praise,—to him this praise belongs. If to have only fallen short of the punctuality of Malone, of the judgment of Steevens, and of the erudition of Tyrwhitt, be honor sufficient, as undoubtedly it is, for this too he may produce some pretensions.

* Ritson's Select Collection of English Songs, three Vols.

Two dissertations precede the poems. The first is an attempt to deny the existence of 'Antient English minstrels,' that is of 'a body of our own countrymen who united the arts of poetry and music, and got their livelihood by singing verses to the harp of their own composing in their native tongue.' Notwithstanding what might be urged respecting the probable etymology of *minstrel* from the Gothic *minna*, love, and the resemblance of this order of men to the *minnesinger* of Germany, the editor has, no doubt, made it likely that the term is provençal; that it was unknown in England before Richard Cœur-de-Lion; and that, when naturalized, it was mostly applied to the lowest class of music-makers, and was appropriated to strolling fidlers rather than to poets:—but, this being granted, what is gained? only that the word minstrel, as defined by Percy, is modern. It must still remain true that the dawn of civilization is in every country ushered in by similar phenomena; that before the common use of writing, all nations have endeavoured to facilitate the remembrance of their laws, their deeds, by expressing them in metrical language; and that those men, who could themselves versify, or could remember a great number of interesting verses, were always, in the rude ages, favourite guests in the halls of the nobles, and at the wakes of the people, from the Demodocus of the Phœacians to the ligill of the Icelanders. The memory being assisted not only by metre, but by tune, some portable instrument, mostly a sort of harp, distinguished this class of persons; and whether we call them Druids during the flower of the British language, Bards and Scalds during the prevalence of the Saxon and Danish dialects, or makers, harpers, and minstrels, after the Norman conquest, still the existence of such men in the heroic ages must remain incontrovertible, and the favourite fables of their song must continue to interest their descendants.

The editor is somewhat severe on Dr. Percy for having embalmed 'The Reliques' in flowers of his own invention: but if it be certain that strict truth never was and never will be the poet's care, and therefore that historical ballads cannot, as historical documents, be of any importance, why should not their value as poetry be enhanced by lopping their tedious and retouching their feeble passages? Our accounts of the heroic ages of England are, after all, too imperfect, and the manners of those times are too different from our own, to permit the knowledge of them to form useful lessons of experience. They interest, therefore, solely as objects of national vanity.

Consequently, consistency of splendid tradition, manners idealized into something of superior excellence, impressive passages of song to associate with the mention of each distinguished personage,

sonage, ought to be made the objects of our researches. In this point of view, the nation is greatly indebted to Dr. Percy. More indeed remains to be done. Under some such title as *The Court of Arthur*, should be collected all the ballads and romances which relate to the knights of the round table; such as Sir Iwain, Sir Lancelot, *Geome is couthe*, *Le bel inconnu*, &c. together with translations or abridgements of those that are extant only in Welsh, or in old French, after the manner of the Comte de Tressan. Our future poets would then have a store-house of received fictions to which they might resort, and they would not offend by that dissonance from tradition, which starts the fable of Holo's Arthur. The poetical history of the Anglo-Saxon period is not so easily attained. The consequences of the conquest swept from the land the language, the learning, and the laws, of this wise tribe. In the Sagas preserved in Sweden and Denmark (with three of which Mr. Johnson has gratified us from Copenhagen,) and in the collections and histories of Suhm and of Möller, our antiquaries have much to learn. For the poet who would illustrate this era, Dr. Percy, again, by his *Northern Antiquities and Runic Poems*, has furnished valuable particulars of the original religion and manners of the Gothic nations.

The second dissertation on antient songs and music is a good supplement to the essay on national songs, prefixed to the author's other work. Even to those who have laboured through the musical history of that inelegant antiquary, Sir John Hawkins, it will convey some additional information about old jovial glees and holy carols. Into this disquisition, the whole first book of the subsequent collection should, we think, have been incorporated; as every remnant of popular composition in England, previously to the time of Henry V. must be considered as a consequence of Saxon culture. The irruption of the English into France, under this martial prince, first familiarized to the people that mongrel dialect of Gaulish and Saxon, which, from William the Norman, seems to have been the court-language; which Chaucer has employed in its most perfect state of refinement; and in which the rest of the collection is chiefly written. By the introduction of Protestantism, and the consequent necessity of addressing books to the common people, this style came gradually to be superseded by our present more vulgar tongue. In this Norman-English, if we may so call the antiquated phraseology which Chatterton and others have revived, a vast body of poetry exists, from the five folios of Lydgate, to the five stanzas of Woodville. Anthologies from it without number have appeared, and continue to appear, such as the *Muses' library*, &c. whose editors have perhaps too sparingly consulted

consulted the mystics, or sacred dramas; and the metrical romances of our forefathers. It is probable, however, that nearly all which merits preservation has been rescued from oblivion. It now remains, not chiefly, to arrange each species of poem, in order that we may discover to what degree of excellence the poets of this age had carried the several forms of composition; and this the present editor has performed with respect to the following.

Many of the pieces in this collection are historical, which will all be read with interest. The song on the Man in the Moon, (p. 34.) however ill-appeared, deserved preservation, as throwing some light on a singular legend of popular mythology. So again, the ivy and holly, (p. 34.) as it records, in an entertaining form, some of those superstitions about plants which are so common among barbarians. The word *lybe*, which occurs in this song, is not explained in the glossary. It means a charm, a spell; and the phrase, *ivy hath a lybe*, answers to *ivy is bewitched*. The carol for St. Edmund's day (p. 85.) is valuable, as is every "sawe or dirie" which preserves any obsolete tradition of a hero, who was the successful antagonist of the celebrated Regner Lodbrog. The following epigram, (p. 103.) by the slyness of the concluding turn, seems to be a playful allusion to the age of refinement.

(H.) Com' ly's me. (She) Nay. (He) Be god ye shall.
(She) Be crilly's welle! What see the man!
Ye have my teggeryen to the walle—
Ys this the gentery that ye can?
(He) Take to yev aile and be stille than.
(She) Now have ye layde me on the flore,
But hadde y wyke when ye beggan
Be crille, y wolde have schutte the dore."

The Dingo of the three ravens (page 155.) is perhaps the most striking example, in the whole collection, of truly popular poetry. The bold figures, with which this short tale of simple woe is stamped on the imagination, have all the extravagance and energy of untutored, but unfettered, nature. This ballad is indeed greatly inferior to Percy's

Why is thy sword with blood so red?"

which evolves, with the artful climax of a Sophocles, a story more horrible than that of Oedipus, whose blackness is from the beginning expected, but whose events outstrips expectation. We shall insert this song, omitting the impressive repetitions:

"There were three ravens sat on a tre,
They were as blacke as they might be,
The one of them said to his make,
Where shall we ouf breakefast take?

Downe in yonder greené field
 There lies a knight slain under his shield.
 His hounds they lie downe at his feet; *his hounds*
 So well they their master keep. *So well they their master keep.*
 His haukes they flie so eagerly,
 There is no fowle dare him come nie. *There is no fowle dare him come nie.*
 Downe there comes a fallow doe,
 As great with yong as she might goe.
 She lift up his bloudy hed,
 And kist his wounds that were so red.
 She got him up upon her backe,
 And carried him to earthen lachre.
 She buried him before the prime;
 She was dead herselfe ere even-long time.²

What an episode to Chevy Chase! The dirge 'Lay a garland on my hearse' is exquisitely beautiful, but well known. A few pieces seem to have no merit to atone for their obscenity: Sir John Suckling's ballad on a wedding is not of this class. The carrol for a Wassel-bowl illustrates a forgotten custom of our English Saturnalia. A few songs occur, such as the Belgic boar, which were written since the restoration. These should have been omitted, because they belong to modern poetry. Under Charles II. our present language was fully settled. The prose of Dryden is still a model of purity and propriety.

The glossary is a very moderate performance, and betrays an unskilfulness in the language of the Anglo-Saxons, which it becomes the editor of compositions written under Henry the Third. Somner's vocabulary, or the most common helps, might have enabled him to conceal it: such words as the following pass unexplained. *Algate*, A. S. *Algeats*, always. *Alles cunnes rese*, for *alle cyunes rese*, every rising of the people. *Alling*, A. S. *Allinga*, at all, by all means. *Bayly*, from the A. S. *Beagian*, to crown, to fill a bumper; so that to drink *bayly* means to drink bumpers. *Bysoht*, the participle of *to besohk*; to visit. *Carke*, to croak, to moan inwardly. *Dare*, A. S. *Deran*, to suffer injury, &c.—but it is not our office to complete the work.

On the whole, we have derived amusement from this performance; and we have obtained the knowlege of many obsolete productions, all of which have some claim to the notice of the philologist, the antiquary, or the man of taste.

ART. XIV. *A Letter from Irenopolis to the Inhabitants of Eleuthero-
 polis; or a serious Address to the Dissenters of Birmingham.*
 By a Member of the Established Church. The second Edition,
 8vo. 1s. Dilly. 1792.

OUR expectations from this pamphlet, excited by the high commendations of it, which we had heard from various quarters.

quarters, have sustained no degree of disappointment. It fully entitles its learned, liberal, judicious, and spirited, author, to our purest and warmest commendation. All who combine generous sentiments with the love of truth; who prefer the accurate views and discriminations of good sense to the distortions and misrepresentations of blind or mistaken party zeal; who can admire the great talents that are animated by pure virtue, soaring above the prejudices which attach themselves to little minds; in short, all who are gratified with whatever tends to correct the effects of popular delusion, to calm the passions into a submission to prudence, and to enlarge the circle of benevolence; must necessarily read this little publication with considerable pleasure. It was written in consequence of a report having been circulated; that the Dissenters at Birmingham intended a second commemoration of the French Revolution. This report the author afterward found to be erroneous; yet, fearing, at the time, that the idea might not be altogether groundless, he freely expostulated with them; and, while he did justice to the principles of truth and liberty, he inculcated the duties of prudence, moderation, and expediency. We find much good reasoning and morality in what he advances on this subject, and which may be useful on a variety of occasions:

• It may be said, that you are not forbidden to meet by the laws of the land, and therefore, that your meeting is irreproachable—I admit the fact, but deny the consequence. A good man, doubtless, will *not* do any thing which the laws interdict. But will he therefore *do every* thing which the laws have not interdicted? Will he not consider that there is a *spirit*, as well as a letter, even in human laws? Will he, without discrimination and without restriction, infer the *tacit approbation* of persons who frame, or persons who administer, laws, from the mere absence of *direct* and *specific* prohibition? Will he forget, that an external action may sometimes be accompanied by motives and effects, which, if the law-giver had foreseen them, would have met with the most pointed reprobation? Instead of *rejoicing* that penalties are *not* instituted of *such* a kind as to become equally *shares to the harmless*, and checks upon the forward, will he convert the caution or the *lenity* of the law-giver into an *occasion* of disturbing that order, the preservation of which is the supreme and avowed object of law itself? Will he lose sight of the judicious and temperate distinction which the Apostle has established between “things lawful and things not expedient?” Will he not remember that as a social and a moral being, he is under the controul of obligations *more* powerful and more sacred than the best institutions of the best government? If, indeed, we examine the aggregate of those duties in which our virtue consists, and of those causes by which our well-being is promoted, small is the share, which must be assigned to the efficacy of publick regulations enforced by the sanctions of publick authority. The soft manners of civilized

civilized life, the useful offices of good neighbourhood, the great charities of domestic relation, are all independent of human laws. Such are the opinions, which we hold, and have a right to propose upon abstract questions of politics. Such are the tenets, which we adopt, and are warranted to defend, upon the foundations of virtue and the evidences of religion. Such are our attachments to our sympathies to public men;—such our approbation or disapprobation of public measures. Such are our sentiments upon the nice gradations of decorum and propriety—Such are our principles in estimating the mass of merit or demerit, which determines the character of individuals. Upon all these subjects, human laws have but to afford little light, they impose upon us few restraints, and yet upon slight apprehensions of these subjects, and upon the conformity of our actions to those apprehensions, depend our comfort, our reputation, our most precious interests in this world, and our dearest hopes in that which is to come.

There is not an act, action, and scarcely a habit, any act or thought, affecting or tending to affect the happiness of mankind, in which any one human being is not under a law, upon himself. There is a law of opinion, which no good man will presume to treat with irreverence, because every good man is anxious to avoid the contempt, and to deserve the regard, of his fellow-creatures. There is a law of discretion, mingled with justice, which every good citizen is careful to observe, lest he should intercept the principle, or encroach upon the equitable rights of his fellow-citizens. There is a law of religion, which forbids us to upbraid the errors, or to expose the prejudices of our fellow-Christians.

This ingenious writer wishes to moderate the passions subsisting between different parties in religion and politics, by leading them to reflect, that the principles, upon which they agree are of a more exalted rank, and of more inviolable importance, than those about which they differ; and that, whatever case for monarchy is now necessary, the love of liberty is not incompatible with reverence for the monarch. While he abstains from entering into any theological dispute with Dr. Priestley, he speaks of him in the following handsome terms.

While I disclaim all allusion to local events, I will make some concessions which you have my leave to apply to questions of higher rank and ecclesiastical and of greater celebrity. It is not that I am to supply myself with sorrow, that in too many instances, such modes of defence have been used against this formidable heresiarch, as would hardly be justifiable in the support of revelation itself, against the arrogance of a Bolingbroke, the buffoonry of a Mandeville, and the levity of a Voltaire. But the cause of orthodoxy requires not such aids. The Church of England approves him not. The spirit of christianity warrants them not. Let Dr. Priestley, indeed, be confuted, where he is mistaken. Let him be exposed, where he is superficial. Let him be repressed, where he is dogmatical. Let him be rebuked, where he is censorious. But let not his attainments

attainments be depreciated, because they are numerous, almost without a parallel. Let not his talents be ridiculed, because they are superlatively great. Let not his morals be vilified, because they are correct without austerity, and exemplary without ostentation, because they present even to common observers, the innocence of a Hermit, and the simplicity of a Patriarch, and because a philosophic eye will at once discover in them, the deep-fixed root of virtuous principles, and the solid trunk of virtuous habits.

This pamphlet is the known production of the Rev. Dr. Parr.

ART. XV. *A comparative Display of the different Opinions of the most distinguished British Writers, on the Subject of the French Revolution.* Large 8vo. 2 Vols. Royal wove Paper, about 1300 Pages. 18s. Boards. Debrett. 1793.

In the editor's preface to this collection, it is justly observed, that 'no event, in the history of mankind, has produced such able discussions of the principles of government, as the late revolution in France; and, in a yet-entire degree, from the talents of British writers. But so numerous have been the publications on this important and interesting event; and so defalcatory has been the general form in which they have appeared, that it requires somewhat of a professional perseverance to read and digest the arguments and opinions contained in them.'

The editor proceeds to remark, that 'the universal complaint, on this subject, suggested a *comparative display* of the varying sentiments of the principal writers of our own country on the French revolution; and it is now offered to the public, as containing [differing and opposite] opinions, in that state of arrangement, which will relieve the toil of those who may be anxious to investigate whatever has been written on the subject, and meet the wishes of others, who are alarmed at the labour of such an investigation.'

With regard to the works which have furnished materials for this useful selection, the compiler has judiciously chosen those which stand highest in the public opinion. Mr. Burke appears foremost on the canvas, himself an host; Mr. Nares is distinguished as his second; and opposed to these are Messrs. Mackintosh, T. Paine, (the celebrated Mohawk warrior,) Mr. Christie, Sir Brooke Boothby, Mr. Capel Loft, M. Dupont, Dr. Priestley, Mr. Rous, Mrs. Macaulay Graham, Mrs. Wollstonecraft, Dr. Parr, &c. Beside these distinguished names, a number of considerable writers on either side here take the field, under the designation of ANONYMOUS. We give no extract from any of the works that are comprehended in these volumes, as all of them have already passed under our review.

The general heads, under which the several chapters are here arranged, are, 1. Of the state of France previous to the revolution—

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tion—and of the necessity of a revolution. 2. Popular excesses which attended the French revolution. 3. The composition and character of the *National Assembly*. 4. The new constitution of France. 5. Reformation of the ecclesiastical establishment in France—seizure of the ecclesiastical possessions—suppression of the monastic institutions, &c. 6. Principles of the British revolution in 1688. 7. Miscellaneous matter. These titles, it is acknowledged, in the general preface, have been, in a great measure, taken from the distinguished work of Mr. MACKINTOSH, and are, it is presumed, so full and comprehensive, as to render any division of them unnecessary.

The editor concludes his preface with the two following paragraphs:

‘In a work of this nature, little more can be required than attention and impartiality; and, we trust, it will be found, that the one has not been spared, and that the other has been most scrupulously exerted.’—

‘It would, surely, be considered as an insult to the eminent literary characters from whose writings this work has been composed, to offer any apology to them on the subject. This comparative display of their opinions cannot lessen their reputation, and will tend, in our opinion, to enlarge, if possible, the sale of those publications from whence it is extracted.—If any apology is necessary, it would be to those writers (and there is great ability among them) from whose works no selection appears to have been made in these volumes.’

An INDEX to the most considerable points of argument is added; and had there likewise been a TABLE OF CONTENTS prefixed to each volume, it might have served occasionally to save the reader some trouble, in searching for the GENERAL HEADS: it would have saved us a little.

It may not be improper to observe, in this place, that the materials which compose the present comparative exhibition, relate to the first of the two late astonishing revolutions in France, or that change which was effected under the wisdom and firmness of the *First NATIONAL ASSEMBLY*. The second revolution, brought on by what has been termed the defection of the King from the well-digested constitution which he had accepted, (but which is now vanished into air,) will, no doubt, in due time, produce materials for a second literary *Display*.

ART. XVI. *The Nature, Extent, and Province of Human Reason, considered.* 12mo. pp. 211. 3s. Boards. Edwards. 1792.

FROM the dedication to the Bishop of St. David's, prefixed to this work, which is subscribed with seven initials, we are led to conjecture that a select “band of brothers,” have entered themselves

themselves as his subalterns, to support what they term the almost despairing cause of *genuine apostolic Christianity*. From the same declaration, we learn that they are little disposed to pay any deference to the decisions of any critical board at present existing; for though they acknowledge the office of Reviewers to be *beneficial* as well as *artificial*, and are pleased to compliment the present race of Reviewers on their ability, they add a generous wish, *for the sake of truth and piety*, that their judgments were as *impartial* as they are *able*. Of our ability, we presume not to speak; and with respect to our impartiality, as far as we are concerned in this censure, we only appeal from the decisions of these associated writers, to the tribunal of the discerning part of the public.

The fundamental maxim of this work is the doctrine advanced by the Bishop of St. David's in his celebrated charge; that "religion and science are very different things, and the objects of different faculties, science being the object of natural reason, religious truth of faith." In consonance with this maxim, to ascertain the true use of reason in theology is the Herculean labour here undertaken.

In order to prove that human reason cannot be a competent judge of the fitness of God's proceedings with mankind, as to the matter or manner of any external revelation, the chief argument adduced is, that if God be a wise and good Being, the rule of his actions must be founded on the nature and relation of things, and particularly on the relation in which he stands toward his creatures, and therefore must be above our comprehension. If God, in communicating a revelation to mankind, be governed by his eternal foreknowledge of the effects of such a revelation, it is urged, that we must be incapable of comprehending the reasons of his proceeding, and are therefore not at liberty to reject any doctrine or institution of divine revelation, because they do not agree with our apprehensions of what is reasonable and fit. It is also strenuously urged that, since there are mysteries in creation and providence, it is reasonable to admit such in revelation. Though it be allowed that sufficient proofs may be given of the truth of divine revelation, it is maintained that these proofs consist wholly in external manifestations of a divine operation or interposition, and that, where such proofs are given, it ought to be immediately received with entire confidence, without inquiring whether its doctrine be worthy of God; because, though no revelation can come from God, but what is truly worthy of him, and full of internal excellence, yet what is worthy to be revealed by God cannot possibly be known to be such, but by a revelation from himself.

These arguments, and ~~others~~ deduced from them, are unfolded at large through three distinct chapters; and it is concluded, as the result of the whole, that 'it is utterly impossible for human reason to be a competent judge of the fitness or unfitness of all that God may or may not require of us.'

After all, it does not precisely appear what these writers mean to maintain. If it be their intention merely to assert that God may reveal to his creatures truths with which they were before unacquainted, or may require from them observances, to which they perceived themselves under no prior obligation, few persons will, we apprehend, be inclined to controvert the position:—but if their meaning be, that we ought to receive, as doctrines of divine revelation, propositions which contradict the plain dictates of reason and common sense, or that we ought to obey, as precepts of divine revelation, injunctions which require the violation of that moral principle which is common to all mankind, these are opinions which, we think, will not be commonly adopted:—for that Reason, which is in this essay so much depreciated, is unquestionably the *first revelation* of God to man; and nothing, which is clearly contradictory to its universal dictates, can be true; it being impossible to have clearer proofs of the reality of any subsequent revelation from Heaven, than we have of the truth of the first principles of reason. With respect to a revelation communicated to mankind in ancient writings imperfectly understood, where they appear to teach doctrines irrational and absurd, it must always be more probable that the writing is misapprehended, than that such doctrine should be a part of a divine revelation. Beside, whatever validity may be found in the reasoning of this essay, before it can be applied to the Christian revelation, the previous question must be decided, whether the doctrines, which seem to require such a vindication, are really to be found in the New Testament?

At the same time, that we do not scruple to give it as our sentiment, that the general doctrine of this tract is either irrelevant or inconclusive, we must also remark some particular passages which express opinions that are in no slight degree singular and paradoxical.

It is doubted (p. 42) whether the nature of God be a real substance. If it, be not a substance, what is it? a quality? Whatever exists, must be the one or the other.

That death is a punishment for sin, and that all mankind are by death offered as a sacrifice for sin, is said (p. 51) to be not only a doctrine of revealed religion, but a plain dictate of reason. Independently of revelation, reason would surely teach,

that death is the natural and necessary termination of the animal economy.

We observe much confusion in the manner in which the divine perfections are here discussed. It is said (p. 61) that 'our own ideas of wisdom and goodness do not teach us what the divine wisdom and goodness are in their own natures, but only help us to believe something truly and usefully of those perfections of God, which are in themselves inconceivable by us;' and immediately afterward it is inferred, that these perfections 'are truly answerable to that which we call goodness in ourselves.' It is granted (p. 69) that the nature and relation of things and beings, and the fitness thence resulting, are the sole rule of God's actions; and yet it is asserted (p. 76, &c.) that the relations of things owe their nature to the wisdom and will of God: it is even said, that his own will is wisdom, and his wisdom is will; that his goodness is arbitrariness, and his arbitrariness is his goodness. If wisdom and goodness be not of the same kind with wisdom and goodness in man, we cannot reason about them: but if they be the same, we must believe that God will not do what appears to us to be contrary to wisdom and goodness; and we therefore must make our idea of wisdom and goodness a rule of judging concerning the meaning of his revealed will, and cannot receive, as a doctrine of revelation, any thing which is contrary to this rule.

If it be true, as is here admitted, (p. 147) that 'to suppose any thing in its own nature grossly absurd, or unworthy of God, to be attested with the highest evidence of miracles, is an impossible and contradictory supposition,' it must follow that, if any thing grossly absurd or unworthy of God be supposed to belong to any revelation, such a supposition ought to be rejected, not only as an error, but as an aspersion of the wisdom and goodness from which the revelation has proceeded.

The concluding chapters, which confound all the usual distinctions between thoughts and language, between reason and passion, can have little claim to attention.

ART. XVII. *Jacobite Enthusiasm in Literature and Criticism.* Confutation of, I. Brief Observations on Men, Manners, Opinions, and Books, with Anecdotes and Extracts. II. Critical Remarks on Poetry, ancient and modern. III. Short Descriptions of some picturesque Scenes on the Northern Lakes. By William Tindal, A. M. Rector of Billingford, in Norfolk. 12mo. pp. 239. L. Lewis: Robinsons. 1791.

UNUS et alter affuitur pannus:—so a decent volume is composed. Well, we will not object to that mode of book-making which consists in stringing scraps of literature toge-

then, provided they give proof of application, reflection, and taste; for such scraps are preferable to those ponderous volumes in which the authors spin out the eternal theme to dullness and lassitude. Yet we must lament when those, who appear capable of collecting good materials, are prevented from pursuing their design, and from accomplishing the object to which, for a course of years, their studies have been directed. This has been the case with Mr. Tindal. The heterogeneous observations, of which his little volume is composed, were made with a view to the formation of a projected work, which the duties of his clerical profession obliged him to relinquish: but though he could not employ these materials as he intended, the partiality of a literary parent induced him to think, "that they deserved a better fate than to collect dust at the end of a shelf." In this opinion we coincide; and we further think, that they neither dishonour him as an author, nor disgrace him as a man.

Mr. Tindal shines more as a polite scholar and critic, than as a philosopher and metaphysician. His chapters on the appearance of the planets, on moral necessity, and on Dr. Paine, and his doctrines, do him the least credit. His elucidations of the *Il Penferoso*, and his strictures on various passages in the *Paradise Lost*, are judicious, and manifest that he has read Milton with critical attention. The following note is offered on a passage in the *Il Penferoso*, on which, Mr. Warton, even in his second edition*, has made no remark:

"Silence hiss along:"—how peccoliar a trait in the *Penferoso* of Milton!—In the deep silence of the night, every one must have observed a kind of hissing noise, which increases in proportion to the stillness around, and the attention of the observer. It may arise from the circulation of the blood, or, perhaps, merely from the motion of the air in the long labyrinth of the ear.

In his chapter on *some difficulties in the Paradise Lost*, Mr. Tindal suggests, among other emendations, the following: "which seems, (he says,) notwithstanding the authority of great names, highly proper and warrantable:"

"In the tenth book of the *Paradise Lost*, the poet says of Eve after her transgression, in the first editions:—

"To him she halted; in her face excuse

Came prologue, and apology so prompt. B. ix. 853.

* Fenton first, and after him Doctora Bentley and Newton, suppose the *so*, in the second line, an error of the press. They propose, and have admitted into the text, *too* instead of it. I think the original reading right. The whole idea is taken from the Drama. "In her face Excuse" (personified) "came"^[as] "prologue," (speaker of the prologue,) "and Apology," (also personified,) "so prompt," (or as prompter.) There may be less dignity, but there

irrevocably more consistency in the original reading; which, moreover, as *original*, ought not lightly to be conjectured away. The passage should stand thus:

‘To him she hasted; in her face, Excuse,
Came, prologue, and Apology, to prompt.’

Acquainted as Mr. T. must be with the writings of Milton, we were surprized at his objecting (see p. 161.) to a particular passage on account of its containing an *affectation* of reading. Milton's poetry is full of this affectation, if so it may be called: but that which would have been labour and affectation in others, was easy and natural to him. So fraught was his mind with literature and science, that he often blends in one description his classical and philosophical ideas; this must unquestionably interrupt the pleasure which a modern reader of discernment receives from the perusal of Milton's poetry; but it should be considered that, in his time, taste was not so correct as at present.

We were pleased with the chapter on the *pathos of Homer*, and with the *miscellaneous remarks on epic poetry in general*. In these, Mr. T. presumes to attack Aristotle's definition of an *entire fable*, as consisting in a *beginning, middle, and end*: he calls this distinct apportionment of the parts of an epic poem, an *excess*, and *critical pedantry*, unjustified by the existence of things in the order of nature; and he predicts that a time will come, ‘when the poor Mufe will find a more liberal gentleman-usher than Aristotle.’

The descriptions which are contained in the third part, prove the author to possess a genuine taste for the sublime and beautiful in nature.

ART. XVIII. *Traacts on the Corn Laws of Great Britain*. Containing, I. An Inquiry into the Principles, by which all Corn Laws ought to be regulated. II. Application of these Principles to the Corn Laws of Great Britain, now collected into one Act of Parliament. III. Inquiry into the Expediency of repealing all our Corn Laws, and laying the Corn Trade entirely open. IV. Outlines of a new Corn Bill, or of a Bill to amend the late Corn Act; which commenced Nov. 15th, 1791. By George Skene Keith, A. M. Minister of Keith-hall and Kinkell, Aberdeenshire. 8vo. pp. 43. 1s. 6d. Murray. 1792.

WE regret that the *Traacts* before us were not published in a better season, while the corn bill was depending. Mr. Keith, who has evidently studied his subject with attention, has digested his ideas with some success; and, as it is probable that the present corn law, like many of the public acts that have been passed during the last seven or eight years, may re-

quire to be explained, we shall pay more attention to these tracts, than otherwise they may seem to demand.

Mr. K. first inquires into the principles by which our corn laws ought to be regulated, and he founds them on a broad and high basis.

It is not (he says) for the sake of the farmer, but for the good of the nation at large, that this bounty is granted. The idea is, that it is more advisable to have food raised at home, than to trust to other countries for the necessaries of life; and the bounty is held out as a temptation to the farmer, to induce him to raise at least a sufficiency of corn.

A general idea of the principles themselves is conveyed in the following extract:

In short, the principles by which our corn laws, in regard to exportation of corn, ought to be regulated, are briefly the following. The leading principle is the promoting of the general good of society, and the object in this case to procure a constant supply of provisions on reasonable terms; therefore, when the price of corn is low, to induce the farmer to continue to raise large quantities, a bounty proportioned to the need there is for such aid, may be given to enable the farmer to sell our superabundant grain to foreigners, at a price which they will pay for it—and this bounty should be granted both on unthreshed and ground corn; so as to encourage not only agriculture, but every species of British industry employed in raising, dressing, and exporting corn or meal. When our superabundant corn can be sold to foreigners without any bounty, it should be permitted to be exported; when the prices are moderate, and even though they should be pretty high, owing to a great demand from abroad; but when the price of corn is so very high as to indicate an approaching scarcity, or at least an appearance of scarcity, exportation ought to be prohibited.

The principles which should regulate our laws in regard to importation of corn are next to be considered. They are also founded on the general good of society, and their object is also to procure a constant supply of provisions on reasonable terms.

When the prices of corn are so low, that a bounty is allowed on exportation, the importing of foreign corn ought to be prohibited; for it would be absurd to admit any foreign corn into the kingdom for supplying its inhabitants, at the same time that we give a bounty to send away our superabundant grain.

When the price is so high, that a bounty is judged unnecessary, and corn so abundant, that exportation is allowed without any bounty, foreign corn should be permitted to be imported, upon payment of very high but not prohibitory duties, and these duties should gradually fall as the prices rise in Britain. These duties will give the corn raised in Britain a decided preference over that which is brought from other countries, and by giving the manufacturers gradual access to the market for foreign grain, will keep a proper balance between them and our farmers, and oblige the farmer to ask and the manufacturer to give a reasonable price.

When the price of corn becomes very high in Britain, and when all exportation of corn is prohibited, then the duties on importing foreign corn should be very moderate, and also fall gradually, till the price becomes extremely high, and the duty is merely nominal. These low duties are useful in preventing too great an importation of foreign corn.

The author next proceeds to 'the application of the above principles to the late corn act'; and he makes this application by reciting the tables of the bill, and giving his observations on the several articles, pointing out those which appear to him to be erroneous. Many of his remarks are just. The following, in particular, is ingenious; and is applied to one of the weak parts of the bill:

It is certainly very absurd, that a bounty of 5s. should be allowed, because the price is thought too low, and that when this price rises only 2s. higher than that low price, exportation should be prohibited altogether.

By prohibiting exportation when the price of corn is only a little higher than that at which a bounty is granted, our corn merchants are under great temptations to speculate deeply, when the price of any kind of grain is at that sum, at which all exportation is prohibited. What shall they do, for example, if wheat is at 46s. a prospect of its being stationary for a whole season, and a great quantity on their hands, for which there is not a quick sale in the market? They must pour forth a great quantity of grain from their granaries, till they get the price of wheat reduced below 44s. that they may first get liberty to export, and next obtain a much of the bounty, as will indemnify them for underselling part of their corn. What are the consequences? A corn-merchant loses 5 per cent by underselling perhaps one fourth of his grain, gains 12 per cent of bounty on what he exports, sometimes gets that sold to advantage to foreigners, and sometimes meets with a bad market abroad; but seldom fails to draw a very great profit on perhaps one half of his corn sold at home, after the prices are thus raised artificially. The prices of corn fluctuate exceedingly during the twenty days, in which he must complete his loading of the corn entered for exportation—and the high bounty, followed by the early prohibition, tempts a man to speculate, and raise the price of corn.

Let it not be supposed that I mean any reflection on the corn-merchant; the law teaches him crimes—it places him between the fear of loss and the hope of gain.

Yes, certain it is, that many parts of the present corn law tend rather to the encouragement of speculation among corn-merchants, than to the benefit either of the grower or the consumer. We understand, however, that commerce (the narrow rift of the day) has not yet had much to boast from this new species of legal gambling. The warehousing clause, and the lottery acts, have thus far been pretty similar in their effects.

Mr.

Mr. K. concludes his remarks on the late corn bill with the following recapitulation :

‘ To conclude this long examination of the late corn act, I think it does not in its present state tend to promote the general good of society—it offers a bounty which is given in such a manner, as to do the least possible good, and the greatest evil frequently, which is not proportioned to the need there is for it, nor to the value of ground to unground corn—it checks exportation too soon, and prohibits importation too long—the duties are ill-proportioned, and one proportion is adopted between one kind of ground and unground corn in the rules for importation, different from those fixed for exportation and domestic trade—the warehousing of foreign grain in the way it is proposed is in every view improper—the division of the kingdom into districts is also in many respects an improper measure, as also the limitation of merchants to particular ports in a kingdom, so divided—the preference given to Ireland and our colonies is not the best to them, and yet it is the worst for us—agriculture ought not to be discouraged in a corn law, which does not allow the circulation of seed corn—and the measure by which every thing is to be determined, is not itself determined. On the whole, the late corn act needs to be amended.’

The author next inquires into ‘ *the expediency of corn laws of any kind* ;’ and he combats Dr. Adam Smith’s opinion respecting the abolition of the corn laws of Great Britain :—but when a principle, which is self-evidently false, is to be combated, the victory cannot be great. In the present state of things in Great Britain, there can be no doubt of the expediency of a corn law :—but the expediency of such a law is not more obvious than the insufficiency of that which was passed in the last session of parliament ;—and how far ‘ *the outlines of a new corn bill*,’ offered by this author, as the subject of his last section, are proper to be adopted, we leave to those whom it more immediately concerns. Certain we are that his pamphlet furnishes many valuable hints, well worthy the attention of every member of the legislature, should a revision of the present corn law take place.

ART. XIX. *The German Gil Blas* ; or, *The Adventures of Peter Claus*. Translated from the German of Baron Kueggs. 12mo. 3 Vols.—pp. 780. 9s. Sewed. Kearsley. 1793.

PERHAPS it may be said that no fictitious tales are more pleasing than those which exhibit lively and varied pictures of human life and manners ; and such tales, well executed, are as useful as they are amusing : for they enable the reader to contemplate the world, reflected as from a mirror, without the trouble and hazard of immediate intercourse. In this respect,

the work now before us has considerable merit. Like the French *Gil Blas*, its hero passes through a rapid succession of adventures, and mixes with a great diversity of characters. In the former parts of his story, he is chiefly conversant with low life, and appears successively in several forms and capacities, such as a footman, a soldier, and a strolling player. Afterward, by a sudden stroke of fortune, he is raised to a more distinguished situation, and passes through many amusing scenes in high life. Through the whole, characters and manners are naturally delineated, incidents are related with humour and spirit, and various reflections are pertinently introduced. Our chief objection to the work is, that almost all the characters, both in high and low life, are very deficient in moral merit. The reader is introduced into much company, but scarcely ever into that sort of society from which a wise man would select his associates or friends. The hero of the tale has, however, several pleasing features in his character, and sometimes expresses excellent moral sentiments. He appears to great advantage in the following story, which may serve as a specimen of the work :

‘ We passed through the electorate of Hanover, my native country. Near a little town called Patenson, one of the wheels of the carriage, in which was the prince and myself, broke, a misfortune that detained us six hours. I seized the occasion to entreat permission of his highness to visit a neighbouring village, though without declaring the real reason. It was the place of my nativity, and these spots have a peculiar charm, that is much better felt than can be expressed. We then recal with rapture the happy age of innocence and youth, when the mind was free from care and inquietudes, and the heart never agitated by tumultuous passions, intemperate desires, or wishes that cause our unhappiness. Blest age ! when we have not felt the pangs of disappointment, deceived hope, false friendship, dangerous connections, or faithless love ; where the past leaves no regret, the future gives no fear ; when nothing impoisons our pleasures ; the age when weakness of body and mind does not suffer us to reflect on the inconstancy of earthly pleasures, when the sentiment of bitter grief does not reach the heart, and inspire to happy innocence a desire of a better life, enjoying the present, and contemplating a smiling future. Unhappy, indeed, is the man, who is insensible of such pleasing remembrances.—

‘ Having reached the place of my birth, I saw, not without emotion, the cottage and garden which had formerly belonged to my father, it was now inhabited by strangers. I observed the difference thirty years had made, in bringing to perfection, and corrupting, and was astonished at the progress of luxury. The young girls no longer modestly bowed their heads to salute strangers, but as I crossed the street decorated with the order of the blue hering, boldly ran to their doors, and dropped me a French curtsy.

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Of my formerly numerous family, none was living but a son of my uncle Valentine, the apothecary and burgomaster, and he was in great distress. Though I found no inclination to discover myself, I sincerely wished to assist him, but could devise no means to do so undiscovered. As I was ruminating what manner I should adopt, I passed by the town-hall, and by chance casting my eyes on the bills pasted up there, among others I read the following—"Peter Claus, middle aged, thin, rather knock-kneed, fair haired, inclined to the red," (the rascals, what a picture have they given of me!), "snub-nosed, large blue eyes, &c. Whereas he quitted this town thirty years ago, since which no information has been gained of him. Not having appeared in the three terms fixed in our former decrees, we cite him by these presents to appear before the syndic of this town on the 3d of June of this year, in order to receive the bequest of his deceased aunt, Catherine M. consisting of the sum of five hundred and two livres, sixteen sous, three deniers. In case he does not appear at the said term, the succession devolves to his cousin german, Henry Valentine, as the nearest relation. Decreed and signed, year and month as under-written."

"So much the better," cried I, "so much the better. I will take care not to present myself; it will be a little fortune for my poor cousin; what would I give to witness his pleasure!"—It was impossible that a knight of the blue herring could appear before the magistrates of a small town, to claim such a paltry inheritance.

The editor mentions it as one of the excellences of the German writers, that they are averse from exaggeration, and almost always keep within the bounds of probability. We cannot bestow this praise on the *Bacon Kuiegge*. A more improbable incident cannot well be imagined, than that by which Peter Claus obtains in marriage the daughter of a wealthy Dutch merchant;—and the whole epifodical tale of *Mr. Brick* is an extravagant and impossible fiction. What imagination can accompany the author into a rich and fertile region of perpetual spring within the Antarctic circle?

After having bestowed our general commendation on this work, we cannot conclude with giving it as our opinion that Peter Claus will ever be a very formidable rival to *Gil Blas* of Santillane. *M. Kuiegge* has traced the outline of the adventures of his hero on a plan which—too nearly—resembles that of the celebrated *Le Sage*: but he certainly has not been able to fill up his sketch in so masterly a manner.

ART. XX. Declaration of the Friends of the Liberty of the Press, assembled at the Crown and Anchor Tavern, January 19. 1793. Written by the Hon. Thomas Erskine; to which is added the other Proceedings of the Day. 8vo. 4d. Ridgway.

AT a time when, instead of a false alarm of sedition, tumult, and insurrection, the tranquillity of the public is disturbed

by the true alarm of an attack on one of the most valuable rights of a free people, in the form of voluntary associations for suppressing and prosecuting writings, and even for questioning and punishing opinions delivered in conversation; it is some consolation to those who have the virtue to be, and the courage to appear as, friends of freedom, to see a respectable body of distinguished citizens forming themselves into a firm phalanx for the defence of the liberty of the press. The powers of reasoning and of eloquence were scarcely ever employed in a better cause; and seldom has a good cause had a more able advocate, than in the learned and eloquent gentleman who has written this declaration. He has very judiciously, on the present occasion, checked the career of his oratory, and has trusted himself and his cause to the smooth and steady course of reason. To the reason alone of the public, is this appeal addressed, and it establishes, with irresistible force of argument, this important point, that the associations in question are doubtful in law, and unconstitutional in principle, being contrary to the whole theory, and to all the analogies, of English justice. It shews, too, that they are wholly unnecessary, the ordinary provision of law being abundantly sufficient for the discovery and conviction of offenders;—that they exercise a sort of partnership of authority with the executive power, which tends to make the inhabitants of a country, before whom an offender is to be tried, both accusers and judges, to bring the accused before a court not only infected by a general prejudice, but in a manner disqualified by a particular passion and interest;—that their object being, not a specified injury committed against an individual, but a supposed general and undefined offence against the state, they must necessarily operate as a general discouragement of that free discussion which is so necessary to the public safety and prosperity. Speaking on the last of these topics, Mr. Erskine argues thus:

Associations to prosecute offences against the game-laws, or frauds against tradesmen (which we select as familiar instances) though we do not vindicate them, nevertheless distinctly describe their objects, and in suppressing illegal conduct, have no immediate tendency to deter from the exercise of rights which are legal, and in which the public have a deep and important interest.

No unqualified person can shoot or sell a hare, or a partridge, as long as a monopoly in game is suffered to continue, without knowing that he transgresses the law; and there can be no difference of judgment upon the existence, extent, or consequence of the offence. The trial is of a mere fact. By such associations, therefore, the public cannot be stated to suffer further than it always suffers by an oppressive system of penal law, and by every departure from the due course of administering it.

‘ In the same manner, when a swindler obtains goods on false pretences, he cannot have done so from error, the act is decisive of the intention; the law defines the crime with positive pretences; and the trial is in this case therefore only the investigation of a fact; and in holding out terrors to swindlers, honest men are in no danger, nor does the public suffer further than we have above adverted to.

‘ These associations besides, from their very natures, cannot be so universal, as to disqualify the country at large by prejudice or interest from the office of trial. They are bottomed besides, particularly the last (which is a most material distinction) upon crimes, the perpetration of which are injurious to individuals *as such*, and which each individual in his own personal right might legally prosecute. Whereas we assemble to object to the popular prosecution of those public offences which the Crown, if they exist, is bound in duty to prosecute by the Attorney General, where no individual can count upon a personal injury; and where the personal interest of the subject is only as a member of that public, which is committed to the care of the executive authority of the country.

‘ The press, therefore, as it is to be affected by associations of individuals to fetter its general freedom, *wholly unconnected with any attack upon private character*, is a very different consideration; for is the nation is to be combined to suppress writings, without further describing what those writings are, than by the general denomination—*seditious*; and if the exertions of these combinations are not even to be confined to suppress and punish the circulation of books, *already condemned by the judgments of Courts*, but are to extend to whatever does not happen to fall in with their private judgments:—if every writing is to be prosecuted which they may not have the sense to understand, or the virtue to practise:—if no man is to write but upon their principles, nor can read with safety except what they have written, lest he should accidentally talk of what he has read;—no man will venture either to write or to speak upon the topics of Government or its Administration—a freedom which has ever been acknowledged by our greatest statesmen and lawyers to be the principal safeguard of that constitution, which liberty of thought originally created, and which a FREE PRESS for its circulation gradually brought to maturity.’—

‘ We will therefore (proceeds Mr. E. in his own name, and that of his colleagues,) *maintain and assert* by all legal means this sacred and essential privilege, the parent and guardian of every other. We will *maintain and assert* the right of instructing our fellow-subjects by every sincere and conscientious communication which may promote the public happiness; and while we render obedience to Government and to Law, we will remember at the same time, that as they exist by the people’s consent, and for the people’s benefit, they have a right to examine their principles, to watch over their due execution, and to preserve the beautiful structure of their constitution, by pointing out as they arise, those defects and corruptions which the hand of Time never fails to spread over the wisest of human institutions.

‘ If in the legal and peaceable assertion of Freedom we shall be calumniated and persecuted, we must be contented to suffer in the cause of Freedom, as our fathers before us have suffered; but we will, like our fathers, also persevere until we prevail.’

Such were the sentiments unanimously adopted at a respectable meeting of friends to the liberty of the press; and we trust that they are sentiments which will collect around the common standard, a perpetually increasing band of patriots, which may bid defiance to *inquisitorial associators*, who are so hostile to that free constitution which they affect to admire, and profess to support.

ART. XXI. *Suppression of the French Nobility vindicated*, in an Essay on their Origin, and Qualities, Moral and Intellectual. By the Rev. T. A. — à Paris. To which is added a Comparative View of Dr. Smith's System of the Wealth of Nations, with regard to France and England. 8vo. pp. 72. 2s. 6d. Debrett. 1792.

In order to justify the suppression of the French nobility, this ingenious and well-informed writer marks their origin, and examines the grounds on which they have claimed a right to be distinguished from their fellow-citizens.

The inhabitants of ancient Gaul, he remarks, consisted of only two classes, *Nobilitas* and *Plebs*; the one independent and despotic; the other dependent vassals, who had no political existence. The nobility were great *allodial* proprietors, and feudal subordination was unknown, till the irruption of the northern nations into the defenceless provinces of the western empire gave occasion to a general compact of mutual protection against the common enemy, and to the acknowledgement of a chief as the central point of union. The privileges of the old feudal barons were so many species of tyrannical oppression. The expences attending the Crusades rendered it necessary for the barons to alienate their feuds, not only to nobles but to the commons; and the latter, by an edict passed in 1275, with the capacity of holding fiefs, acquired that of possessing nobility. Till the reign of Henry III. nobility was invariably attached to a fief; and as fiefs were frequently transferred, several families acquired nobility by the transitory possession of the same fief, and retained their rank after they had parted with their territory. Hence, in modern France, so many *Comtes sans Comtés*, *Marquises sans Marquisats*, &c. The edict of Henry I. which deprived fiefs of the faculty of conferring nobility on its possessor, accounts for the numerous proprietors of ancient fiefs in France, who have possessed no title.

Of the moral pretensions of the French nobility to the distinction which they have enjoyed, our author enables his readers to form a judgment, by taking a distinct view of the manner in which the French nobility were educated, of their early society, and of the effects of these circumstances on their intellectual and moral character. The present state of morals in France is described by this writer as highly corrupt; and he imputes this corruption to the universal influence of arbitrary government.

‘ It should seem that the principle of *despotism* is a *levelling principle*: That it assimilates all conditions, degrades all excellence, prevents the young idea from shooting to a manly height, and impresses on every member of the body politic an identity of character indicative of debility or decrepitude! The human intellect, under such Governments, grows weak and effeminate, and never rises to that degree of elevation which characterizes the inhabitants of free countries. Its activity is spent upon trifles, upon objects that relate more to the imagination than to the understanding. The arts may be, to a certain extent, encouraged, whilst the sciences are neglected. The great and important interests of mankind, considered either as moral or social beings, are seldom made the topics of popular investigation. Disquisitions of this kind are no sooner begun than suppressed by the ever vigilant anxiety of despotic governments. Such disquisitions have a direct tendency to enlighten, and to inspire a noble daring. Such disquisitions awaken public attention, and expose to the eyes of a whole people not only its natural rights, but its abject meanness and pusillanimity, when it tamely submits to the government of One, however denominated, without the participation of the Many. We are not therefore to be astonished that human nature was so villified and degraded in France (at the epoch we are now speaking of) that, with the exception of a few individuals, who, from their early habits in life, had acquired fixed principles of action, the nation, the *noble and ignoble herd*, the great mass of the community was sunk into the abyss of vice and incredulity.’

As the general result of his observations on the French nobility, he infers the justice of that decree which reduced them to the common class of citizens:

‘ If any thing more were necessary to justify the abolition of *noble and feudal* privileges in France, than the simple statement of the means by which they were acquired, and their pernicious influence on the revenue, and the administration of justice, it might be observed, that the French Nobility, in their representative capacity, had for ages ceased to form a constitutional branch in the State, or to have a deliberative voice in its councils. *They did not, like the Parliamentary Barons of England, form a permanent Council.* Two centuries had almost passed since the last Convention of the States General. Their very name presented to the mind an image imbrowned with the rust of time, and their acts seemed to form part of

of the records of ancient history. With the lapse of time, and the extension of learning, all things have undergone a change, our manners and our modes of thinking. Those claims to distinctive privileges, which derived their origin from the dark ages of feudal usurpation, could not bear the investigation of modern sagacity. The oppressive injustice of those claims could not be tolerated in this philosophic age. They have therefore been annihilated, and hereafter among the citizens of France, *personal merit* will be the only admissible claim to *personal distinction*.

The important question, Is the conduct of the French nation to be recommended, in this instance, to the imitation of the people of England? is thus answered in the negative:

The arguments in favour of the abolition of feudal honours in France, are by no means applicable to the *English Nobility*. These two bodies of men are essentially different. They are dissimilar both with regard to their origin, and their privileges, personal and political. The parliamentary Barons of England, who alone form our Constitutional Nobility, derive their origin from a far nobler source than the transitory possession of a feudal tenure acquired by purchase. Their honours are, generally speaking, the reward of public services—of public or of private worth. *They have no pecuniary privileges*—they are not exempted from the payment of those taxes which are levied indiscriminately on all the citizens of the empire. *They have no exclusive privileges*—The three great establishments, viz. the Army, the Church, and the Law, are open to the ambitious of every class, and personal merit in these departments is generally rewarded by personal or hereditary distinctions. What then, it will be asked, is that privilege or faculty which constitutes the distinctive character of an English Baron? His elevation above the rest of his fellow-citizens consists in his being not an *elective*, but an *hereditary* Member of the Parliament of Great Britain. Here there is no encroachment on the natural rights of man. Here there is no pre-eminence but what every citizen may legally aspire to. Here there is no distinction but what may serve as an incentive to public virtue. Here there are no oppressive feudal privileges.

The suppression of the Feudal Nobility of France cannot therefore be held up as an example for the imitation of Englishmen, and all arguments for the adoption of such a precedent, must originate either in a total ignorance of the Constitution of these two distinct bodies of men, or in a criminal wish to subvert our Constitution.

In the appendix, the writer maintains the necessary tendency of the commercial system to vitiate the moral happiness of a people, and concludes that it ought to be the primary object of a nation, that is engaged in the structure of a new constitution, to reduce as much as possible the economy of life to the simplicity of ancient days; to discourage, by wise regulations, the use of those superfluities, which the luxury of modern times may have added to the natural gratifications of the country; and to render its inhabitants totally independent of extraneous

wants, by directing the national taste toward the united produce of land and labour.

Much good-sense and solid observation are displayed in this pamphlet.

ART. XXII. *An Essay on a Passage of St. Paul*, 1 Cor. xi. 10. Addressed to the Lord Bishop of Exeter, and published by his Lordship's Request. By John Hayter, A. M. Chaplain to the Earl of Clarendon. 8vo. pp. 41. 2s. 6d. Wiltie. 1791.

MR. Hayter is solicitous that his readers should have a full view of the text which he proposes immediately to consider: after presenting us first with the *original* Greek, of all the verses from the third to the sixteenth inclusive; he adds, of the same length, what he terms the *amended original*; this is followed by the whole passage, as it stands in the common English Bible, with which is united, as before, an *amended translation*. We will not say that this is a needless parade: but we must acknowledge that it appears to us more than was really requisite; for, on comparing the *present original* with that which is called *amended*, we perceive no alteration, except in the verse which is the direct subject of inquiry; and the same is to be said of the English.

It may, indeed, be observed, that, in a few verses, some words are distinguished as being more emphatical, or requiring more attention; thus, v. 4. *his head covered*; v. 8. *EXTIN is*; v. 9. *created*; and again, v. 14. the word *nature*; a careful attention to these, in their connection, the author thinks will elucidate or corroborate his interpretation of the verse in question, which he translates in this manner—"For this cause ought the woman, according to essential difference of sex, to have a covering on her head, because of the angels, "spies," or "officiating ministers."—Some writers have deemed the latter clause, *because of the angels*, the principal difficulty; and Mr. Locke, with a modesty which did him honour, acknowledges he could not altogether discover the meaning of the passage; Mr. Hayter premises, that *his* emendation and construction are not materially concerned in the different senses which expositors have affixed to the word *Ἀγγέλων*.—The common version, which has been supposed to imply that the woman wore a veil on her head in token of her being in subjection, the present critic rejects with some disdain, and with a kind of jocular raillery.—In the emendation, to *have a covering on her head*, he is sufficiently supported by the phrase of a like kind in the fourth verse, which he justly pleads as his authority: the chief difficulty is with the

word (ΕΞΟΥΣΙΑΝ) *power*, which he considers as *spurious*, or rather as easily produced by the inadvertence of transcribers, who have made one word of two, and have farther changed the last letter, which, he supposes, was originally a *sigma*.—He therefore reads ΕΞ ΟΥΣΙΑΣ. His rendering the preposition (ΕΞ) by the words, *agreeably* or *according to*, without farther reference, he considers as justified and authenticated by a passage of St. Matthew, 20th chap. v. 2d, *for a penny*, that is, *secundum, juxta, according to, or at the rate of a denarius*. Concerning the other word, ΟΥΣΙΑΣ, *nature, specific essence, sex*; he is apprehensive that it may be disputed, as an *απαξλεγόμενον*—yet he concludes that similar examples in St. Paul's writings will support him here; and farther, that 'the allusions and terms of Greek poetry and philosophy,' used by this apostle, tend all to assist and strengthen his emendation and interpretation. He regards some of the *terms* employed in this chapter, (how justly, we cannot certainly say,) as having a reference to the absurd and subtilized notions of the Gnostics; these terms are distinctly marked in the former part of this article.—On the whole, he represents the reasoning of the passage as standing thus;—'The propriety of my advice and regulation in regard to female dress in religious assemblies, O Corinthians, is strongly intimated in the very ΟΥΣΙΑ or essential difference of sex; and it is also clearly manifested in the course of ΦΥΣΙΣ itself, the universal order and design of Providence.'

We must own, that *this* is *ingenious*, and that it appears to us, at present, to be attended with a considerable degree of probability.

ART. XXIII. Professor Stewart's Elements of the Philosophy of the Human Mind.

[Article continued from p. 64.]

EXCLUSIVELY of the introduction, of which we have spoken in our former article, the Professor divides his work into seven chapters; to which he has added notes and illustrations. The titles of these chapters are, I. *Of the powers of external perception*. II. *Of attention*. III. *On conception*. IV. *Of abstraction*. V. *Of the association of ideas*. VI. *Of Memory*. VII. *Of imagination*. This may be called an historical division of the progress of mind, the origin of which is perception. After animadverting on the fanciful theories which both the ancients and the moderns have founded on the phenomena of perception, and after shewing that the ideal, which is the most general of these theories, was deduced from the sense of seeing, although

many of our perceptions have no relation to sight, Mr. S. proceeds to state the following essential truth, of which mankind in general are very far from being aware :

‘ The word *cause* (p. 72) is used, both by philosophers and the vulgar, in two senses which are widely different. When it is said, that every change in nature indicates the operation of a cause, the word *cause* expresses something which is supposed to be necessarily connected with the change; and without which it could not have happened. This may be called the *metaphysical* meaning of the word; and such causes may be called *metaphysical* or *efficient causes*.—In natural philosophy, however, when we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined; so that when we see the one, we may expect the other. These conjunctions we learn from experience alone; and without an acquaintance with them, we could not accommodate our conduct to the established course of nature.—The causes which are the objects of our investigation in natural philosophy, may, for the sake of distinction, be called *physical causes*.’

Concerning these physical and metaphysical causes, we have only to remark, that we are equally ignorant of both. All that we know of either, is, we have observed through our whole experience, that, when one certain event has happened, another has as certainly followed. We have seen the contiguity, and have in part learned the history of facts: but we know nothing of causes, either mental or material.

Instead, therefore, of there being a demonstrable uninterrupted chain of causes and effects, between the physical events which are subjected to the senses, the learned Professor states,

‘ That this language is merely analogical (p. 74), and that we know nothing of physical [we add, or metaphysical] events, but the laws which regulate their succession, must, I think, appear very obvious to every person who takes the trouble to reflect on the subject; and yet it is certain, that it has misled the greater part of philosophers; and has had a surprising influence on the systems which they have formed in very different departments of science.’

He then adverts to the doctrine of impulse, which has been universally received as the physical cause of motion, in bodies: but he argues that the conclusions of philosophers, on this subject, have been hasty. We know, indeed, that the impinging of a body in motion, on a body at rest, is followed by motion in the latter body: but whether the cause of that motion be or be not impulse, is not known. On the contrary, the learned Professor informs his reader that the very opposite doctrine is beginning to prevail :

‘ In the foregoing reasonings, (p. 86) I have taken for granted, that motion may be produced by impulse; and have contented myself with asserting, that this fact is not more explicable, than the motions which the Newtonians refer to gravitation; or than the intercourse

tercourse which is carried on between the mind and external objects in the case of perception. The truth, however, is, that some of the ablest philosophers in Europe are now satisfied, not only that there is no evidence of motion being in any case produced by the actual contact of two bodies; but that very strong proofs may be given, of the absolute impossibility of such a supposition*: and hence they have been led to conclude, that all the effects which are commonly referred to impulse, arise from a power of repulsion, extending to a small and imperceptible distance round every element of matter. If this doctrine shall be confirmed by future speculations in physics, it must appear to be a curious circumstance in the history of science, that philosophers have been so long occupied in attempting to trace all the phenomena of matter, and even some of the phenomena of mind, to a general fact, which, upon an accurate examination, is found to have no existence.—I do not make this observation with a view to depreciate the labours of these philosophers; for, although the system of Boscowich were completely established, it would not diminish, in the smallest degree, the value of those physical inquiries which have proceeded on the common hypothesis, with respect to impulse. The laws which regulate the communication of motion, in the case of apparent contact, are the most general facts we observe among the terrestrial phenomena; and they are, of all physical events, those which are the most familiar to us, from our earliest infancy. It was therefore not only natural but proper, that philosophers should begin their physical inquiries, with attempting to refer to these, (which are the most general laws of nature, exposed to the examination of our senses,) the particular appearances they wished to explain. And, if ever the theory of Boscowich should be completely established, it will have no other effect, than to resolve these laws into some principle still more general, without affecting the solidity of the common doctrine, so far as it goes.

Little aware of the deductions intended to be made from this history of our ignorance of physical causes, we were much pleased to see the facts stated in a manner which, from its perspicuity, must (had the author stopped here,) have been useful to students in this noblest branch of philosophy. Let the reader judge for himself. After attributing the chief merit of overturning the old ideal system to his favourite, Dr. Reid, the Professor thus proceeds:

‘ But although Dr. Reid (p. 88) has been at much pains to overturn the old ideal system, he has not ventured to substitute any hypothesis of his own in its place. And indeed he was too well acquainted with the limits which *nature* has prescribed to our philosophical inquiries, to think of indulging his curiosity, in such unprofitable speculations. **All, therefore, that he is to be understood as aiming at, in his in-**

* The learned Professor means the impossibility of such a *fact*, not of such a *supposition*; the thing has been supposed, and it is against the supposition that he is arguing.

quiries concerning our perceptive powers, is to give a precise state of the fact, *divested of all theoretical expressions*; in order to prevent philosophers from imposing on themselves any longer, by words without meaning; and to extort from them an acknowledgment, that, with respect to the process of *nature* in perception, they are no less ignorant than the vulgar.

According to this view of Dr. Reid's reasonings, on the subject of perception, the purpose to which they are subservient may appear to some to be of no very considerable importance; but the truth is, that one of the most valuable effects of genuine philosophy, is to remind us of the limited powers of the human understanding; and to revive those *natural feelings* of wonder and admiration, at the spectacle of the universe, which are apt to languish, in consequence of long familiarity. The most profound discoveries which are placed within the reach of our researches, instead of laying open to our view the efficient causes of *natural appearances*, lead to a confession of human ignorance; for, while they flatter the pride of man, and increase his power, by enabling him to trace the simple and beautiful laws by which physical events are regulated, they call his attention, at the same time, to those general and ultimate facts which bound the narrow circle of his knowledge; and which, by evincing to him the operation of powers, whose *nature* must for ever remain unknown, serve to remind him of the insufficiency of his faculties to penetrate the secrets of the universe. Wherever we direct our inquiries; whether to the anatomy and physiology of animals, to the growth of vegetables, to the chemical attractions and repulsions, or to the motions of the heavenly bodies; we perpetually perceive the effects of powers which cannot belong to matter. To a certain length we are able to proceed; but in every research, we meet with a line, which no industry nor ingenuity can pass. It is a line too, which is marked with sufficient distinctness; and which no man now thinks of passing, who has just views of the *nature* and object of philosophy. It forms the separation between that field which falls under the survey of the physical inquirer, and that *unknown region*, of which, though it was necessary that we should be *assured of the existence*, in order to lay a foundation for the doctrines of *natural theology*, it hath not pleased the Author of the universe to reveal to us the wonders, in this infant state of our being. It was, in fact, chiefly by tracing out this line, that Lord Bacon did so much service to science.

This mysticism, [to us, at least, unintelligible,] which is continued through several pages, can surely have no other effect than to lay that spirit of research which the author had so successfully raised. We are told of 'the limits which *nature* has prescribed to our philosophical inquiries;'—[here the phrase—the limits prescribed by *nature*—either signifies the want of more inlets to knowledge, which want is *ignorance*, or we know not what is the signification.]—Of 'the process of *nature* in perception;'—[here, by *nature*, mind is understood; though the Professor in the very same sentence, speaks of preventing

* preventing philosophers from imposing on themselves any longer by words without meaning.'—Of '*natural feelings of wonder and admiration at the spectacle of the universe*;'—[here *natural feelings* mean the exercise of thought, which not only wonders but admires.]—Of '*natural appearances*;'—[now the word *natural* signifies physical.]—Of '*the operation of powers whose nature must for ever remain unknown*;'—[in this place, *nature*, by the terms of the proposition, indicates something occult.]—Of '*a line which no man now thinks of passing, who has just views of the nature and object of philosophy*;'—[now, by *nature* is intended the opposite of occult.]—Of '*an unknown region, of which it was necessary that we should be assured of the existence*, in order to lay a foundation for the doctrines of *natural theology*;'—[to be *assured of the existence* of a thing that is *unknown*, is not the language of philosophy; and, if this ignorance be the foundation of *natural theology*, it is surely an ill way of recommending natural theology: not to omit that *natural* here again signifies occult, and that the author is, not only through most of his book, but through this whole passage, labouring with virtuous energy to discredit all theories built on occult causes.

To readers who are not accustomed to metaphysical discussion, it might appear, from our criticism, that Professor Stewart does not possess sufficient clearness and acumen of understanding, to qualify him for the task which he has undertaken: but we have no intention to commit an act of such flagrant injustice as this supposition would imply; we have a better end in view: we wish to demonstrate the necessity, when wise and virtuous men are inquiring into truth, that they should be careful to annex such ideas to their words as shall be clear and intelligible, not only to themselves, but to all readers who are acquainted with the language in which they write. In this point, the most acute and the most profound metaphysical writers have failed; and this is the chief cause of the obloquy which been thrown on this sublime science: a science, dear to the learned Professor, dear to ourselves, dear to every lover of the progress of truth:—but it is the duty of all men to warn each other against error, in whatever manner, form, or place, it may exist; and this is peculiarly our duty, we having professedly made that our department in the general labours of society. We therefore warn the reader, that, though we must continue to detect more errors, as we suppose them to be, in the work before us, it is not to indicate that this work is unworthy of being read; for that would be a hateful falsehood: but to caution him, in regard to certain places, or doctrines, and to

induce him in this, and in every other instance, while he reads, industriously to exert his own judgment.

In page 93, is the following sentence :

'Although, therefore, we should acquiesce in the conclusion, that, without our organs of sense, the mind must have remained destitute of knowledge, this concession could have no tendency whatever to favour the principles of materialism ; as it implies nothing more than that the impressions made on our senses by external objects, furnish the *occasions* on which the mind, by the laws of its constitution, is led to *perceive* the qualities of the material world, and to exert all the different modifications of thought of which it is capable.'

Enemies as we are to every system that is founded on supposition, and not on facts, we are as little inclined to favour materialism as the author of the present work : for what philosopher has given *proof* of the existence of matter ? but the *perception* [which to sense is the existence] of the *qualities* of the material world, Mr. S. himself admits. Yet we totally misunderstand the meaning which he annexes to the word *occasions*, if he do not wish to rid himself even of these qualities, as things too gross, or rather as things which his mind at one moment acknowledges, and, at another, denies. Let us analyze the sentence : *Impressions furnish occasions ; which lead the mind to perceive qualities.*—Thus the succession is: first, impressions ; next, occasions ; then come perceptions ; and, finally, qualities. It is this subtilizing which distracts philosophy. In reality, these impressions, occasions, perceptions, and qualities, are all but one thing. It is essential to the history of mind, and ought never to be forgotten, that its whole knowledge consists of individual facts, occurring in succession. We would ask the learned Professor, as being connected with what is to follow, what he himself understands by the mind being led by 'the *laws* of its constitution, to perceive,' &c.—What, but that these *laws* are *compulsatory* ?

The same doctrines are continued :

'There is another (p. 100) very important consideration which deserves our attention in this argument : that, even on the supposition that certain impressions on our organs of sense are necessary to awaken the mind to a consciousness of its own existence, and to give rise to the exercise of its various faculties ; yet all this might have happened, *without our having any knowledge of the qualities, or even of the existence, of the material world.* To facilitate the admission of this proposition, let us suppose a being formed in every other respect like man ; but possessed of no senses, excepting those of hearing and smelling. I make choice of these two senses, because it is obvious, that by means of them alone *we never could have arrived at the knowledge of the primary qualities of matter, or even of the existence of things external.* All that we could possibly have in-

ferred from our *occasional* sensations of smell and sound, would have been, that *there existed some unknown cause by which they were produced.*

‘Let us suppose then a particular sensation to be excited in the mind of such a being. The moment this happens, he must necessarily acquire the knowledge of *two facts at once*: that of the existence of *the sensation*; and that of *his own existence*, as a sentient being. After the sensation is at an end, he can *remember* he felt it; he can *conceive* that he feels it again. If he has felt a variety of different sensations, he can compare them together in respect of the pleasure or the pain they have afforded him; and will *naturally desire* the return of the agreeable sensations, and be *afraid* of the return of those which were painful. If the sensations of smell and sound are both excited in his mind at the same time, he can *attend* to either of them he chuses, and withdraw his attention from the other: or he can withdraw his attention from both, and fix it on some sensation he has felt formerly. In this manner, he might be led, merely by sensations existing in his mind, and conveying to him no information concerning matter, to exercise many of his most important faculties; and amidst all these different modifications and operations of his mind, he would feel, with irresistible conviction, that they all belong to one and the same sentient and intelligent being; or, in other words, that they are all modifications and operations of himself.’

Here then is a Being, who, in order that he may not have any knowledge of the *existence of things external*, is only allowed two senses: but how are these senses to be exercised, if there be *no external existence*; or, in other words, nothing to perceive? Is he to perceive *occasions*? What are occasions? non-entities? or existences? The only senses, which this imaginary Being possesses, are those of hearing and smelling: because, says the Professor, ‘it is obvious, that by means of them alone, we never could have arrived at the knowledge of the primary qualities of matter: or even of the existence of things external.’ Is not the smell of roast-beef as much an existence, a thing external, as the sight of a mountain, or the touch of fire? Is not the explosion of a cannon as truly one of these said existences, as that impulse, or repulse, (for either word will serve,) which carries away the heads of twenty men in its passage?—‘A particular sensation is supposed to be excited in the mind of such a Being. The moment this happens, he *must necessarily* acquire the knowledge of two facts at once.’—What is this sensation? Is it the sensation of an *occasion*?—for this Being is to have no knowledge of the *existence of things external*. The Professor, in the chapter of attention, has, in our opinion, very satisfactorily and elegantly proved, that the actions of mind are successive. How then can the mind of this supposed Being perform the double duty, *at once*, of acquiring the knowledge of the existence

existence of a *sensation*, and that of *his own existence*? Or, are these two facts in reality but one fact? Where is the difference between *remembering* that he felt a sensation, and *conceiving* that he feels it again? What is understood by—He ‘will *naturally desire* the return of the agreeable sensations, [if he have any,] and be *afraid* of the return of those which were painful?’ Does not *naturally* here mean *necessarily*? How can it be proved, that—‘if the sensations of smell and sound are both excited in his mind at the same time, he can *attend* to either of them he chuses, and withdraw his attention from the other; or he can withdraw his *attention* from both, and fix it on some sensation he has felt formerly?’ Suppose the sound to be the discharge of a battery of cannon, and the smell to be as feeble as that of boiled milk: by what mystical effort is he to smell the milk, and not hear the artillery? It is indeed a strange phenomenon, in the history of the dispute between the necessitarians and the advocates for free will, that the latter should not have discovered their own language, as well as the language of all other writers, on all topics whatever, to be that of necessity. The words, of *necessity*, *necessarily*, *inevitably*, *indubitably*, *must*, *cannot avoid*, &c. &c. are continually to be found in their writings, as well as in the writings of their opponents. It may fairly be questioned, whether it be possible to construct a single phrase, which, if it have any meaning, when logically analyzed, would not be the strict language of necessity.

In fine, we must unequivocally agree with the learned Professor, that philosophers ought not to imagine that they can account for, or deduce, effects *à priori*:—but we are equally convinced, that, neither ought they to confound effects with causes, nor to pretend ignorance of events which are incessantly repeated. We know that a child, putting its finger in the fire, has hitherto been inevitably excited to action; or, in other words, we know that action has hitherto been uniformly preceded by motive. To tell us that our future actions may find *occasions*, any or all of them, to exist without motives, would be to assert something at which mind would more indignantly revolt, than if told that, in future, the Sun will cease to shine. However extravagant, it may conceive the possibility of the latter. The former is wholly unintelligible to it. Philosophy ought never to forget its ignorance of causes: but it ought as industriously, and as cautiously, to remember the reality of facts. It ought likewise to be laboriously and conscientiously attentive, to use language that is definite, clear, and consistent.

[To be continued.]

ART.

ART. XXIV. *A short Address to the Public, on the Practice of cashiering military Officers without a Trial; and a Vindication of the Conduct and political Opinions of the Author. To which is prefixed, his Correspondence with the Secretary at War. By Hugh Lord Sempill. 8vo. pp. 47. 1s. Johnson. 1793.*

DURING the present war of opinions, Government has thought fit to dismiss various officers, civil and military, without publicly alleging any cause; though the individuals dismissed were privately given to understand, that it was for holding opinions which were supposed to be dangerous to the state.

Lord Sempill is among those who have been thus punished, without any trial, or public proof of guilt, actual or intentional. The present pamphlet is a dispassionate, clear, and manly statement, first of facts, relative to his dismissal from the military service, and next of the opinions that he holds, and which had been supposed, by the persons dismissing him, to be dangerous. In this case, perhaps, we cannot do better than follow his Lordship's example, though in a more brief and compact manner, by first giving the substance of the letters; and afterward by citing a passage or two, from which our readers may judge both of Lord Sempill's case, and of his political creed.

The correspondence is between Sir George Yonge, (the secretary at war,) Colonel Grinfield, commanding officer of the third regiment of guards, Mr. Loft, ensign and acting adjutant, and Lord Sempill. It opens with a letter from the secretary to his lordship, announcing the dismissal of the latter from his Majesty's service, and his Majesty's gracious permission, that he should receive the regulated value of the commission which he had held. In answer to this, Lord Sempill required (his conduct not having been impeached,) to know the reasons of a treatment so injurious, so little expected, and so little deserved. He likewise wrote to Colonel Grinfield, requesting to know if his conduct, as an officer, had been deserving of censure: to which letter the Colonel returned a ready answer, that he had every reason to be satisfied with his Lordship's military conduct. The answer from the secretary was, that his former letter had communicated all the intelligence that he had in command from his Majesty, to Lord Sempill. In a second letter to the secretary, his Lordship appealed to a court martial; conceiving that he had a right to demand such a trial; to which he received an answer from the secretary, in his Majesty's name, containing a refusal.

This is the substance of the correspondence: after which, Lord S. proceeds to address himself to the public, having been refused an appeal to a military tribunal; and he states that, as his military conduct was testified to be blameless, the marked

displeasure of his Majesty, or rather of his Majesty's ministers, must have been incurred by his politics: on which he thus reasons:

‘ It is of no small importance to the army, and to the public, to consider, whether an influence, unconstitutional and dangerous, is not derived from the power of cashiering officers, without a trial: whether it does not prevent men of independent principles from serving in the army, and enslave those who have laid out too great a proportion of their fortunes in purchasing commissions, without having been aware that they were surrendering the freedom of opinion, and relinquishing the franchises of citizens.

‘ A comparison of the American government with the boasted constitution of Britain, naturally led the people of Scotland in general, and the burghesses in particular, to discuss political questions, and to consider of a remedy for the intolerable abuses, to which they were ashamed of having so long submitted. They brought a bill into parliament for a reform in the internal government of the boroughs, to make the magistrates accountable in a court of justice, for their administration of the public funds; for redress against arbitrary exactions; and to put a stop to the practice of self-election, the foundation of a system of corruption and tyranny, unequalled in the history of abuses.

‘ I was called upon to assist the burghesses in their laudable attempt; and after their petitions had been for several years treated with intolerent contempt by the minister, and neglected by the house of commons, I was astonished to hear it proposed, in the convention of delegates, that they should not apply for a parliamentary reform, but only for a reform in the internal government of the boroughs. I declared it to be my opinion, that they could not expect redress without a reform in the representation, which, in England, is but a mockery, and in Scotland, does not bear even the semblance of a real representation.

‘ If these sentiments, and this conduct, are deserving of the King's displeasure, I confess that I heartily deserve it.

‘ I did not hesitate to express my satisfaction at the French Revolution, because it was impossible to behold the struggles of reviving liberty without rejoicing at their success; because, I conceive, that no man endowed with the feelings of humanity, can see a nation, subjected to the capricious cruelty of a few, without wishing that they may break their chains on the heads of their oppressors; because I saw no reason to withhold the *unbought* tribute of my gratitude to those generous patriots, who restored, to liberty and happiness, twenty millions of my fellow-creatures. I saw no reason to be ashamed, or afraid, to join in the general applause of a revolution, which broke the chains of superstition and priestcraft, by dispersing an army of robbers, and fiends, who had been allowed, for so many ages, to prey on the weakness of their fellow-men; and while they called themselves the ministers of charity and peace, to support themselves in luxury by extortion and fraud, and to acquire power and emolument, by stirring up, in the true spirit of the devil, nation against nation, and man against man.

‘ If this conduct, and these sentiments, are deserving of the King’s displeasure, I confess that I deserve it : and I am at a loss to guess, by what sort of conduct, or professions, I may hope for so great a satisfaction, as his Majesty’s good opinion.

‘ But I should be unworthy of the good opinion of my country, I should be unworthy of the title of freeman, once the pride of Britons, if I were capable of being deterred from my duty, by the displeasure of a Prince, or the resentment of a minister.’

It may be proper here to observe, that this pamphlet was published about a fortnight before the unhappy fate of Louis XVI. was known in England.—How far that lamented catastrophe, with some other late proceedings in France, may have affected his Lordship’s sentiments, is best known to himself.

ART. XXV. *A Letter from the Right Honourable Charles James Fox, to the Worthy and Independent Electors of the City and Liberty of Westminster. The eighth* Edition. 8vo. 1s. Debrez.* 1793.

OF the contents of a letter, which has commanded such general attention as to have arrived at the eighth edition before we could have an opportunity of perusing it, few of our readers can need to be informed. On the illustrious author, whose name will be dear to Britons as long as the true principles of their constitution are understood, and their most important rights continue to be valued, it is wholly unnecessary for us to attempt a panegyric :—Yet we cannot admit this address to the electors of Westminster into our detail of new publications, without expressing our high approbation of the spirit which it breathes, and our admiration of the talents which it displays. With all the dignity of honest truth, and in a style at once so perspicuous that the most ignorant Westminster elector may understand it, and so pure and energetic that the most accomplished scholar must be charmed with it ; Mr. Fox states the grounds on which he proceeded in his late motions, for an inquiry into the causes of the sudden summoning of parliament and embodying of the national militia, and to recommend every honourable means of negotiation, in order to prevent a war with France. To those systems of crooked policy and pious fraud, which pursue their end by means of false alarms, he professes to have always entertained an instinctive and invincible repugnance :

‘ Are there, in truth, (he asks,) no evils in a false alarm, besides the disgrace attending those who are concerned in propagating it ? Is it nothing to destroy peace, harmony and confidence, among all ranks of citizens ? Is it nothing to give a general credit and counte-

* We have seen the Eleventh Edition advertized.

nance to suspicions, which every man may point as his worst passions incline him? In such a state, all political animosities are inflamed. We confound the mistaken speculatist with the desperate incendiary. We extend the prejudices which we have conceived against individuals to the political party or even to the religious sect of which they are members. In this spirit a Judge declared from the bench, in the last century, that poisoning was a Popish trick, and I should not be surprised if some Bishops were now to preach from the pulpit that sedition is a Presbyterian or a Unitarian vice. Those who differ from us in their ideas of the constitution, in this paroxysm of alarm, we consider as confederated to destroy it. Forbearance and toleration have no place in our minds; for who can tolerate opinions, which, according to what the Deluders teach, and rage and fear incline the Deluded to believe, attack our lives, our properties, and our religion?

The good policy of treating with those persons who exercise provisionally the functions of executive government in France, in order to prevent the horrors of war, is supported by arguments of irretrageable weight;—and though they have not produced the negotiation so generally desired, they still remain in their full force to excite, in the mind of every true Briton, infinite regret that we have lost the opportunity of preventing mischiefs, concerning which, no system of political arithmetic hitherto framed, can enable us to make any calculation.

MONTHLY CATALOGUE,

For FEBRUARY, 1793.

LAW.

Art. 26. *A new Law Dictionary*: intended for general Use, as well as for Gentlemen of the Profession. By Richard Burn, LL. D. late Chancellor of the Diocese of Carlisle; and continued to the present Time by John Burn, Esq. his Son, one of his Majesty's Justices of the Peace for the Counties of Westmorland and Cumberland. 8vo. 2 Vols. pp. 440 in each. 16s. Boards. Cadell. 1792.

THE authenticity of the present work is placed beyond a doubt, by an express assurance that it is printed from a fair manuscript in the late Dr. Burn's own hand-writing. It does not appear that there was any preface or title prefixed to it, nor whether he intended it for the press: but, from its coinciding with his former publications, and from his continuing it as matter occurred till the time of his death, Mr. Burn is of opinion that such was his father's intention. These circumstances, however, are equally reconcilable to the supposition that it was originally designed as a common-place-book for his private use. Most of the titles, except where they are extracted from Blackstone's Commentaries, are slight and unsatisfactory.

factory. It is chiefly calculated to form an Appendix to Dr. Burn's other works, as containing more accurate explanations of such professional terms as necessarily occurred in them.

Art. 27. *Cases in Crown Law*, determined by the Twelve Judges; by the Court of King's Bench; and by Commissions of Oyer and Terminer, and General Gaol Delivery; from the fourth Year of George the Second to the Thirty-second Year of George the Third. By Thomas Leach, Esq. of the Middle Temple, Barrister at Law. The 2d Edition, with Corrections and Additions. 8vo. pp. 446. 10s. 6d. Boards. Cadell. 1792.

Mr. Leach has here inserted several additional cases, and has made some material corrections of the former edition. It has been reported, and, we believe, with truth, that the public may expect a new and more complete treatise on the criminal law of England, under the auspices of one of the Judges of the Court of King's Bench.

Art. 28. *Reports of the Proceedings before Select Committees of the House of Commons*, in the following Cases of controverted Elections, viz. Hellston, Oakhampton, Pontefract, Dorchester, Newark, Orkney and Zetland; heard and determined during the first Session of the Seventeenth Parliament of Great Britain. By Simon Fraser, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 450. 6s. 6d. Boards. Murray, Whieldon, &c.

We have had occasion to give our sentiments on the utility of reports of parliamentary proceedings, in reviewing the valuable publications of Mr. Douglas and Mr. Luders. The plan of the present work differs in some degree from that which was observed by those gentlemen, particularly in the mode of exhibiting the arguments of the counsel. Mr. Fraser has given them more at length, and in the order in which they were delivered; the two former gentlemen adopted the plan of condensing the speeches of the counsel on the same side into one argument, which is a process of some labour and nicety. Hence there are repetitions in this work that might have been avoided.

Some notes to the cases are added, reported by Mr. Fraser: if they be not so numerous, nor so much enriched with collateral learning, as those of his predecessors, we ascribe it partly to the diffidence of a young author, and partly to the superior celerity of publication.

Art. 29. *Reports of Cases argued and determined in the High Court of Chancery*; with some few in other Courts. By Charles Ambler, Esq. one of his Majesty's Counsel at Law, and Attorney General to the Queen. Folio. pp. 783. 1l. 16s. bound. Whieldon, and Co.

The learned gentleman, who has favoured the public with these reports, practised as a Barrister for upward of forty years, of which thirty were employed in the court of Chancery. We think that he may, without the charge of arrogance, presume that 'his labours (to use his own words,) will be of some use to those who are serious in the

the study of the law.' Though now retired from business, he expresses, in very liberal terms, his attachment to the profession:

' Having no longer engagements in it, I am desirous to give testimony of my regard for, and wishes to promote the study of it by making known the reasoning and sentiments of great and elevated lawyers upon many cases containing important and interesting questions, and particularly for the benefit of gentlemen at the bar, whose industry and conduct must support the utility and dignity of the profession; and to whom I heartily wish success proportionate to their merits.'

Art. 30. *The Practice of the Courts of King's Bench and Common Pleas.* Part I. By Baker John Sellow, Esq. Barrister at Law. 8vo. pp. 232. 5s. Boards. Whieldon and Co. 1792.

This work promises to be a considerable improvement on the late Mr. Crompton's plan of Practice common-placed. From a motive of delicacy, the present editor has purchased the copyright of Mr. Crompton's work, to avoid the imputation of infringing in the smallest degree on literary property.

Art. 31. *The Law of Costs in Civil Actions.* By William Fidd, of the Inner Temple. 8vo. pp. 94. 2s. 6d. Boards. Whieldon and Co. 1793.

This is a short but pertinent exposition of the cases in which the law allows costs, and of the means of taxing and recovering, 1. As between party and party; and, 2. As between attorney and client.

Art. 32. *A Treatise on the Principles and Practice of Naval Courts Martial;* with an Appendix, containing original Papers and Documents illustrative of the Text, Opinions of Counsel on remarkable Cases, the Forms preparatory to Trial, and Proceedings of the Court to Judgment and Execution. By John M^r Arthur, Secretary to the Right Hon. Admiral Lord Hood, and late officiating Judge Advocate in North America. 8vo. pp. 350. 7s. Boards. Whieldon and Co. 1792.

The information contained in this treatise will be found particularly serviceable on foreign stations, where very great prejudice to the service may frequently arise by loss of time in waiting for the opinions of counsel, or for directions from the Board of Admiralty. The author has bestowed great pains in the arrangement of his materials, (which consist of the most authentic documents,) and has treated the subject in a very luminous manner.

Art. 33. *An Introduction to the Law relative to Trials at Nisi Prius.* The fifth Edition, corrected, with Additions to the present Time, 1790. By Francis Buller, Esq. of the Middle Temple. 8vo. pp. 336. 9s. Boards. Pheney.

This edition, beside being printed in a more convenient size; (the former impressions were in quarto,) has the advantage of some additions from the hand of the learned Judge whose name it bears.—We regret, for the sake of the profession, that they are not more numerous.

Art.

Art. 34. *Jura Anglorum. The Rights of Englishmen.* By Francis Plowden, Esq. Conveyancer, of the Middle Temple. 8vo. pp. 620. 7s. Boards. Brooke. 1792.

Mr. Plowden takes an almost unlimited licence of transcribing from the writings of those who have gone before him on the subject of the English Government. Of this large volume, it appears to us that almost four-fifths consist of quotation.—*Non defensoribus istis tempus egit.*

Art. 35. *A Treatise on Convictions on Penal Statutes.* By William Boscawen, Esq. Barrister at Law. 8vo. pp. 220. 4s. Boards. Brooke. 1792.

The object of the gentleman who has compiled this treatise, is to assist magistrates in one of the most difficult and important parts of their duty. The legislature has, indeed, in many instances, prescribed summary forms of conviction, in which the ease of justices of the peace is more consulted than the liberty of the subject:—but where they are not relieved from the necessity of stating their proceedings fully on record, the present publication will be found to contain the rules which have been laid down by the superior courts, so arranged and illustrated, as to make them more easy in their observance and application.

Art. 36. *A short Treatise on the Law relative to Arbitration.* Containing adjudged Cases on that useful Subject to the present Time, digested and arranged under familiar Heads. With an Appendix, of useful Precedents. By John Wilson, Member of the Yorkshire Law Society. 8vo. pp. 255. 5s. Boards. Vernon. 1792.

The heavy expences attendant on litigation make the private adjustment of disputes by arbitration extremely desirable to the parties. The courts at Westminster-hall shew every indulgence to arbitrators, and give all the support that is in their power to the awards made in these cases, when the umpires appear to have acted with uprightness. Mr. Wilson's treatise, nevertheless, will be found serviceable in directing the attention of arbitrators to the leading points for their consideration. The Appendix contains some useful precedents.

Art. 37. *An Inquiry into the State of the Legal and Judicial Polity of Scotland.* By John Martin, of Richmond Buildings, Soho, Attorney of the Courts of England, and Solicitor of the Courts of Scotland. Part I. 8vo. pp. 436. 6s. Boards. Johnson. 1792.

The vexatious delays and expences, the prolixity of the proceedings, and the uncertainty of judgment, arising from the undefined powers of the court of Session in Scotland, are exhibited in a very strong point of view by this author. The subject is too important for ridicule, and the facts are too well established to admit of dispute; otherwise, we should have suspected that he had been amusing himself and his readers with a hideous picture of abuses that never existed.

AGRICULTURE.

Art. 38. *Minutes of Agriculture*, and Descriptions of Machines and Implements of Husbandry, in reply to the Rev. Mr. Cooke's ungenerous Accusation of Treachery. By Thomas May, of Purdis, near Ipswich, Suffolk. 8vo. 6d. Longman, 1792.

On the first notice of the title of this pamphlet, we thought it might be a continuation, or a republication in numbers, of Mr. Marshall's book, published some years ago under this title. It turns out, however, to be no such thing.

For seven or eight years past, the turnpike gates, blacksmith's shops, and hedge-ale-houses, have been annoyed with the puffs and bickerings of drill-plough makers. Here they take the pamphlet form, and assume a title to which they have little claim.

We will not say that the persons, whose names are brought forward in this unimportant publication, are objects of prosecution, as men raising money under false pretences: they may, for the joke's sake, have a mind to fathom, like Dr. Graham, the folly of John Bull. We cannot refrain from remarking, however, that doctors and drill makers, and dealers in perfumes, are not the only puffers of the present times: the groupe has lately had a splendid addition of dealers in revenue, and dealers in *Fountain*!

The pamphlet before us (which might well have been entitled "more bickerings among drill makers,") would not have merited a moment's attention, had it not given us an opportunity of expressing our resentment of the insults which the public are daily receiving from adventurers, in various characters, who prey on the liberal spirit of improvement which is now manifested in this country; and which we think might be exerted to better purposes than cultivating hot-house grapes, catching slugs by candlelight, and *fertilizing the soil* with drill ploughs!

Abuses, however, correct themselves; and the disputes of drill plough makers have their use. Mr. May asks Mr. Cooke certain questions, which may give the reader some notion of the abilities of these luminaries of rural science. Having explained how he found his way to Mr. Cooke's, not particularly through the introduction of a friend (as Mr. Cooke chuses to express himself), but to serve him and his friend; he adds, 'Here I would ask Mr. Cooke, if he was not quite lost in farming? If he and his friend had not gone on until they could go no further?'

Again—'Will any reasonable man suppose a drill that delivers its seed more irregularly than another, to be the best drill? Can any drill add any real efficacy to the corn or grain which it distributes? Or can the land be enriched by any drill that passes over it?' and yet if these drills have not the faculty or charm of giving some extraordinary efficacy to the corn or grain, or the soil over which they pass, we are certain that more than half of what is said of them is ill-founded.

Another good thing we must not omit. In enumerating the disadvantages of Mr. Cooke's drill, it comes out (in a parenthesis by Mr. May,) that Mr. C. advises and says, 'you must have a lad to go by the side of a straight hedge, with a long pole, one end in his hand, the other end tied to the horses' bridle, and then the lad

should return on the furrow, and so keep the horses at the proper distance, or the width of a ridge!" without saying how you must go and do in a field *without* a straight hedge. There is not much instruction here!

Having, however, said this, it may be proper to add, that we have not the slightest personal knowledge of any one of these wonder-working drill-makers; and that we can have no other end in view, when we make these remarks, than that of guarding the public against an implicit reliance on the hand bills which they distribute. In our summer excursions, we not unfrequently see or hear of a field of barley being lost by drilling; and, very lately, passing through the farm-yard of a plain but spirited farmer, and seeing a drill plough hanging up in ordinary, we asked how a man of so much orthodoxy as himself could be induced even to try such a thing? he answered dryly, in words of this import, "I saw the picture, and read the puff."

If the drilling of corn were a new subject, we would treat the investigators of it, even the wildest theorists, with every degree of respect: but Tull and Duhamel have long ago worn it threadbare. That pulse, and roots, and wheat, may, in some cases, be profitably cultivated in rows, is ascertained: but few are the soils, situations, and seasons, taken together, in which even wheat will bear this method of culture; and for barley and oats, we believe it to be, in almost every case, improper.

It would be unfair in us to withhold from our readers that Mr. May has printed, in this same little book, some loose remarks about drilling—we beg his pardon—some *Minutes of Agriculture!* and promises to give us more! by way of obtaining, we suppose, another pretence and opportunity to set off the drill of *Messrs. Ridge and May*; for, in the sequel, the murder comes out:

Some little time before Mr. Cooke's advertisement appeared in the public papers, Mr. Ridge applied to me to assist him in selling his drills, and sent one of them to me, which I found to be a good piece of mechanism. The country where this drill was made consists of a chalk and a strong stoney soil, and very hilly; therefore it does not so exactly suit our country. But if I fix my own invention to it, which I think I have a right to do, it will be the completest drill I have yet seen for this country. This treaty with Mr. Ridge appears to me the only cause of Mr. Cooke's anger, and his ungenerous treatment of me.

T. M.

SLAVE-TRADE.

Art. 39. *The African Slave Trade: or a short View of the Evidence relative to that Subject, produced before the House of Commons, interspersed with such Remarks as naturally flowed from it. All meant to evince the sound Policy and moral Obligation of its immediate and entire Abolition; as also, of adopting such Measures as may ascertain Liberty to the present Slaves in due Time.* 8vo. pp. 206. 2s. 6d. Boards. Guthrie, Edinburgh; Button, Newington Causeway, London. 1792.

The enormities and cruelties, which the late investigation respecting the slave-trade has brought to view, are in this volume held

up in all their horrors, and accompanied with pathetic appeals to the principles of humanity, justice, and religion, in behalf of the unhappy objects of this iniquitous traffic. As long as this grievous violation of every good principle in human nature exists, it is certainly right that the public should not be suffered to lose sight of the dreadful evils which it occasions.

To this work is added an appendix, containing the late debate in the House of Commons on the abolition of the slave-trade, with some strictures on the debate, and a paraphrase of the Song of Moses in verse, which affords no very favourable idea of the author's poetical talents.

BIRMINGHAM RIOTS.

Art. 40. *Letters to the British Nation, and to the Inhabitants of every other Country, who may have heard of the late shameful Outrages committed in this Part of the Kingdom. Part IV.* * Occasioned by the Appearance of a Pamphlet, intitled, '*A Reply to the Rev. Dr. Priestley's Appeal to the Public on the Subject of the Riots of Birmingham:*' being the joint Production of the principal Clergy of that Place and its Vicinity; having in its Title-page the Signature of the Rev. E. Burn, M. A. By the Rev. J. Edwards. 8vo. pp. 72. 1s. Johnson.

Mr. Edwards prosecutes his appeal to the British nation with great spirit, openness, and intrepidity. He marshals facts in formidable array against the authors of the "Reply," under the heads of—*High church Bigotry;—the Business of the Library; and—the Affair of the Corporation and Test Acts.* Speaking of the efforts of the clergy to defeat the wish of the Dissenters for a repeal of these obnoxious statutes, he says, 'these exertions, like drugs of sovereign potency, revived each dying prejudice, and communicated youthful vigour to the palsied form of bigotry.'

On the immediate subject of the riots, very heavy and direct charges are brought against the clergy and magistrates of Birmingham, more particularly against the Rev. Mr. Curtis. These charges are, for the most part, exhibited in the form of interrogatories, but are meant, we take it for granted, to convey the purport of direct accusations:

'Will this meek and wary gentleman (Mr. Burn) dare to tell you in a direct and manly form of expression, there is no evidence, that, in the afternoon of the 15th of July 1791, when the magistrates were both together at the Swan Inn, in Bull-street, for the purpose of adopting measures for the suppression of the riots—during the time they were engaged in the administration of oaths to a number of persons, who declared their determinations to use their best endeavours to restore the public peace,—will he have the boldness to affirm, no evidence can be produced, that, while this business was going forward, Captain Maxwell entered the room, got near one of the justices, and informed him that, if it met with his approbation, he would in a very short time engage to collect all the

* For our account of parts 1, 2, 3. see Review for October last, p. 209.

soldiers that were in the town, would head them himself, and had no doubt of being able to put a speedy stop to the public depredations that were taking place? Is there no evidence that the justice of the peace turned from him with apparent strong marks of disapprobation in his countenance? Is there no evidence that a person who stood very near the justice, and was known to be acting in concert with him, observed to Captain Maxwell, "we have a plan we are executing, and we beg not to be interrupted." P. 42.

Other interrogatories, containing similar home-thrusts at the magistrates, are put: but we shall not quote them, nor offer any comment on the extract, which, as a specimen of the work, we have now made. We are rather disposed to lament the sad and disgraceful outrages which were committed at Birmingham in the summer of the year 1791, and the unamiable spirit which still appears to pervade the inhabitants; and we shall conclude this short article with expressing our ardent wish, that, in the present situation of affairs, when unanimity is peculiarly essential to the public weal, Churchmen and Dissenters would lay aside their animosities, and, as fellow-subjects, and fellow-citizens, and fellow-Christians, extend to each other the heart of affection, and the right-hand of reconciliation.

BIOGRAPHY and MEMOIRS.

Art. 41. *The Secret History of the Green Rooms*: containing authentic and entertaining Memoirs of the Actors and Actresses in the three Theatres Royal. The 2d Edition. 12mo. 2 Vols. 8s. sewed. Ridgway. 1792.

The first edition of this secret history of heroes and heroines was announced in the 5th volume of our *New Series*, (1791) p. 114.—As it seems natural for mankind to be desirous of anecdotes relative to the lives or characters of those who contribute to our instruction or entertainment, either in the closet as writers, on the stage as actors, or in any other public capacity, we do not wonder that these amusing memoirs of the *Dramatis Personæ* have so soon arrived at a second impression. The work, if we mistake not, [for the 1st edit. is not at hand, for comparison,] is somewhat enlarged, by an *Appendix*, consisting of some lives which were not before given; and the editor observes, in his preface, that "in this edition, several passages have been softened, and mistakes corrected; as it is not wished either wantonly to wound, or wilfully to misrepresent."

HISTORY.

Art. 42. *The History of the Troubles and Memorable Transactions in Scotland*, from the Year 1624 to 1645. Containing an interesting Narrative of the Proceedings of the Great Families in Scotland during that Period—Rising of the Highland Clans in Arms—Origin and Progress of the Covenanters, their Battles, Sieges, &c.—And many other remarkable Particulars of the Troubles in the North of Scotland, not contained in any other History of the Times. From the original MS. of John Spalding, then Commissary Clerk of Aberdeen. 12mo. 2 Vols. Above 300 Pages in each. 5s. Boards. Evans, &c. 1792.

John Spalding, commissary clerk of Aberdeen, living in troublesome times, undertook, with abundant assiduity, the office of historiographer of events, so far as they came within his knowledge, taking especial care to note down all proceedings in his own neighbourhood. This he has circumstantially performed in his own genuine homely manner, and in his own native dialect, the currency at that time. All these peculiarities, combined, form such a jumble of public and private occurrences, so quaintly related and intermixed, and in such uncouth language, that we are astonished that the work got into the press! To read a paragraph of it is laughable enough for an Englishman: but to undertake a perusal of the whole was a toil against which our often-abused patience utterly revolted. The subjects may be interesting, and the language intelligible; to Aberdeen's men, and much may they find to repay the trouble of going through it!

EDUCATION.

Art. 43. *Letters and Conversations between several young Ladies, on interesting and improving Subjects. Translated from the Dutch of Madame de Cambon, with Alterations and Improvements.* 8vo. pp. 414. 3s. 6d. Boards. Dilly. 1792.

Moral character being, in a great measure at least, the result of habit, it is not more the business of education to inform the understanding, than to make a series of impressions on the heart in favour of virtue. The most eligible method of effecting this purpose, as far as it is practicable, unquestionably is to place young persons in situations in which their own experience shall become their best instructor:—but because these actual experiments cannot be so far extended, as to comprehend the whole system of duty; or cannot be repeated with sufficient frequency to produce in full perfection the desired effect; it is necessary to call in the aid of historical or fictitious narrative, in which the field of moral experiment may be enlarged without limit; and in which, consequently, the impressions, which tend to form a virtuous habit of mind, may be multiplied at pleasure. Hence the use of moral tales, fables, or dialogues, in education;—and it is a circumstance which has a favourable aspect toward posterity, that no small portion of genius and ability, as well as of reading and industry, has been of late employed in supplying the instructors of youth with publications of this kind.

The original writer of the work now under our view, Madame de Cambon, is one of those meritorious females, who have devoted their talents to the useful labour of facilitating and improving the business of education. She is already known as the writer of an ingenious work, entitled, *Young Grandison*, which has been translated into the English language. [See Review, New Series, vol. iii. p. 222.] The present performance was originally entitled, *Young Clarissa*: but as it has only a slight reference to Richardson's *Clarissa*, the translator has very judiciously changed the title and names, and has varied the incidents so as totally to detach it from a work with which he could not make it fully accord. Not having the original before us, we are not able to say how far the translator has departed from his author: but we can, without scruple, recommend the

the work to those who have the charge of female education, whether parents or teachers, as being well adapted to the purpose of moral discipline. The sentiments are just and important; the language is correct and perspicuous; and the incidents and anecdotes are highly pleasing and instructive.

POETRY.

Art. 44. *The first Book of the Iliad of Homer, rendered into English Verse.* Being a Specimen of a new Translation of that Poet. With critical Annotations. 8vo. pp. 37. 2s. Debrett. 1792.

When we first took up this pamphlet, we were at a loss to conceive what could be the design of its author: but after we had examined it with more attention, we discovered that it was intended to ridicule literal translations in general; and we began to suspect that it was particularly aimed at Mr. Cowper's version of Homer. The mode of translating adopted by Mr. C. is certainly liable to considerable objections, and, on the whole, perhaps, may, in some degree, be fairly deemed an object of ridicule:—but whatever be the views of this translator, be they grave or gay, merry or sad, we cannot, for our own part, congratulate him on his success, nor encourage him to fulfil the promise, which he makes in his preface, of pursuing his plan through the remaining books of the Iliad.

Art. 45. *A poetical Epistle to the British Incendiaries, &c.* By Jonathan Slow, D.D. F.R.S. 4to. 17 Pages. 1s. 6d. Symonds. 1793.

An enlargement of some verses noticed in our last month's Review, p. 91, entitled "Advice to the Jacobin news-writers:" but wherefore enlarged, we cannot imagine!—We really thought that there was quite enough before.

Art. 46. *Superstition; a moral Essay.* By Thomas Prall. 4to. pp. 24. 1s. J. Evans. 1792.

This poem is intended to counteract the baleful influence of superstition, particularly in female minds. The various forms, under which this weakness has appeared in different ages and countries, are well described; many just and pertinent reflections are introduced; and the whole is expressed in easy and not unharmonious verse. We transcribe the following lines:

Fancy! thou soft'ring nurse of fond desire,
Who sooth'st the Maiden's fears, the Lover's fire,
Aided by thee! see Terror lifts his head,
And leaves the dreary mansions of the dead;
In shapes more various mocks at human care,
Than ere the fabled Proteus us'd to wear;
Now in the lonely way, each traveller adread,
He stalks a giant shape without a head;
Now in the haunted house, his dread domain,
The curtain draws, and shakes the clinking chain;
Hence fabled ghosts arise, and spectres dire,
Theme of each evening tale by Winter's fire,
Chief o'er the sex he rules with tyrant's sway,
When vapours seize them, or vain fears betray;

With groans of distant friends affrights the ear,
 Or sits a phantom in the vacant chair;
 Now in wild dreams the anxious mother moves,
 Or bids fond virgins mourn their absent loves.
 Sylvia in vain her wearied eyes would close,
 Hark! the sad death-watch clicks—adieu repose;
 The distant owl, or yelling mastiff near,
 Terror still vibrates on the listening ear,
 And bids the affrighted Sylvia vigils keep,
 For Fancy, like MACBETH, has murdered sleep.

In executing, with so much taste and elegance, so benevolent a task, the writer has the double satisfaction of communicating pleasure and profit; and may be allowed to address his readers in the words of the ancient satirist:

Disce; sed ira cadat naso, rugosaque fanna,
Cum veteres avias tibi de pulmone revello. *Persil Sat. vi. 91, 2.*

NOVELS.

Art. 47. *The Peaceful Villa, an eventful Tale.* 12mo. 2 Vols. ss. sewed. Sael. 1793.

In this novel we find much business, but all so ill contrived and arranged, as to produce little effect; many incidents, but no unity of plot and action; many persons, but few characters; much external action, but little exposure of internal sentiment. While the reader is desirous to know what is passing in the minds of the several actors, he is only told how they look; and he is treated even to satiety with showy arms, hands delicately white, brilliant teeth, and black eyes, 'bright as the pretty luminaries of the sky;' with friends and lovers falling at each other's feet, or rushing into each other's arms. Nor are these defects compensated by any extraordinary degree of elegance in the style. The language is exactly such as we might expect from a young female, whose mind has received little improvement from education, and whose reading has been almost entirely confined to novels. The following sentence affords a curious example of the use of a word in a sense directly contrary to that which is commonly affixed to it.—'Anson, *enervated* by love and rage, first dismounted the postillion, then levelled two other men to the ground.'

Art. 48. *Slavery: or, The Times.* By the Author of *Monmouth, the Danish Massacre, &c.* Crown 8vo. 2 Vols. pp. 459. 6s. sewed. Robinsons. 1792.

The son of an African prince, sent by his father to visit Europe under the care of a generous European protector and guardian, is, in this novel, conducted through various situations equally suited to exercise his understanding, and to try his virtue. The reflections and feelings, which such situations may be supposed to excite, are expressed in natural and animated language. Other characters, both virtuous and vicious, are introduced and well supported; the present state of manners is, in many particulars, strongly delineated; and the general effect of the work is, to leave a forcible impression on the mind of the reader, that what is called education, in civilized countries,

countries, is often nothing better than corruption.' We extract, as a specimen, the following passage on the practice of impressing seamen :

' As we were just leaving the abovementioned station, a boat was seen sailing swiftly after us, and, hailing our vessel, demanded the names and number of our men. The captain, who had no resource, suffered them quietly to come on-board, and had the mortification to see his best seamen taken from him. Their reluctance to leave the ship, and the tears of several, who were just (as they supposed) on the point of meeting wives and children whom a long absence had doubly endeared, convinced Adolphus that the practice of making slaves was not confined to the West Indies. He ran down at the instant I was quitting my pen to enquire the cause of the unusual tumult. "Oh! sir," (he cried,) "we are all lost. Sambo and Omra will be taken. Nay, I too, shall be enslaved. The planters are come to purchase us, and that wicked captain has sold his men."

' I had not time to undeceive the poor boy, before we reached the place of action; nor indeed could I perfectly comprehend his meaning, for we were positively assured, at Spithead, that the press-warrants were re-called, as the ships had received their full complement. However, I was quick enough to see several unhappy fellows, awed by a naked cutlass, pensively and sullenly lowering themselves into the boat. This sight transported Adolphus beyond any consideration of his own safety. His face was inflamed. His eye shot fire. "I thought" (said he, haughtily) "England was a land of freedom, and that you made no slaves here."

"Slaves, young gentleman," (answered the lieutenant, sheathing his cutlass, and looking as if he were ashamed of the business,) "no, no; these men are going to fight for their king and country."

"But they do not like to go, sir; they wish to visit their families. It is a long time since they saw them."

"That reason will not man our fleet, my pretty lad."

"What, then they are compelled to go."

"Compelled, nonsense! We *press* them, it is true; but they will think nothing of it in four-and-twenty hours."

"*Press* them! What is that?"

"Why oblige them to go: and if they make any resistance,—"

"You kill them, I imagine."

"You have strange notions, my brave boy, but not quite right in your guesses. Do you take us for savages?"

"No more *palaver*, (interrupted another, who seemed equal to the first that spoke,) bear-a-hand, and let's be gone."

Adolphus turned an awful look upon this true son of the waves, "And will you take these men from their wives and children? Can you answer it to your conscience?"

"Conscience, Captain Bounce? You and your conscience be —. Time enough when we have done with them."

"And when will that be?"

"O, all's one for that; perhaps when the war's over."

' Shocked

' Shocked at this unnecessary rudeness, your son lifted his eye towards me, crying, "And yet these people make no slaves! O! Mr. Hamilton, take me home again. What a world is your's. I do not like it. Let me not stay to witness such barbarity."

POLITICS and POLICE.

Art. 49. *Reasons for preventing the French, under the Mask of Liberty, from trampling upon Europe.* By William Black, M. D. one of the Royal College of Physicians in London, Member of several Literary Societies, &c. 8vo. pp. 49. 1s. 6d. Debrett. 1792.

In the first part of this pamphlet, the author actually REASONS, as, in his title page, he proposes to do; and for the most part, our approbation went along with his arguments. In the second part, he DECLAIMS; and with such heat, such animosity, does he pursue the execrated French, that, with our slower faculties, we found that, to keep up with him, was a task of rather too much difficulty. His inflammatory invectives against a people whom he considers as our natural rivals and enemies, may, at *this juncture*, meet with popular acceptance: but reflecting readers will, in general, be best pleased with moderation, on political as well as on religious subjects. This pamphlet issued from the press above a month before the unfortunate death of Louis XVI. but it did not fall into our hands till very lately. The writer formerly distinguished himself by some medical publications; which, we believe, were well received by the public.

Art. 50. *The Necessity of a speedy and effectual Reform in Parliament.* 8vo. pp. 72. 1s. 6d. Johnson.

This pamphlet might more properly have been intitled, "a plan for an effectual reform of parliament." The writer takes for granted the necessity for such a reform, as a point so generally acknowledged as to be scarcely disputed even by the persons who profit, by the present abuses of government. The wise objection, that the present is not a proper season for reform, he briefly but forcibly refutes, and then proceeds to put his countrymen on their guard against delusive schemes of partial reform; which, though they might amuse the people for a while, would only serve "to skin and flim" the ulcers which it undertakes to heal, while "rank corruption, mining all within," would still "infect unseen." *Alitur vitium vivitque segendo.* The fundamental maxim, on which his ideas of parliamentary reform are founded, is this; that the best and only security, which a people can have for the effectual accomplishment of the great purpose of government, is, to make the interest of the governors and the governed the same. The plan of the reform here suggested, as most likely to answer this purpose, comprehends the following particulars:

1. An admission of every citizen (minors and insane persons excepted) to an equal right of voting.

2. The formation of elective districts consisting at nearly as possible of an equal number of electors.

3. Voting

‘ 3. Voting by ballot, and closing the poll in *one* day, together with some subordinate regulations to prevent disorders, and undue influence.

‘ 4. Abolishing qualifications, so that each citizen be eligible to a seat in parliament, and allowing salaries to the members.

‘ 5. Annual Parliaments.

‘ 6. Exclusion by rotation so that no person be a representative more than three years successively, nor above two thirds of the members of one parliament eligible to the next.

‘ 7. Separation of Ministers from the legislative assembly.

‘ 8. Authorizing constituents to discharge their representatives.’

Each of these regulations is enforced by a clear and sensible statement of the benefits which may be expected to arise from it. The last, which will be thought by many the boldest innovation, is thus supported :

‘ The king discharges his servants when he pleases; individuals discharge theirs; and why should the people at large be deprived of that right, to the exercise of which they are equally entitled, and equally competent? Do we find that men are the worse served because they have the power of turning away those whom they employ, for inability, or misconduct? Do we not see on the contrary that they are the better served on this account? And will not the great body of the people experience the same effect in their own instance from the same cause?

‘ Unforeseen occurrences, of which, even if they had been foreseen, the effect could not be previously calculated, often produce a very sudden, and almost entire alteration in the dispositions, and characters of men. The person who formerly possessed, and merited, an unblemished reputation becomes, in a change of circumstances, the just object of general reproach, and detestation. The man whose faculties were at one time employed to honourable and useful purposes, at another falls a prey to slothful, and vicious indulgencies; and that intellect which once dispelled clouds of ignorance, and prejudice, opened new prospects of science, and added new motives to liberal exertion, is suddenly overtaken by an afflictive dispensation of providence, and lost in ideocy, or phrenzy. In such a fluctuation of events and characters, surely the people ought to have the power, when necessity requires it, of dismissing those men on whom they have conferred the most sacred and important trust which an individual can receive, and of appointing others in their place. At present, if it be publicly known that a member of the House of Commons is insane, corrupt, perjured, or guilty of the most horrid vices, his constituents cannot remove him till the expiration of parliament.

‘ It will be said the power of removal should be entrusted, as it now is, to parliament, and not committed to the people, for they are variable, and inconstant, and no man will accept an office on so precarious a tenure as the continuance of the donor’s favour. To this I answer—1st. To entrust parliament with the power of displacing representatives is making them the sole judges of their

own

own conduct. 2d, It is an infringement of the people's right, for if they are satisfied with their own representatives, they ought not to be deprived of them. What I have said in reference to another question may be applied to this proposal. It is like the Royal *congé d'elire*. 3d, Representatives are not responsible to parliament, but to the people. 4th, The people are the best, and the only judges of what so intimately concerns them as the conduct of their representatives. 5th, The loss of public confidence is deemed a sufficient reason for the discharge of a minister. Why should it not also be a sufficient reason for the discharge of a member of parliament? 6th, Almost every man who accepts an office, knows at the same time that he is subject to be deprived of it at the donor's pleasure. The people are called inconstant, but experience teaches us that they err more in letting power remain too long where they have once placed it, than in removing it too frequently.'

There is certainly sufficient weight in these considerations, to establish the *right of dismissal*: but it may perhaps still be questioned whether, if parliamentary elections were made annually, as this writer proposes, the exercise of this right would be attended with any advantages, which would over balance the evils to be apprehended from the instability that it might occasion.

If there be not much novelty, nor any extraordinary elegance, in this pamphlet, it contains just and important remarks on a subject, in which every Briton must now feel himself deeply interested. The work is dated from Manchester, and is addressed by the author, Mr. George Philips, to the society of the friends of the people.

Art. 51. *Observations on the Police or Civil Government of Westminster*, with a Proposal for a Reform. By Edward Sayer, Esq. A new Edition. 4to. pp. 72. 2s. 6d. sewed. Stockdale. 1792.

We noticed the first edition of Mr. Sayer's tract in our 70th vol. p. 383. Mr. S. has seen reason to retract some opinions which he then advanced with respect to the statute of the 17th of Geo. 2. He candidly acknowledges that farther consideration takes away much of the commendation which he had originally bestowed on its several provisions. The establishment of commissioners under the late police-bill will, we hope, be found, by experience, to obviate or correct many of the evils justly reprobated in the magistracy of Westminster.

Art. 52. *Is all we want worth a Civil War? or, Conciliatory Thoughts upon the present Crisis.* 8vo. 1s. Ridgway.

To the question of this pamphlet, every dispassionate observer of the present state of this country will be inclined to answer in the negative; not because the evils of which people may complain are not great, but because the mischiefs and calamities, arising from the hostile struggle of contending parties, would be much greater. This is the opinion of the sensible writer of this pamphlet. No improvements, which our constitution would admit, (far less the dubious experiment of a democracy,) ought, in his opinion, to be put in the balance against the horrors of a civil war. On the one

hand, therefore, he urges the assertors of the rights and the sovereignty of the people, not to proceed to visionary extremes, but, while they maintain the necessity of immediate and radical reforms, to be temperate in their demands. On the other hand, he advises the ruling party to extinguish the causes of discontent, and to remove the sources of future disturbance, by conceding to the nation a few corrections and improvements, rather than risk the last calamity of a civil war. This, with much more, which we find in this pamphlet, is good, and merits attention: but the author's principal project, by which he expects to restore, and perpetuate the tranquillity of our country, we cannot but consider as highly romantic:—it is, that a convention, merely deliberative, should be called *by government itself*. Can the writer imagine, that the ruling powers would ever be persuaded to make such a public acknowledgement of their incompetency to discharge the high office which they hold?

Art. 53. *Remarks on Reformers and Reformatorys* 8vo. 1s. Prid-den. 1792.

It has been a just ground of complaint, that, in controversy, whether theological or political, men have seldom been willing to grant to others the indulgence which they claim for themselves. The present intemperate and inconsistent pamphlet affords a striking example of the truth of this remark. The writer freely promulgates his own speculative opinions, and vehemently insists on the necessity that a parliamentary reform should take place for the safety of the state: yet he advises the most rigorous intolerance toward those who teach speculative opinions beyond the line of his own. Without any sufficient proof, and in opposition to the evidence of the uniform conduct of the Dissenters ever since the Revolution, and of their late repeated declarations, he asserts his belief that they are, *to a man*, of republican principles; and he calls on his country, which has, in his opinion, been hitherto *too tolerant*, to unsheath the sword of justice, and to put in force the long-neglected statutes. The inconsistency of such a proposal, from an advocate for *reform*, is too glaring to need illustration. Surely the hackneyed epithets, libellous, and inflammatory, might properly be applied to such doctrine and such advice! When the author wrote the latter part of his pamphlet, he had forgotten the candid remark which he made at the beginning; 'that to think ill of any people before they have given sufficient reason, indicates a jaundiced eye, and a want of that charitable disposition which is inseparable from the character of a true Christian.' In quoting this remark, however, we do not mean to concede to our author the criminality of a free declaration of opinions, however contrary to those which are commonly embraced: for we hold, as incontrovertible maxims, that mankind can only be improved by the advancement of knowledge, and that knowledge can only be advanced by unrestrained inquiry and discussion. It cannot require a spirit of prophecy to predict that, whenever it shall become unsafe to speak or write without reserve on theoretical questions, the age of ignorance and slavery will return.

Art.

Art. 54. *Hints to the People of England: for the Year 1793.* 8vo.
1s. R. Edwards.

We can view these hints in no other light, than as a mixture of misapprehension and misrepresentation. Among the political delusions of the present times, the author ranks what he calls a figment of the imagination, the universal law of reason; the very *new* and *strange* ideas of the rights of man; and the political phoenix of universal equality. The universal law of reason, according to this writer, can only be obeyed by speculative solitaries. The natural rights of man can only include his rights, as a mere animal, to eat, drink, and sleep, and to perform all the functions of nature; in society, he can only have a right to the legal use and enjoyment of his person, his property, his speech, and his conscience. Universal equality is an absurdity, because there is in the whole scale of being, a regular gradation; or, if it were practicable, it would reduce all things to a dead level, which, like the immutable idea of a melancholy mind, becomes a state of torment. Is the law of reason then, we ask, to be renounced, because all men are not wise or virtuous enough to follow it? Has a man in society no rights prior to, and independent of, the laws by which he is governed? Is it, in the nature of things, impossible that a law should be instituted, which is injurious,—that is, which infringes the natural rights of men? Must the idea of equal liberty, which consists in the free choice of our governors, be for ever confounded with the levelling principle of an equal distribution of property?

It is allowed by this writer that there are defects and abuses in our constitution, both civil and ecclesiastical, which ought to be corrected; and he gives us reason to expect, that whatever incumbrances can be removed, and whatever amendments can be made, without encouraging the spirit of faction, or the demands of insolence, will gradually receive attention. Nevertheless, he inveighs with great violence against those who have peaceably suggested corrections and amendments, as being guilty of misleading the ignorant, of misrepresenting ministers, of insulting the government, and of libelling the constitution. What attention can be due to a writer who is capable of such inconsistency and partiality?

Art. 55. *The Outline of General Reform of the British Constitution.*
By a Gentleman uninfluenced by Party. 8vo. pp. 89. 2s. 6d.
Owen. 1792.

The reform, here proposed, would, we apprehend, be so far from proving radical and effectual, that we much question whether, taking it in all its parts, it would not leave things in a worse state than it found them. It provides, indeed, for the reduction of the public expenditure both in civil and in ecclesiastical affairs; for the simplification of business in our courts of judicature; for the improvement of our penal code; and for an alteration in the mode of representation in parliament:—but it narrows instead of enlarging the civil capacity of electors, by requiring that the qualification, both of the elector and the elected, should be fixed at the sum equivalent to the value of that which was originally appointed; and it

requires, that education be taken out of the hands of parents and put under the care of the public, and that no tenets, nor forms of religion, shall be taught to children, contrary to those established and expressly ordered by the state. A regulation so subversive, as is this latter, of all freedom of inquiry and profession in matters of religion, would be the total destruction of the most valuable branch of liberty, and would inevitably renew all the horrors of persecution.

Art. 56. *Happiness and Rights.* A Dissertation upon several subjects relative to the Rights of Man and his Happiness. By Richard Hey, of the Middle Temple, Esq. September 1792. 8vo. pp. 204. 3s. Baldwin.

From the general principle, that the only valuable rights of man are those which make man happy, this writer deduces a course of reasoning, with which he endeavours to combat the principles of reformers. There is something plausible in his observations; and he illustrates them by many familiar examples:—but, when they are fairly analyzed, it will be discovered that the arguments, by which he attempts to overturn the long established principles of freedom, are all either futile or sophistical. He argues, for example, against the doctrine of equal rights, on the supposition that it requires women as well as men, and boys and girls as well grown persons, to be admitted to a share in government. He maintains that a people may be forced to obey laws which are for their good, without consenting to them, on the same principle as children may be controuled by their parents in things which are clearly for their happiness; and that, how much soever the principles of universal liberty and equality of rights may, at first mention, captivate the benevolent heart; or how practicable soever they may possibly come to be by the gradual improvement of mankind; they are at present no better than knives and pistols in the hands of a child or madman. — Again, he asserts that, according to the doctrine of equality, no right of property can be established; and, because, in a state of society, one man has a right to a thousand pounds per annum, and another only to the daily fruits of his labour, he concludes that, in a state of society, men cannot, in any sense, whatever, have equal rights. On the subject of liberty, his doctrine is, that liberty may be an evil, and that restraint from men is natural to man. The idea of submission to law he confounds with that of submission to man. In fine, he gives it as the most satisfactory idea which he is able to form on those rights, which are considered as existing antecedent to society and human laws, and as guiding the labours of the legislature,—that they are included under the general conception of a claim to all the happiness which the legislature's sagacity can supply:—We should rather say,—a claim to all the happiness, which can be obtained in a society where the sovereignty of the people exercises collected wisdom, and collected force, to afford each individual equal protection:—but we shall not attempt a formal refutation of the reasoning of this work. Barely to mention such sophistry, is to expose it to the confutation of every person who possesses common sense.

Art. 57. *Sketch of a Plan to prevent Crimes.* By John Donaldson, Esq. 8vo. 6d. Murray. 1792.

To prevent crimes would be the master-piece of domestic legislation. We do indeed recollect a nostrum-monger who asserted possession of a specific to this end*; and *ecce iterum Crispinus*, here he is again! The utmost of the present sketch however amounts to this: 'When I am so happy as to receive *full security* that no advantage shall be taken of the plan *without my consent*, I shall then print the whole; by which it will appear, that all I propose can be done without expence to government, or laying any new tax on the people; and *in time* it will produce a handsome public revenue.' In the mean while, it is hinted that, 'If those who now have the care of the streets and watch, &c. do not think their present funds sufficient to make trial of this proposed plan; by opening a subscription at the bankers and other public places, they will soon get enough to begin this business; and when, after trial, it has been approved of, I shall shew how it may be made general, without laying any new tax on the people.'

Thus stands this affair at present; we must wait the filling of the subscription, to know more of the matter.

Art. 58. *Liberty and Equality*; treated of in a short History addressed from a poor Man to his Equals. 8vo. 6d. Hookham. 1792.

It would not, we believe, be easy to find a poor man who would be willing to father this unseemly abortion. It is not among the poorer sort, that the notions of liberty and equality promulgated in this pamphlet are to be commonly found. Neither in England, nor even in France, are the rights of men understood to consist in every man's doing what he pleases; nor is equality considered as implying the levelling of all property. These notions are artfully contrived and disseminated, to bring into discredit that true principle of *equal rights*, which is the basis of English freedom, by those who have personal reasons for wishing to perpetuate political abuse and corruption.

MISCELLANEOUS.

Art. 59. *Scrapeana.* Fugitive Miscellany. Small 8vo. pp. 352. 4s. sewed. Baldwin. 1792.

The works which are commonly called by the degraded name of jest books, are collections of fugitive wit, brought together from all quarters; and many a good joke might have been totally lost through the want of such registers. A vacant hour may be worse employed than in turning over the leaves of a jest book; for, beside the present amusement, they secure a reader from the disgrace of being taken in by stale jokes when offered as new; a deceit every now and then attempted. Thus much being allowed in their favour, we may add that publications of this nature always contain much rubbish to make up the bulk; for to produce a neat collection of true wit, requires talents and judgment that would scarcely stoop to the task.

This is properly a jest book, consisting in general of fresher materials than are to be found in Joe Miller: but, as above hinted, it

contains much rubbish, together with some old stories new vamped, and generally for the worse. There is, however, plenty of amusement in the book, and it has more of a literary cast than Joe Miller's merry publication.

Art. 60. *Jani Vincentii Gravinae Opuscula ad Historiam Litterariam, et Studiorum Rationem Pertinentia. Accedit Gravinae Epistola ad Maffium de Poesi; et ejusdem Vita ab Angelo Fabronio scripta.* 8vo. pp. 262. 3s. 6d. sewed. Elmsley. 1792.

Gravina, a learned Civilian of Italy, who flourished toward the close of the last century, wrote many valuable treatises on law, and on polite literature. Some of his smaller pieces in the latter class are here re-published, as learned and elegant performances, well adapted to afford young students considerable information and assistance in their philosophical and literary pursuits. The pieces are *De Sapientiâ Universâ*; *De Conversione Doctrinarum*; *De Instaurazione Studiorum*; *De Latinâ Linguâ*; *De Poesi*. For the present edition of these curious and valuable pieces, the public is indebted to Mr. Burgeſs, the learned commentator on the Greek tragedians.

Art. 61. *An Appendix to Dr. Samuel Johnson's Life of Dr. Watts, with Notes.* Containing an authentic Account of the Doctor's Manuscripts concerning the Trinity, and Extracts from them. By S. Palmer. 8vo. 6d. Johnson.

The principal object of this appendix is to prove, that Dr. Watts died a believer in the Trinity *; for this purpose, a catalogue of the MSS. which fell into the hands of his executors, is given, and an abstract of a correspondence between him and the Rev. Martin Tomkins, on the worship of the Holy Spirit, and on Trinitarian doxologies. Concerning the doxologies, in his book of hymns, Dr. Watts confesses that "he wished some things were corrected:" but then, he continues, "the question with me is this: as I wrote them in sincerity at that time, is it not more for the edification of Christians, and the glory of God, to let them stand, than to ruin the usefulness of the whole work, by correcting them now, and, perhaps, bring further and false suspicions on my present opinions? Besides, I might tell you I sold the copy to Mr. Laurence; and his posterity make money of it to this day, and I can scarce claim a right to make any alteration in the book which would injure the sale of it."

* It is notorious that the contrary opinion has, very generally, obtained.—On this occasion, we recollect a *bon mot* by Dr. Johnson, to which Mr. Boswell is very welcome, for the next edition of his *Johnsoniana*.—The Dr. was once in conversation, warmly engaged in a dispute with an ingenious, heterodox, lady, now deceased, on the subject of Dr. Watts's notion of the Trinity. "Sir," said the lady, "it is well known that Dr. Watts did not die in the faith for which you so zealously contend: in his latter days, he certainly, *you may depend on the fact*, opened his eyes."—"Did he, Madam?" replied Johnson, eagerly interrupting his fair antagonist,—"did he open his eyes? then the first thing he saw was the Devil!" *The writer of this note was present at the conversation.*—The debate ended, as most debates do: neither party was convinced.

On this passage, it is obvious to remark, that if Dr. Watts *wished that some things* in his doxologies *were corrected*, he must think that *some things were wrong*; and if they were wrong, or erroneous, how could they conduce to the edification of Christians and to the glory of God? What the Dr. urges about his having written them in the sincerity of his heart, and about injuring the sale of his hymns, is paltry, if not truly contemptible. He must know that this was nothing to the purpose. Trembling at the imputation of Heterodoxy, he suffered errors to pass sanctioned with his name; replying to his friend, who urged an alteration of them, *that he wrote them in sincerity at the time*, and had sold the copy. Though he had no right over the copy, he might have offered his emendations to Mr. Laurence, had he been solicitous for their insertion in some new edition; which, it appears, he was not.

How far Dr. Watts changed his sentiments with respect to the Trinity, before his death, cannot, perhaps, be fully ascertained: but this is evident, from his own words, that he did not consider the doxologies at the end of his hymns as exhibiting his own views of the Trinity; and, of course, not as the most proper for use in divine worship: yet he suffered them to remain unaltered, from the fear of *hurting the sale of his hymns*! Ought such a reason to be urged for the continuance of an erroneous doxology in a publication which the author knew was used in public worship*? It may, hence, perhaps, be presumed, that Dr. Watts was more heterodox than he had manliness to avow.

In the conclusion to this appendix, after some remarks on the terms employed in the Trinitarian controversy, the author acknowledges that difficulties press every scheme; and he hence takes occasion to recommend mutual forbearance, and the necessity of uniting charity to whatever we may deem orthodoxy.

THEOLOGY and POLEMICS.

Art. 62. *The Authenticity of the Five Books of Moses considered*; being the Substance of a Discourse lately delivered before the University. By Herbert Marsh, B. D. Fellow of John's College, Cambridge. 4^{to}. pp. 16. 1s. Johnson. 1792.

This sketch of the evidence for the authenticity of the Pentateuch, and of a reply to the principal objections which have been made to it by Le Clerc and others, abounds with good sense and sound erudition. The whole forms one connected train of argument, to which we cannot do full justice in an abstract. To give our readers, however, some idea of the merit of this performance, we shall quote that part of the author's arguments which respects the internal evidence of the authenticity of the Pentateuch:

'Beside the external evidence, which has been produced in favour of the books in question, equally convincing arguments may be drawn from their contents, and language. The very mode of

* It may be replied to those Dissenters who contend for certain alterations in the articles and service of the established church, that the authors wrote them in the sincerity of their hearts: but if such a plea be admitted, all subsequent discovery is useless.

writing in the four last books, discovers an author contemporary with the events which he relates; every description, both religious and political, is a proof that the writer was present at each respective scene; and the legislative and historical parts are so interwoven with each other, that neither of them could have been written by a man, who lived in a later age. The account, which is given in the book of Exodus, of the conduct of Pharaoh towards the children of Israel is such, as might be expected from a writer who was not only acquainted with the country at large, but had frequent access to the court of its sovereign: and the minute geographical description of the passage through Arabia is such, as could have been given only by a man like Moses, who had spent forty years in the land of Midian. The language itself is a proof of its high antiquity, which appears partly from the great simplicity of the style, and partly from the use of Archaisms, or antiquated expressions, which in the days even of David and Solomon were obsolete*. But the strongest argument, that can be produced to shew that the Pentateuch was written by a man born and educated in Egypt, is the use of Egyptian words; words, which never were, nor ever could have been used by a native of Palestine: and it is a remarkable circumstance, that the very same thing, which Moses had expressed by a word, that is pure Egyptian, Isaiah, as might be expected from his birth and education, has expressed by a word that is purely Hebrew†.

This pamphlet is entitled to high commendation, and affords undoubted proofs that the author is well qualified to treat the important subject of his discourse more at large.

Mr. M. has prefixed a valuable list of writers, who may be consulted by those who wish to examine the question more minutely.

Art. 63. *Intimations and Evidences of a Future State.* By the Rev. T. Watson. 8vo. pp. 228. 3s. 3d. boards. Murray. 1792.

Some of the friends of religion appear to have acted injudiciously, in entirely abandoning the arguments suggested by reason for a future state. Nothing that can be fairly urged in support of so important a doctrine should be overlooked; and it has appeared to many liberal and philosophical inquirers, that there is great weight in those considerations, in support of this doctrine, which are deduced from the moral faculties and condition of mankind. These considerations, together with the evidence for a future state from revelation, are in the present work exhibited at large, not so much in the way of abstract disquisition as in that of popular discourse. The volume is written with perspicuity and some degree of ele-

* For instance אֵל, ille, and נֶעַר, puer, which are used in both genders by no other writer than Moses. See Gen. xxiv. 14. 16. 28. 55. 57. xxxviii. 21. 25.

† For instance אֶלֶף, (perhaps written originally אֵלֶף, and the ʾ lengthened into ʿ by mistake) written by the LXX αχι, or αχιι, Gen. xli. 2. and תַּבְּרָה, written by the LXX θιβρα, or θιβρις. See La Croze Lexicon Ægyptiacum, art. AXI and ΘΗΒΙ.

gance; and it may be very properly put into the hands of young persons, in order to establish them in the belief and expectation of a future state.

Art. 64. *A Reply to the Rev. F. Randolph's Letter to the Rev. Dr. Priestley; or an Examination of the Rev. F. Randolph's "Scriptural Revision of Socinian Arguments*:"* in a Series of Letters to the Author. By Benjamin Holthouse, Barrister at Law, and A. M. of Brazen-Nose College, Oxford. 8vo. pp. 232. 3s. sewed. Cadell, 1792.

A circumstance, which may very justly create a prepossession in favour of this pamphlet, is, that the writer has given a public proof of his integrity, by quitting a church, the tenets of which he considered as erroneous. On the doctrine of the sole divinity of the Father and the simple humanity of Christ, he is a follower of Dr. Priestley; and he undertakes, in this work, to reply to the objections urged by Mr. Randolph, in his late publication against the Socinian doctrine.—The work is at the same time a vindication of Dr. Priestley from Mr. Randolph's strictures, and a defence of his doctrine on the ground of scripture and the testimony of the fathers. Though the author in course passes over beaten ground in this reply, he not only shews himself to be well read in the controversy, but to be very capable both of logical and critical investigation, from the stores of his own learning and reflection. Detached extracts from a tract of this kind would afford little satisfaction to our readers. Those persons, who find themselves interested in the controversy, will doubtless prefer a perusal of the whole; and they will be very well repaid for their trouble.

Art. 65. *A Vindication of the Dissenters in Oxford*, addressed to the Inhabitants; in Reply to Dr. Tatham's Sermon lately published, after having been preached in Oxford many Sundays successively†. By James Hinton. 8vo. 3d. Johnson.

Mr. Hinton, a dissenting minister of Oxford, addresses himself to his fellow citizens, with great modesty, Christian temper, and good sense, in vindication of himself and his brethren, against a passage in Dr. Tatham's sermon, containing some severe and general censures on the Dissenters of Oxford. By the notes which passed between Dr. T. and Mr. H. previously to the publication of the sermon, the Doctor does not appear to have acted handsomely. As the objectionable passage, in which, among other things, the Dissenters of Oxford are accused of listening to teachers 'self-taught without the power, and self ordained without even the appearance of learning,' was printed unaltered in spite of Mr. H.'s remonstrance, Mr. H. appeals to his fellow-citizens, and to the public, in order to prove that every part of the accusation is unjust. This endeavour he most fully accomplishes. We sincerely wish that Dr. T. by discreetly erasing an unjust aspersion, had prevented this just reprehension.

* See Rev. N. S. vol. ix. p. 236.

† See p. 338, Art. 69. of this month's Review.

Art. 66. *The Power of Grace illustrated.* In Six Letters from a Minister of the Reformed Church, to John Newton, Rector of St. Mary Woolnoth, London. Translated from the original Latin, by William Cowper, of the Inner Temple, Esq. 12mo. pp. 179. 2s. 6d. sewed. Johnson. 1792.

It is wonderful to observe to what different causes different persons will ascribe the same effects. The present work may afford a curious illustration of this remark. The simple facts related in these letters are as follow:

A foreign minister of the reformed church, (whose, name, country, and situation, are concealed,) during the course of his studies at the university, fell into scepticism concerning the truth of religion both natural and revealed; and wrote essays and dissertations, which he read to his friends, against the scriptures. Wavering in his opinions, he was sometimes a Deist, and sometimes a Socinian. In the midst of these doubts, while he was in a state of infirm health, he was occasionally tormented with a sudden dread of death, and frequently prayed at night on his bed, in a phrase and manner perfectly opposite to his own opinions. During these prayers, his mind was sometimes extremely agitated, and he was wont to represent to himself the Divine Presence as a glorious light in heaven, like that of the Sun, which light seemed visible to his imagination. About this time, by reading the works of Torretinus, he was in a good measure cured of his infidelity: but still he had many doubts concerning the Trinity, original sin, &c. He was sometimes inclined to Socinianism, and even wrote an anonymous piece in ridicule of the pious ministers of the gospel. While his mind was in this state, it happened that a young lady, to whom he had been violently attached, and whom he expected shortly to marry, fell sick and died. The violent grief occasioned by this event was in some measure relieved by reading Lavater's Prospect of Eternity, and other religious books. While he was pursuing the meditations, to which he was naturally led by his late loss, and by the books which he read,—on a sudden, he was struck with an idea, altogether extraordinary, of the majesty of God; *felt a sense* of the divine glory and presence, which filled him with delight; and instantly conceived the purpose of an entire reform in his conduct. His mind underwent a total change:—yet still his ideas of Jesus Christ were deeply tinged with the opinions either of the Arians or the Socinians. At length, however, he read the scriptures with new conceptions and feelings, arrived at the knowledge of Christ as God over all, and became acquainted with the unsearchable riches of the love of God in Christ.

The change, here related, is imputed, by the person who experienced it, to the incomprehensible and omnipotent grace of God, and is described as a new birth, by which he was admitted to the *sensible* enjoyment of divine favour;—and in this light it will unquestionably appear to multitudes, who entertain the same notions with this writer, concerning religion. Others, however, will perceive nothing in all this, which may not be easily explained from the natural and ordinary operations of the human mind. Those

who

who are accustomed to account for moral as well as natural phenomena, by the established laws of nature, will not think it at all surprizing, that a young man, who had before given many proofs of strong sensibility, and a lively imagination, and who, in the midst of his scepticism, retained many feelings contrary to his opinions, should, at a season of such violent agitation as the death of the mistress of his heart would naturally occasion, be suddenly affected with lively impressions and violent emotions of the devotional kind; nor that these emotions should produce (as appears to have been the case,) a *gradual* change in his religious opinions and character. In all this, many persons will find nothing that may not be easily explained without supposing a supernatural interposition;—and this, we own, is the light in which we view the narrative before us. We therefore think ourselves justified in ranking it among those productions of enthusiasm, which are more adapted to mislead and confound weak minds, than to render any important service to the cause of religion.

SINGLE SERMONS.

Art. 67. *The Ends and Advantages of an Established Ministry.* Preached at the Church of St. Mary le B.w., Durham, July 27, 1793, at the primary Visitation of the Honourable and Right Reverend Shute, by Divine Providence, Lord Bishop of Durham. By J. Symons, B. D. Rector of Whitburn. 4to. 1s. Rivingtons.

The principal objects of this sermon appear to be, to complain of the reproaches which are cast on the clergy of the establishment, for their alleged want of integrity in their own profession, and of liberality toward sectaries; to assert the injustice of the charge; and to exhort the clergy to persevere with firmness, but with candour and moderation, in the discharge of their duty. Without entering into the examination of particular facts, or of the question concerning the necessity of a religious establishment, exclusively confined to one sect, we have only to observe, respecting this sermon, that it is written, on the whole, in a conciliatory style, and that the author professes himself a friend to every salutary plan, or purpose, that is likely, without violence or noise, to conduce to the improvement and happiness of mankind.

Art. 68. *The Deceitfulness of Sin:* addressed to young People. Preached at Broadmead, Bristol, Oct. 4. At Downend Chapel, near Bristol, October 11. And at Bratton, Wilts, October 28, 1789. By Caleb Evans, M. A. 8vo. 6d. Otridge.

This is a plain and popular sermon on a subject of general utility; in which we find much to commend, and little to censure.

Art. 69. *Suitable to the Times,* preached at St. Mary's, Oxford, Nov. 18; at St. Martin's, the 25th; at St. Peter's in the East, Dec. 2; and at All Saints, Dec. 9. By Edw. Tatham, D. D. Rector of Lincoln College. 8vo. 3d. Rivingtons.

If this sermon be adapted to *the present times*, it is not suited to philosophical readers. Dr. T. begins with stating it to be an unquestionable proposition, that Christianity is *altogether* a reasonable service;

service; and with allowing that all descriptions, orders, and degrees, of men are invited by the Holy Scriptures to exercise their own judgment on it: but he interrupts us in deducing the conclusion which seems naturally, we had almost said necessarily, to flow from these premises, by asking, How are all men enabled, in the Great Mystery of Godliness, delivered in learned languages, and in a style almost as mysterious as the subject of which it treats, to judge for themselves? and he contends that the people must rest satisfied with 'a second-hand information' in religious matters. According, however, to this statement, Christianity cannot be a service *altogether* so reasonable; nor can we perceive, on this ground, what advantages *any one* could fairly propose to himself from making it the object of inquiry and investigation. The expression—'Great mysteries *disclosed* in a style almost mysterious', sounds in our ears like *Great Mysteries revealed so as to remain unrevealed, or a Revelation consisting of darknesses overwhelming darknesses.*

Consistently with himself, Dr. T. should have boldly inculcated the necessity of Implicit Faith: but this he seems to avoid; contenting himself with asserting it to have been the intention of the Author of our Salvation, that the multitude should receive instruction from those who are better qualified to judge of the truths of revelation; hereby ingeniously transferring the judgment, which the people are commanded to exercise on the contents of Revelation, from the Scriptures themselves to the public teachers of them; and a great part of the sermon is employed in instructing the people how they are to judge of the ability and integrity of these teachers. The people of Oxford, the Dr. tells them, enjoy a singular opportunity of judging for themselves of the learning and qualifications of the clergy, by being witnesses of the many years which they devote to deep and important studies; by being acquainted with the expences which they incur in their prosecution; by hearing that there are many divinity lectures read in the University; and by beholding the magnificent public libraries:—but how, by these means, the common people of Oxford are to decide on the real learning of their public instructors, we cannot perceive, unless the Conjuror's stuffed alligator be allowed to be an index of his sense, or Dr. Graham's immense electrical apparatus be deemed a proof of the Doctor's eminent judgment. The inhabitants of a place may know that a man has devoted himself to study: but this knowledge does not enable them to judge of the depth or importance of his attainments;—they may know by report that lectures are read to students, and may behold magnificent libraries filled with books: but surely they can hence derive no assistance in distinguishing the dunce from the true scholar.

Dr. T. desires that the clergy 'be tried by the same plain rule by which the people try other men in their occupations and professions.' This, then, is by seeing what they can do; and we cannot perceive how they can otherwise judge of the sufficiency of their public teachers, than by their public discourses; and if they can judge of their public discourses, why not of the Scriptures, when honestly translated?

The advantages, which the Universities afford for the acquisition of the best learning, we cannot be supposed to undervalue;—to know that a man has enjoyed them, must tend to excite a prejudice in his favour; yet it is maintaining a strange position, to assert that, because he has studied at the fountain of science, the people ought to acquiesce in his representation of scripture doctrine. If two divines, nursed by the self same *alma mater*, and allowed to have made similar progress in deep and important studies, give different explanations of the same passage of scripture,—which of these two ‘second-hand informations’ are the people to receive? In deciding to which the preference ought to be given, they must not look to magnificent libraries, but must exercise their plain understandings in comparing each with the sacred passage on which the comment is made; so that, after all, the duty of judging extends beyond an absolute faith in the representations of Public Instructors, though their abilities may be eminent, and though their learning may be extensive.

Our notice of Mr. Hinton’s reply to this sermon will be found at p. 236 of this Review, Art. 65.

CORRESPONDENCE.

* * * ‘An Inhabitant of W. Hampton,’ deems the praise which we lately bestowed on a person deceased, *undeserved*, with respect to the great and indispensable duties of morality. What we had *heard*, relative to the character of that person, from his own country, and what we *knew* of him, during his residence in London, was all good: but of his conduct after his settlement in Staffordshire, we were never informed, except, at this considerable distance of time, by the letter now before us.—Without questioning either the veracity or the candour of this unknown Correspondent, we have to add, on this subject, that we cannot accept *anonymous* accusation as indubitable evidence,—especially in a matter of so much consequence as the impeachment of a character which we have been accustomed to regard as truly honorable.

† * † We are obliged by the attention which B. Y. pays to us in favouring us with his political sentiments; and we are sorry that we are not at present able to take more particular notice of his letter.

† † † The boyish scheme of J. S. to make us pay 3s. 4d. postage for his packet containing 4d. for the charge of a former letter, is defeated by that praiseworthy rule which is adopted at the Post-office,—to return the money taken for such impositions. The improper conduct, into which the “angry passions” of this writer have betrayed him, only excites our commiseration for the man who proves himself so little under the influence of reason.

† † † The letter from Signor Montucci is just received.



THE MONTHLY REVIEW,

For MARCH, 1793.

ART. I. *The History of the Principal Transactions of the Irish Parliament, from the Year 1634 to 1666; containing Proceedings of the Lords and Commons, during the Administration of the Earl of Strafford, and of the First Duke of Ormond: with a Narrative of his Grace's Life, collected from the Papers of Sir Robert Southwell, Knt. Secretary of State in Ireland, and President of the Royal Society. To which is prefixed, a Preliminary Discourse on the Ancient Parliaments of that Kingdom. By the Right Hon. Lord Mountmorres. 8vo. 2 Vols. pp. 420 in each. 14s. boards. Cadell. 1792.*

As the present circumstances of government in Ireland engage, at this juncture, a considerable share of the public attention, on both sides of the water, every production of the press, relative to the affairs of our sister island, will naturally call for particular notice in our Review.

Under the administration of the Earl of Strafford, [1640, &c.] the two houses of parliament in Ireland began to assume a considerable degree of order and regularity. They seem to have acquiesced in the superior knowledge of that statesman, who was so well versed in the parliamentary forms and modes of proceeding in England. The Journals of the Commons are extant from the year 1613: but the noble Lord, to whose commendable zeal in the acquisition of political and historical knowledge we owe the present work, has confined himself principally to the period mentioned in the title page, viz. from the year 1634 to 1666.

In order to relieve the reader from a dry detail of parliamentary proceedings, the noble author has inserted a short history of the first Duke of Ormond, by his secretary Sir Robert Southwell, which appears to have been written about the time of the revolution.

Lord Mountmorres observes that,

‘As this narrative of Sir Robert Southwell was only a collection of some short notes of the duke of Ormond’s private familiar conversation,

versation, and intended only for the inspection of his grandson and relations, it is plain that it never was designed for the press;—it was necessary, therefore, for the editor not only to correct the ancient spelling, but also to extend the sentences occasionally, and to substitute in many places modern for obsolete phrases and expressions; these alterations, however, in some degree were conformable to Sir Robert Southwell's intention, expressed in the dedication to the late duke, "that if he had sooner thought of this work, it " had been more ample and exact."

This short history, which is the most authentic account that has hitherto appeared of one of the first characters of his age, the greatest statesman, the most polite and accomplished man that Ireland ever knew, cannot but be highly acceptable. Touching this last part of his character, it has been remarked by many English officers who have been quartered in the town where the ancient mansion of the family is situated, that they had experienced more hospitality and good breeding there, than in any other country quarters; which certainly were the remnant of that politeness and decorum, introduced by the first and the last duke of Ormond, during their occasional residence at the castle of Kilkenny.

In the second volume of this work, we are presented with some pleasing and judicious strictures on the principal political characters in the Irish parliament, during the last century. Sir John Davis* was so great an ornament to both kingdoms, that we cannot omit the following particulars respecting him :

Sir John Davis, who had been chosen a member in one thousand six hundred and one, in the last English parliament of Elizabeth, and who appears in D'Ewes's Journals to have been a very active and useful, as well as a strenuous opposer of the courtly doctrines of monopolies, was appointed solicitor general in Ireland in one thousand six hundred and three, and soon after attorney general, where he was employed in settling the province of Ulster, after it had been reduced to the king's obedience; a work which was considered as the most laudable measure of the reign of king James the first.

He was member for the county of Fermanagh, when it first sent representatives to parliament, and was chosen speaker, after a close division and violent opposition from sir John Everard, in one thousand six hundred and thirteen. The speech which he delivered upon his presentation is, perhaps, the most comprehensive that was ever pronounced; since in a short space, he has left us one of the best accounts of the parliaments which were held in Ireland before that period.

His discovery of the true causes why Ireland was never subdued, is a rich mine of useful information. As a poet, he was admired by cotemporary wits, and posterity has confirmed their approbation. As a lawyer, he has left us a valuable book of Reports, which is said to be the only regular collection of this sort upon practical jurisprudence in Ireland.

* We think that this name should have been printed *Davis*.

' When we consider the many volumes of this species in England, when we reflect that few or no reports exist of causes in the Irish courts, when even the cases of controverted elections are not reported in Ireland, when it is believed that there are only some detached memorandums of legal processes to be found, principally in the chief baron Gilbert's Reports, we must be a little surpris'd at the difference of the two countries in this respect, and impute it to its true reason, that few men will be found to write for fame, and many for pecuniary compensation, and to the want of a law for the protection of literary property in Ireland.

' Sir John Davis, having left Ireland in one thousand six hundred and sixteen, was elected for Newcastle upon Tyne, where, in the parliament which met four years afterwards, he appears in the parliamentary debates as a warm advocate for Ireland; contending strongly against the oracle of the law sir Edward Coke, that England could not make laws to bind Ireland without her own consent, and opposing a law for the prohibition of the importation of Irish cattle, with great ability.

' He had been designed for chief justice of England before his death in one thousand six hundred and twenty-six: and it is not a little to his credit that he does not appear to have acquired any landed property in Ireland, from his great employments.

' That polite and amiable nobleman the late earl of Huntingdon, whose friendship and conversation I am happy to recollect, informed me of this last, with many other particulars. The heiress of sir John Davis married into that family; and though that truly noble lord could boast of a princely lineage, he was ever pleas'd with reckoning sir John Davis amongst his illustrious ancestors.'

A laboured and splendid eulogium is given on Sir William Temple:—but our present arrangements will not admit of a transcript:

ART. II. *The Law of Evidence.* By Lord Chief Baron Gilbert. Considerably enlarged by Capel Lofft, Barrister at Law. To which is prefixed some Account of the Author; his Abstract of Locke's Essay; and his Argument in a Case of Homicide in Ireland. 8vo. 2 Vols. pp. 450 in each. 18s. Boards. Rivingtons, Dilly, &c. 1791.

THE Lord Chief Baron Gilbert was born in the year 1674. He was appointed one of the judges of the King's Bench in Ireland in 1715; and, before the end of that year, he was promoted to the rank of chief baron of the Exchequer, which he held till the early part of the year 1722, when he was called to England. During the time when he presided in the court of Exchequer in Ireland, he was involved in a very arduous contest respecting the right of appeal to the British house of Lords in equity causes, in which he incurred the censure of the house of Lords in Ireland, for 'betraying the ancient undoubted rights and privileges of that house;' and, with his brother

barons, he was ordered into the custody of the usher of the black rod. The ground of this dispute is now completely done away by the act of the 23d of the present reign, which declares, that 'the right claimed by the people of Ireland to have all actions and suits at law or in equity which may be instituted in that kingdom, decided in his Majesty's courts therein finally, and without appeal from thence, shall be and is thereby established and ascertained for ever.'

In May 1722, our author took his seat as one of the barons of the Exchequer in England, in the room of Sir James Montague. On the 7th of January 1724, he was made one of the commissioners of the great seal, together with Sir Joseph Jekyll and Sir Robert Raymond: the seal continued in commission till the 1st of June in the year succeeding, when Sir Peter King was constituted Lord Keeper; and, on the same day, Sir Jefferay Gilbert became, on the appointment of Sir Robert Eyre to the chief justiceship of the Common Pleas, Lord Chief Baron, which office he filled during nearly one year and a half, when he died at Bath. Thus it appears that he sat as judge in different courts for above seven years in Ireland, and five in England:—in which station, says Mr. Lofft, 'during the engagements of public duty, and the trying conflict, he sustained part of the time, most of his works, numerous and of deep investigation as they are, seem to have been composed.'

The treatise before us, the most valuable of Lord Chief Baron Gilbert's productions, has received great additions and improvements from the indefatigable pen of Mr. Lofft. He has thought proper to make considerable alterations in the arrangement of the work; his reasons for which he thus states:

'After the death of an author, his works left unfinished must usually suffer much: and there seems reason to regret that, by some derangement probably of the *original papers*, that full and perspicuous order which the very eminent author of this justly celebrated tract seems clearly to have designed, should have been much broken: the great division of EVIDENCE into *written* and *unwritten*, and of its *subject matter*, according to the distribution of the *Roman jurists*, into CAUSES OF CONTRACT, of TORT, and of DELICT, appear manifestly marked. It is also apparent that *sections* were intended: though such and similar divisions have not been hitherto marked in the printed copies, in so far as I am yet informed. It has therefore been my endeavour to *restore* the disposition of the subject, and to fill the outline. And at the same time, for convenience, and the only ornament a subject of strict reasoning, blended with the authorities of municipal law, can admit, the indication of some regular order, the treatise in its present enlarged state is divided into BOOKS, SECTIONS, CHAPTERS, TITLES, and *paragraphs*: and it was thought the prefixing of a *general ANALYSIS* might be serviceable to many, and even pleasing to some. It has been in this

attempted to exhibit a SYSTEMATIC IDEA. And upon this part of the undertaking I cannot avoid expressing my obligations to the COMMENTARIES on the LAWS of ENGLAND, and to a tract of Sir WILLIAM JONES, (particularly mentioned in the notes to this edition,) beautifully arranging a very extensive species of contract, to which evidence applies with much delicacy of distinction.'

He adds :

' I have not neglected to avail myself largely, in the latter part, of the full and correct REPORTS of Sir MICHAEL FOSTER, and of his admirable DISCOURSES on the principal subjects of the CROWN LAW. I may possibly be thought to have been too circumstantial, for a general and elementary work, in the statement of *cases* : but it will be recollected that they are generally cases of nicety and importance : that the attention of the student is apt to be divided to a fatiguing or discouraging degree by turning from one book to another, in order to attain that complete information which is necessary *where every particular weighs something in the scale of EVIDENCE* : and that perhaps in books of law, as much as in any other, the opinion of HUME will be justified,—that every work should, as far as may be, include within itself whatever is essential to its illustration, and not refer any part of its contents to be explained by the writings of others where it can properly be avoided.'

The publication of the remaining part of this work Mr. Lofft gave us reason to expect in the last year, together with a full Index of the principal matters, and a synoptical table of the cases : but we have not yet heard of its appearance.

ART. III *Daniel*, an improved Version attempted, with a preliminary Dissertation, and Notes, critical, historical, and explanatory. By Thomas Wintle, B. D. Rector of Brightwell in Berkshire, and late Fellow of Pembroke College. 4to. pp. 212. 12s. Boards. Cadell. 1792.

THE intimate connection which is universally admitted to subsist between the Jewish and Christian religions, renders the study of the Old as well as of the New Testament, an object of great importance to all who wish to understand the Christian revelation ; and the writings of the Jewish prophets claim peculiar attention, as furnishing one of the leading evidences of the divine origin and authority of the Christian faith. Much praise is therefore due to those learned and able critics and theologians, who have lately begun and pursued the important design of giving an English version of the prophecies, more correct than that which is commonly received. After the versions of Isaiah by Bishop Lowth, of Jeremiah by Dr. Blayney, and of Ezekiel and the minor prophets by Bishop Newcome, nothing was wanting to complete the design, but an able version, supported by judicious criticism, of that difficult but important

part of the Jewish prophetic scriptures, the Book of Daniel. This task Mr. Wintle has executed; and in a manner which does credit to his judgment and erudition.

Though Mr. W. has laid it down to 'himself as a rule' in this work, not to depart from our present English translation without a reason, he has found it necessary to deviate from it very considerably, in order to give what he apprehends to be a just and faithful sense of the original. The literal meaning has been every where preserved, as far as was consistent with the turn and idiom of the languages, and with a due attention to the style and spirit of the author, and to the harmonious flow of the words and clauses. Mr. W.'s manner of translating will sufficiently appear in a short quotation,—taken from the chapter containing the much controverted prophecy concerning the seventy weeks:

“ CHAP. IX. ver. 20.

- “ And as I was yet speaking, and praying, and confessing my
sins, and the sins of my people Israel, and pouring out my sup-
plication before Jehovah my God for the holy mountain of my
21 God: Even as I was yet speaking in prayer, the man Gabriel,
whom I had seen in a vision before, swiftly flying, reached
22 me about the time of the evening-oblation. When he brought
information and talked with me, and said, “ O Daniel, I am
23 now come forth to improve thee in understanding. At the be-
ginning of thy supplications the word was issued, which I am
come to declare, because thou art greatly beloved; attend
therefore to the word, that thou mayest understand the vision.
24 “ Seventy precise weeks are upon thy people, and upon thy
holy city, to restrain the apostacy, and to put an end to sins;
and to expiate iniquity, and to bring in the righteousness of
ages, and to seal the vision even of the prophet, and to anoint
25 the holy of holies. Yet know and understand, from the going
forth of an edict to rebuild Jerusalem until Messiah the prince,
shall be seven weeks, and threescore and two weeks; it shall
be rebuilt, the streets and their walls, in the narrow limit of the
26 times: Then after the threescore and two weeks shall Messiah
be cut off; and though none shall be for him, the people of the
Prince that cometh shall destroy the city and the sanctuary; so
that they shall cut down as with an inundation, and even to the
27 end of a decisive war shall be desolations. Yet one week shall
make a firm Covenant with many, and the midst of the week
shall cause the sacrifice and the meat-offering to cease; and
when upon the border shall be the abomination of desolation,
that which is decided, until the full accomplishment, shall be
poured upon the desolate.”

The above version is supported by a very copious and learned commentary, introduced by the following sensible and candid remarks:

‘ Con-

* Considerable lights have doubtless been thrown on passages in Scripture within these few years, from the collation of Heb. MSS. and a comparison of the original text with the antient Versions, especially the LXX. This famous passage hath been corrected by the same helps in our own and other countries; and though the attempts discover great diligence and ingenuity, yet the success, in my humble judgment, does not seem to have been answerable. Moreover, the chief difficulty with modern expositors, and indeed with most, has been to ascertain the chronology, and reconcile it with that of profane writers, especially with the invaluable Canon of Ptolemy: Hence have arisen different opinions concerning the beginnings and endings of the times herein mentioned, as well as different modes of calculating them; but the substance of the matter predicted was with Petavius, Usher, Prideaux, Lloyd, and other writers, foreign as well as domestic, nearly the same. However, a late anonymous Writer, in what he calls a free inquiry into this vision or prophecy, seeming dissatisfied with the freedoms taken with the text, has pursued a quite different method of interpretation, and confined the weeks *altogether* to weeks of days: By this means reducing the whole of this prediction to little more than what Jeremiah had foretold already, to a much shorter term than either of the preceding visions in their most curtailed view, and certainly to a point scarce suitable to so long a preamble, so ardent a prayer, and so solemn an interference of a messenger from heaven:

* And yet I cannot help agreeing so far with this Writer as to conclude, that the Prophecy hath in part a reference to the event which terminated at the close of the seventy weeks of days, to which he would altogether confine it. From the preface to the prayer, or the reason of it, mentioned at the beginning of the chapter, it is evident that the Prophet was enquiring after the period that would finish the captivity; throughout the prayer likewise he has an eye to the return of the Jews, to the restoration of the Temple-worship at Jerusalem, and to the firm establishment of the true Church of God. Whatever farther views therefore might have filled the mind of this highly-esteemed prophet, as the spirit of prophecy, which had extended his views so far in the former visions, undoubtedly carried them in the present instance beyond the near approach of this first restoration; yet, as this appears to have been strongly in his hopes, any interpretation of the prediction, that would not gratify his desires in this respect, must seem defective, as it will not answer the *primary* expectation which appears to have been in his mind, and which he doubtless wished with a very fervent regard. However it may have been overlooked before, or escaped the notice of others, I am quite of opinion that the prophecy has a plain reference in the first verse of it to the deliverance from the captivity; and, looking through this, it carries us forward to another more august redemption, the deliverance from sin by death of the Messiah, and the consequences that would from hence accrue to the Jews. And as the prediction was not fully *published*, probably till the end of the captivity with the rest of the visions, or after this first part had received its completion, so the satisfaction to be derived from its being fulfilled in the first or typical instance, might prepare and

strengthen the minds of those to whom it was immediately addressed, to receive it with confidence in its full completion as to the more distant events likewise.'

A large dissertation is prefixed to the work, containing many judicious observations on the author of this prophecy, on the language in which it was written, and on the historical and prophetic matter which it contains. Under this latter head, we find a very able discussion concerning the person of Darius the Mede, whom Mr. W. concludes to have been the Cyaxares of Xenophon, uncle to Cyrus, whom that conqueror placed over the united territories of Media and Babylon. We cannot give this elaborate discussion at length, but we recommend it to the attention of the learned. We shall make one short extract from this dissertation, on account of the ingenuity with which it accounts for a singular circumstance that has often been urged against the authenticity of this book,—the diversity of the language in which it is written:

'This circumstance,' Mr. W. observes, 'may be fairly accounted for without any imputation on the credit of the book, or the judgment of the Author. The people of the Jews during the time of the captivity had in a great measure been compelled to a conformity with the manners and customs of Babylon: Not only the proper names* of several of their most eminent persons were altered, but their language had received into it many new words from the Chaldean; even their letters were changed, and the Chaldee character assumed in their stead. It is generally agreed that this is the character in which our present Bibles are printed, and that the original Hebrew was what is now called the Samaritan †, of which the only genuine remains is the Samaritan Pentateuch. The Prophet Daniel had been early taught the language ‡ of the Chaldeans, and from a long residence in the country may be presumed to have been well acquainted with it; his Book also seems to have been designed not only for the Jews who returned from the captivity, but for those either Jews or Israelites who remained at Babylon, and not without regard to the benefit of the Chaldeans themselves, whose annals might receive confirmation from his work, and be alledged as vouchers of its authenticity. Now what could be more natural than that an author thus circumstanced should contrive his work in a manner the most extensively useful; and with this view should compose a part of it in the language of that country wherein he dwelt, and whose character he used, and the other part in the original language of the Church of God.

* Chap. i. 7.'

† See Walton's Proleg. xi. prefixed to the London Polyg. Prid. Con. p. i. b. 5. §. 5. Scaliger's Animadv. on the Chron. of Euseb. &c. The more modern Syriac or the language that was used at Antioch and other parts of Syria, is a sort of dialect of the ancient Syriac or Chaldee, and has a different Character.'

‡ Chap. i. 4.'

* Neither is the objection to the authenticity of this Chaldee part well founded, that there are many words introduced into it of an apparently spurious origin, and which seem borrowed from the Greeks or other more western nations. For admitting the fact to be as represented, it is common to most languages to adopt terms of art from others, and therefore is no more than might be expected in the instance before us. But it may be further observed, that in general the form and construction of these particular nouns is such, that they may as reasonably be presumed to have been borrowed by those foreign nations, as to have been exported from them. And it should be well remembered that before the navigation to India by the Red Sea and the Indian Ocean was understood, the treasures of that country were brought to Chaldea as early as the days of Semiramis; and Niniveh first, and afterwards Babylon, were the grand marts to which men usually resorted from the western countries for this kind of merchandize.

* Nor were there wanting other methods of communication between the Greeks and the people of the East. Edom, on the borders of Palestine, was a city of great trade and flourishing commerce till the time of King David; and afterwards Tyre succeeded it, and was the most flourishing commercial city in the world: Ezekiel in his 27th Chapter * has left us a very valuable memoir of the many
and

* Having mentioned this curious passage, I cannot help taking notice here of the high sense I entertain of its excellence. Considered in a geographical, and at the same time a poetical light, perhaps there is nothing to be found equal to it in its kind among all the Treasures of Antiquity. In the former respect it may be looked upon as a sort of key to open to later times the knowledge of the original peopling of the world. Most of the names mentioned in it agree with those in the Mosaic account, and the settlement of the descendants of Noah's sons have by means of this piece been traced out as low as the period of the Babylonish Captivity: At this time knowledge was generally disseminated, the history of the people of Israel became dispersed among the nations of the world, and one advantage resulting from the captivity was, the publishing throughout the earth by this prophecy of Ezekiel the real origin of nations, and the primeval dispersion of men.

* In order to shew its excellency in a poetical view, let it be compared with Homer's ships in the second book of the Iliad, or with Virgil's warriors in the seventh Æneid; and I suppose in extent or simplicity of communication the discerning reader will not scruple to give the preference to the sacred Bard. In both the Greek and the Latin Poems the narrative is not only introduced with a pompous exordium, but continued in each to a very considerable length; whereas in Ezekiel a far wider extent of country, and some of the distinguishing characteristics of most of the nations upon earth, are comprized in less compass than a single chapter. Not only the isles of Chittim and the distant coasts of the Mediterranean, but the several kingdoms of Asia, and even the interior as well as

and various nations that traded with this famous city. Numerous voyages by sea, as well as expeditions by land, were made in the reign of king Solomon, and the traffic of the people of Israel must at that time have been very considerable: and where the communications between distant nations must be so frequent and constant, it is but natural to expect that somewhat of the languages of the different peoples might be incorporated into each other. It has been also observed by most of the historians of credit, as quoted by Sir John Marsham, that many colonies of Greeks migrated into Asia some hundreds of years before the captivity, and this circumstance, together with the connexion between the Asiatic kingdoms on the confines of Greece, must facilitate the transition of technical words at least from one country to the other.'

The notes annexed to this version are numerous, and afford proofs of laudable diligence and great ingenuity.

ART. IV. *Sacred Biography*; being a Sequel to the History of the Patriarchs, in a Course of Lectures, delivered at the Scots Church, London-Wall, containing the History of Deborah, Ruth, and Hannah. By Henry Hunter, D.D. Vol. VI. 8vo. pp. 537. 6s. Boards. Murray. 1792.

AFTER having announced to the public five volumes of this publication, our readers can be at no loss as to what expectation he should form concerning the sixth. It is sufficient, therefore, to say, that the same excellencies and the same defects, which we have remarked in the former parts of this work, will be found in this concluding volume. The author continues to exercise his usual ingenuity in unfolding incidents, and in delineating characters; and he declaims with his ac-

more known parts of Africa, are in a kind of regular succession summoned as attendants on this commercial city, to join in the lamentation for Tyre, and to behold with general astonishment its fatal and final catastrophe.

'Milton, who had not only the pagan but the sacred writers in his view, has improved this advantage in a similar instance with the arrangement before us, in the first book of his *Paradise Lost*. His subject is the wide and in fact almost universal diffusion of idolatry; and he summons the idols of all the earth as part of the Conclave of Satan, those

— — — who durst fix
Their seats long after next the seat of God,
Their altars by his altar, Gods ador'd,
Among the nations round —

'And hence his imagination has ample range, the whole world, except Judea, being before him, and falling within the compass of his description; which however capacious and vast, or finely executed, cannot but be accounted both horrible and painful.'

customed vivacity of fancy, and fluency of language, on the various topics that are suggested by the portions of sacred history which pass under his notice. At the same time, it will be found, as in the former volumes, that he frequently draws out both his descriptions and reflections to a tedious length, and harangues with a loose kind of eloquence, better suited to strike the ear from the pulpit, than to pass under the eye in the closet. The subjects of this volume are singular; they are the histories of Deborah, Ruth, and Hannah. The lectures, which are chiefly addressed to the female sex, abound with interesting descriptions of the female character, and with pathetic appeals to female tenderness. We shall quote Dr. Hunter's delineation of the characters of Boaz and Ruth, with his reflections on the tender passion:

' In Boaz which shall we most admire; his prudent attention to his own affairs, his winning condescension to his inferiors, or his pious acknowledgment of God in every thing? In his conduct to the forlorn stranger, we see a heart overflowing with benevolence, attending to minute circumstances, out-running the expectations, the very wishes of the person whom he means to oblige. Observe his delicacy, he recommends the solitary helpless female to the society and protection of those of her own sex, and by his authority guards her from the incivility and insults of the other. He aims at soothing her soul to peace; he would have her believe herself at home. The law obliged him to permit her to glean, but he makes a free-will offering of much more; the liquor in the vessels, the food provided for the reapers, all is tendered to her with hearty good will. Ordinary minds feel ashamed at the sight of poor relations, deny them, turn away from them, hide their faces from their own flesh. True magnanimity thinks meanly of nothing but vice, esteems worth, though clothed in rags, considers the revolutions which affect every thing under the sun, despises not the wretch of to-day, knowing that he may be obliged to change places with him to-morrow. Such an one was the wealthy owner of yonder happy field. The spirit of the master is diffused, it is felt over the whole extended domain. No jarring string mars their rural harmony, no contention reigns, but the strife, the blessed strife, of mutual affection and attachment.

' The character of Ruth opened upon us with singular grace and beauty: it unfolds itself with equal energy and propriety. She discovers from first to last, a soul susceptible of tender and persevering attachment; ready to yield the sacrifice of ease, of rank, of estimation, of every thing, for the sake of enjoying the testimony of a good conscience, and the society that she loved. She discovers a spirit at once sweetly timid and bashful, and nobly resolute and undaunted. She inspires love by her gentleness, meekness and complacency; she commands respect by her firmness, magnanimity and patience. In addressing her mother-in-law, she is all
amiable

amiable warmth and earnestness; in replying to the friendly tenders of Boaz, she is all amiable reserve and modesty. In speaking to Naomi her heart flows to her lips, her words glow, her speech is copious and redundant: in answering a man; and a stranger, her words are few, she speaks by looks and gestures, and is then most eloquent when she says nothing.

‘I behold the effect which youth, and simplicity, and humbleness of mind, and distress have made upon a generous and sensible heart. The artless simplicity of the Moabitish damsel have made a deeper impression than all that cunning and design could have invented to allure affection, and impose on the understanding. Happily the progress of virtuous love advances without the consciousness of the parties concerned; it is at first a mere intercourse of civility, an attention to trifles, an interchange of kind words and pleasant looks. It grows unperceived, it gathers strength by neglect, it has arrived at maturity before it was known to exist, it gave no warning of its approach, and thereby became irresistible. And has the great Author of Nature vouchsafed in his word to delineate, in more than one instance, the nature, progress, and effects of this important and necessary passion, and shall we turn away from it with affected delicacy, or take it up and pursue it with indecent mirth? No, if we adopt and imitate the candid, guileless simplicity, and the modest reserve of scripture, we cannot greatly err.

‘In the case of Boaz and Ruth, it was enchantingly grateful to the former, as highly honourable to the latter, that the decision of the understanding confirmed the judgment of the eyes. He had known, admired and approved the conduct, before he had seen and admired the beauty of the person, and the gracefulness of the behaviour. The charms of wisdom, virtue and piety, superadded to personal accomplishments, what a happy combination; what a foundation of felicity! The latter indeed, will and must fade, but their effect is immortal; the company in which they flourished and brought forth fruit, bestows on them a permanency not their own. How wretched is that female all whose consequence is fled with her bloom; who depended on rank or fortune to command respect; who has lost the admiration and applause of others, before she has begun to acquire the dignity of self-approbation, the only genuine source of public esteem.’

We must not take our leave of these lectures, which are now, we apprehend, brought to a conclusion, without remarking, that, while they discover the author to be possessed of a ready invention and great command of language, they exemplify a mode of instruction, which we think might be pursued much farther with great advantage:—biographical and historical sermons, well executed, can never fail to be at once amusing and instructive.

ART. V. *Mr. Gifford's History of France.*[*Article continued from p. 126. Rev. for Feb.*]

THIS history, the early part of which was briefly noticed in our last Review, not only contains a full detail of political facts, but relates many interesting miscellaneous particulars respecting commerce, arts, manners, &c. The following account is given of the low state of trade in France before the time of Charlemagne:

‘ Commerce had flourished in Gaul while under the dominion of the Romans: but the first monarch of the Merovingian race found it almost totally neglected; and the continual hostilities in which they were engaged, did not permit them to re-establish it in its ancient splendour. The depressions, however, which it experienced at the commencement of the monarchy, did not affect its annihilation, it even appears to have acquired a degree of vigour under the reign of Gontran, who, being displeased with the conduct of his nephew Childebert, forbade all communication between Burgundy and Austrasia. Under Clotaire the Second, there was a company of merchants, who went from the territory of Sens, under the conduct of Samon, to trade with the Slavonians. During the reign of Dagobert the First, there was a number of markets established for the purpose of facilitating commercial intercourse. From a capitulary of the ninth century, we learn, that the French, in the time of Charlemagne, went in troops to traffic with the Slavonians, the Avars or Huns of Pannonia, and the Saxons; on these trading excursions they were forbidden the use of arms. From the Chronicle of Fontenelles, it appears, that even at the commencement of that emperor's reign, a regular commerce was established between the French and English.

‘ All trade was conducted, at this period, in markets or fairs; there only could be procured the chief necessities of life: artists and merchants, dispersed about the country, had not yet fixed their residence in towns, which were principally inhabited by priests and a few workmen. Neither monks nor nuns were to be seen in them; the generality of convents being built in the open country, or else in the vicinity of cities. The nobility either resided on their own estates, or followed the court. In order to remedy the inconveniences naturally arising from this separation of the members of the community, numerous fairs were established, at which they attended for the purpose of buying and selling such articles as could not otherwise be procured or disposed of. That of Saint Denis was one of the most celebrated.—It was frequented by people, not only from the most distant parts of the French empire, but from Friesland, Saxony, England, Spain, and Italy;—as appears from the charter of Dagobert the First, by whom it was established, and by an ordinance of Pepin the Short, which confirms the right of exacting toll for the passage of goods through the district of Paris, to the monks of the abbey of Saint Denis.

‘ But though all commercial business was, generally speaking, confined to these fairs, yet were there some few towns that were famous

famous for their trade and manufactories. The city of Arles was celebrated; at a very early period, for its embroidery, and for its works of gold and silver inlaid; all the vessels from the East came to this port, to Narbonne, and Marseilles. From Arles, a part of the riches imported in foreign bottoms, was sent to Treves; they were conveyed by the Rhone to Lyons; from thence they were forwarded by the Soane and the Doux, and then landed and carried in carts to the banks of the Moselle. The prosperity of these commercial towns was interrupted by continual wars, which deterred the Asiatics and Africans from frequenting their ports. But under the Carlovingian monarchs, they again began to flourish; they then kept a certain number of vessels that were employed in trading to Constantinople, Genoa, and Pisa. The inhabitants of Lyons, in conjunction with those of Marseilles and Avignon, were accustomed to go, twice a year, to Alexandria, to purchase perfumes and other objects of merchandize, which they sold in Provence and in different parts of the kingdom. But commerce never flourished so much as under the reign of Lewis the Gentle, the son and successor to Charlemagne—who established a company of merchants, with particular privileges, and adopted such regulations, as ensured protection to their persons, and success to their operations.

‘Hence it appears, that under the two first races of the French monarchy, the commerce of France was of little importance. It was chiefly abandoned to foreigners, who imported but few objects of value into the kingdom. Spain supplied the French with horses and mules; Friesland, with various articles of dress; England, with corn, iron, tin, lead, leather, and sporting-dogs; Africa and the East, with wine, gauzes, *papyrus* or Egyptian paper, the only paper that was known in France till the eleventh century, and sweet oil, which was then so scarce, that permission was given to the monks, at a council holden at Aix-la-Chapelle, to make use of oil extracted from bacon.—The exports from France were not of much greater value than the imports; they generally consisted of earthen-ware, copper-vessels, wine, honey, madder, and salt.

‘The collection of capitularies contained many regulations, as well with regard to trade in general, as to the particular commerce of slaves, silver coin, rich vases, and precious stones, which were then very common objects of traffic in France. Some of the capitularies forbid the establishment of markets without the king’s permission, and prohibit the holding them on Sundays. By others, rigorous punishments are decreed to those who shall sell slaves in a clandestine manner, or deliver a Christian into the hands of Jews or Pagans. Some forbid all sales by night; others injoin the use of equal weights throughout the empire: by one, it is ordained, that a Jew merchant shall pay the tenth part of his profit, and a Christian the eleventh part. These imposts, with the tolls exacted on passing through particular districts, over bridges, and on entering or leaving the kingdom, formed a considerable part of the revenue of the crown.’

The first emancipation of slaves in France is thus described:

' We have already had occasion to remark that, in the early times of the French monarchy, ecclesiastics and military men were the only people in the kingdom who were free. The other inhabitants of cities, towns, and villages, were all slaves, though not in an equal degree. They were divided into two classes. The first, called *serfs*, were attached to the *soil*, and transferred, with the trees that grew upon it, from one proprietor to another; neither being able to marry, nor to change their residence or profession, without the permission of their master—the whole produce of their labour was his, except he chose to release them from this obligation, on condition of receiving a stipulated sum, at stated periods, as well for the *serf* himself, as for his wife and children. The second class, denominated *hommes de poete*, were not so immediately dependent on their lord, who had no power over their lives or property. All their servitude consisted in the obligation of paying him certain duties, and of repairing his roads and highways. But neither of these descriptions of men had any other judge than the lord of the soil, nor any other law than what he chose to enact. Hence it was that so many crimes remained unpunished; since the nobles themselves were, generally speaking, the immediate perpetrators of the numerous assassinations, and other lawless proceedings, so frequent throughout the kingdom. In such cases, where justice could not be obtained in the usual course, since the judge, the legislator, and the culprit, were centered in the same person, the injured party had recourse to the authority of the prince, who issued his orders to the lord, in whose territory the crime had been committed, to see that strict justice was administered. On his refusal to comply with the royal mandate, he summoned the other vassals of the crown to join him with their stipulated number of men, in order to reduce the rebel to submission. But often the royal authority was not more respected than the laws; even the towns within his own domain were frequently inexact in supplying their contingency.

' Lewis, (the Gross,) in order to remedy these abuses, and at the same time to create some power that might counterbalance those potent vassals, who controuled or gave law to the crown, first adopted the plan of conferring new privileges on the town situated within his own domain. These privileges were called *Charters of Community*, by which he enfranchised the inhabitants, abolished all marks of servitude, and formed them into corporations, or bodies politic, to be governed by a council and magistrates of their own nomination. These magistrates had the right of administering justice within their own precincts, of levying taxes, of embodying and training to arms the militia of the town, which took the field when required by the sovereign, under the command of officers appointed by the community. The great barons, by degrees, began to imitate the example of their monarch, and granted similar immunities to the towns within their territories. They had expended such immense sums in their expeditions to the Holy Land, that they were eager to embrace this new expedient for raising money, by the sale of those charters of liberty. Though the institution of communities was as repugnant to their maxims of policy, as it was adverse to their power, they dis-

regarded remote consequences, in order to obtain present relief. In less than two centuries servitude was abolished in most of the towns in France, and they became free corporations, instead of dependent villages, without jurisdiction or privileges.

‘ But long before this institution of *communities* in France, charters of immunity, or franchise, were granted to some towns and villages by the lords on whom they depended. These, however, were very different from such as became common in the twelfth and thirteenth centuries. They did not erect these towns into corporations; they did not establish a municipal government; they did not grant them the privilege of bearing arms. They contained nothing more than a manumission of the inhabitants from the yoke of servitude; an exemption from certain services which were oppressive and ignominious; and the establishment of a fixed tax or rent, which they were to pay to their lord in place of impositions which he could formerly lay upon them at pleasure. Two charters of this kind, to two villages in the county of Roussillon, one in the year 974, and the other in 1025, are still extant. Such concessions, it is probable, were not unknown in other parts of Europe, and may be considered as a step towards the more extensive privileges conferred by Lewis the Gross on the towns within his domains. The communities in France never aspired to the same independence with those in Italy, which also owed their origin to the fanatical folly of the crusaders—so often, by the wise and benevolent dispensations of Providence, does good arise out of evil!—They acquired new privileges and immunities; but the right of sovereignty remained entire to the king or baron, within whose territories the respective cities were situated, and from whom they received the charter of their freedom. A great number of these charters, granted both by the kings of France, and by their great vassals, are published by M. d’Achery, in his *Spicilegium*, and many are to be found in the collection of the *Ordonnances des Rois de France*. These convey a very striking representation of the wretched condition of cities previous to the institution of communities, when they were subject to the judges appointed by the superior lords, of whom they held, and had scarcely any other law but their will. Each concession in these charters must be considered as a grant of some new privilege, which the people did not formerly enjoy; and each regulation as a method of redressing some grievance, under which they formerly laboured.’

Concerning the state of literature in France, toward the close of the fourteenth century, our author relates the following particulars :

‘ As Charles (surnamed the Wise) was fond of literature, he extended his protection to all who cultivated the sciences. It was a common saying of his, “ That clerks, as men of wisdom, could not be too highly esteemed; and, so long as wisdom continued to be honoured in France, the king would prosper; but, when it fell into contempt, the kingdom would fall with it.” The taste for study, which had been encouraged by Charlemagne, ceased under his descendants, and was but just revived. The literary monuments of that age, which are still extant, give us no very favourable idea of

the wisdom of the clerks, so highly esteemed by Charles; they only appear to advantage when compared with the more stupid productions of preceding ages. The king had spared no expence to procure the best collection of books that could be had; and, as the art of printing was not yet invented, not only a very great expence, but great trouble also, must have been incurred in collecting even a small library. In fact, a manuscript was a precious thing; and often bequeathed as a considerable part of the succession. Margaret of Sicily bequeathed a breviary to her father, the king of Sicily. It was common to see a breviary carefully preserved in the churches, in an iron cage, for the convenience of priests who had no books of their own: it was placed in a part of the church where there was most light, that several priests might recite their office at the same time.

The president Henaut says, that Charles the Wise may be justly considered as the true founder of the royal library. John had not more than twenty volumes; but his son encreased them to nine hundred; a collection then justly considered as immense. Under the regency of the duke of Bedford, the nine hundred volumes were valued at two thousand three hundred and twenty-three livres, four sols; but that prince bought them for twelve hundred livres, and sent them to London. Some of these volumes, however, are still to be seen in the king's library at Paris; these must either have been at some of the royal mansions at the time of the purchase, or else have been since bought up in England, and sent over to France. Such was the commencement of the royal library, which was considerably augmented by Lewis the Twelfth and Francis the First; but it was principally indebted to Lewis the Fourteenth and Fifteenth for that degree of magnificence, which renders it one of the most extensive and valuable collections in Europe.

Among the books collected by Charles was a number of treatises on judicial astrology, a ridiculous and contemptible science, which, during the twelfth and thirteenth centuries, was regarded as the *plus ultra* of human knowledge. It was the general superstition of the age, confined to no particular class of people; the peasant and the prince were alike infected with it: Charles caused all the books which had any relation to it to be translated. This science was holden in such high estimation, that every physician became an astrologer. The father of the king's physician had a wonderful knowledge of the influence of the stars on the diseases of the human body, and on all the affairs of this world. "*A learned master-astrologer*" had foretold that the dauphin "*would have much to do in his youth, and would escape great dangers and adventures*:" a prediction which made the king very uneasy on his death-bed.—Charles founded a college for the study of physic and astrology, in favour of Gervase Chretien, who was a great adept in these sciences. The college, we are told, was plentifully provided with astrolabes, quadrants, spheres, and other necessary instruments.

Had Charles confined his encouragement of the sciences to the protection of judicial astrology, the nation would have been little indebted to his taste or liberality: but, following the example of his

father, he caused several of the ancient classics to be translated into French. The chief of these were Suetonius, Valerius Maximus, and Josephus; with a new and more correct translation of Titus Livius. The ethics and politics of Aristotle were translated by Nicholas Oresmus, and his problems by Errard de Contis, physician to the king. John of Antioch translated Cicero's rhetoric, and Philip of Vitry, bishop of Meaux, undertook the *Metamorphoses* of Ovid, at the request of Jane of Bourbon, wife to Charles the Wise. St. Augustine's "*City of God*" was also translated during this reign, as were the bible, the homilies and dialogues of pope Gregory (by Ralph de Presles, advocate-general and master of requests) the decretals of the popes, and the Institutes of Justinian. The statutes of different monasteries were "done into French verse," for the convenience of the monks who did not understand Latin, though that language was taught not only in the universities, but even in some of the monasteries. Elizabeth, daughter to Charles count of Valois, taught Latin in the convent of Dominican nuns at Poissy.

Most of these translations were wretched productions, both faithless and incorrect. A contemporary writer represents the original authors as loudly complaining of the ignorance of their translators, who made them say things which they had never thought of. He then adds, "Oh, how happy would have been the fate of books, had there been no tower of Babel; for then there would have been but one language on the earth, and no work would have stood in need of translation!"

At a subsequent period, in the reign of Charles VI. 1422, the amusements of the age are thus described:

The troubadours, jongleurs, and minstrels, continued almost to monopolize the privilege of amusing the nation, till the introduction of actors of a different kind. The pilgrims, on their return from Palestine, Spain, and even from distant parts of France, had ever been accustomed to sing spiritual songs, and to recite, in the principal towns, the singularities or miracles of the different countries they had visited.

Before the expeditions into the East became fashionable, the principal and leading subjects of the old fablers were the achievements of Charlemagne and his twelve peers. But in the romances and dramatic poems written after the holy war, a new set of champions, of conquests, and of countries were introduced. Godfrey of Bulloigne, Solymán, Nouraddin, the Caliph, the Souldans, and the cities of Egypt and Syria became the favourite topics. The troubadours took up arms, and followed their barons in prodigious multitudes to the conquest of Jerusalem. They formed a considerable part of the household of the nobility. Lewis the Seventh not only entertained them at his court very liberally, but took a considerable number of them in his retinue, when he sailed for Palestine, that they might solace him with their songs, during the dangers and inconveniencies of so long a voyage. The ancient chronicles of France mention *Legions de Poetes* as embarking in this wonderful

wonderful enterprize. Here a new and more copious scene of fabling was opened: in these expeditions they picked up numberless extravagant stories; and, at their return, enriched romance with an infinite variety of oriental scenes and fictions. Thus these later wonders, in some measure, supplanted the former: they had the recommendation of novelty, and gained still more attention, as they came from a greater distance.

It often happened that these zealous travellers associated and formed troops, by which means they increased the curiosity of the people to a much greater degree. The poets, heated by a pious enthusiasm, composed pieces appropriate to the object of their devotion, which were recited by the troop, in the form of a dialogue. Such, probably, was the origin of those *mysteries* or *miracle-plays*, which we have noticed in a former part of this work. These representations were exhibited in the streets, or on stages erected for the purpose in the most public parts of the town, till a society of Parisians undertook to give them a more regular form. The village of Saint Maur des Fossés near Paris, much frequented by pilgrims, was the place they chose for their first representation; here, consequently, the first regular stage was erected. The mystery they performed was, The History of the Death of our Saviour, whence the society afterward took the name of—*The Brotherhood of the Passion*. This novelty attracted vast crowds of people; but the provost of Paris issued an ordinance, dated the third of June, 1398, enjoining them to stop their performances. The associates, however, made application to the king for permission to continue them; and it appears that their request was granted, since they were allowed to exhibit several times before the monarch, who was so well pleased with the poem itself, and with the abilities of the actors, that he authorized their establishment in the capital, by letters dated in the month of December, 1402. In those letters the associates are distinguished by the appellations of Masters, Governors, and Brethren, of the *Brotherhood of the Passion*. It appears that the king himself did not think it beneath his dignity to become a member of this brotherhood (*Il s'aggrèga à cette confrérie*.)

The Brethren of the Passion, being thus sanctioned by sovereign authority, erected a stage in the great hall of the hospital of the Trinity. The subjects of their first representations were taken from scripture; and they were chiefly composed by priests. These were called *Mysteries*, an appellation which was likewise applied to poems taken from profane history, or the heathen mythology. All the principal towns in the kingdom followed the example of the capital; and the extreme eagerness evinced by the people for these pious amusements, induced the clergy to begin divine service at an earlier hour than usual, that their parishioners might be enabled to attend both the church and the theatre.

About the same period, another description of actors started up, whose performances were of a different cast, and the bond of whose union was a conformity of taste for pleasure, and of inclination to raillery. The folly and absurdities of their fellow-citizens formed the object of their exhibitions; and no whimsical nor ridiculous ad-

venture escaped their attention. This company was composed of young men of the best families in Paris; they assumed the appellation of *les Enfants sans Souci*; their leaders took the title of *Prince of Fools*, and their performance was called *The Exhibition of Folly*. They were at once authors and actors. They erected a stage at the *Haller*. The town and the court were equally delighted with their representations, and Charles the Sixth confirmed, by letters-patent, the *joyous institution*. The prince of fools was acknowledged king of the empire he had founded; he wore, by way of a crown, a hood with ass's ears; and once a-year he made his public entry into Paris, followed by all his subjects.

The attorneys' clerks, known by the appellation of *Bazocheiens*, invented, about the same time, another species of dramatic performances, called *Moralities*; in which the fictions of allegory were combined with historical facts. But as these compositions were found insipid, the actors of the *Bazoche* entered into a negociation with the *Enfants sans Souci*, who allowed them to play farces, on condition of being permitted to introduce moralities on their own stage. The clerks of the *Châtelet*, and even those of the chamber of accounts, distinguished by the title of *Jurisdiction of the Holy Empire*, followed the example of the other clerks, but their success was neither so durable, nor so brilliant. Several private citizens joined the *Bazocheiens*; and in the number of these voluntary associates are to be found the names of some celebrated men—such as John Desure, and Clement Marot, who composed as well for the *Bazoche* as for the *Enfants sans Souci*. The licentiousness which prevailed during the civil wars that broke out immediately after the establishment of these societies, introduced into their exhibitions a degree of malignancy and personal satire, which were authorized by the disorders of the times. This abuse was corrected by the magistrates as soon as the union of the opposite factions had restored tranquillity to the kingdom.

These theatrical amusements were not confined to the metropolis; there were few provinces that were not distinguished by some similar institution. Evreux and Rouen had their *Coqueluchiers* and their cuckolds, (CORNARDS;) the chief of these last, who was called *Abbot of the Cuckolds*, was elected once a-year, on St. Barnabas's day. He always wore the mitre and the crozier. The object of this institution was the same as that of the *Enfants sans Souci*.

It is rather surprising, that, notwithstanding these efforts, and the general disposition of the people to mimicry and raillery, a nation, in other respects, ingenious, lively, and strongly addicted to pleasure, should have remained so long without forming any idea of true comedy, which did not appear in France till some centuries after the first dawning of the dramatic art. The progress of that art was much less rapid in France than in Greece, though, in some provinces, the French had begun in the same manner as the Greeks, and had, moreover, the *chefs d'œuvre* of those great masters to serve them for models. Sophocles and Æschylus made the theatre at Athens flourish fifty years after Thespis; and they were soon succeeded by Aristophanes. But Corneille and Moliere did not appear till

till the seventeenth century; and more than four hundred years before, a similar society to that which Thespis instituted in Greece, had been established at Dijon. This association, called *La mere folle et l'infanterie Dijonnaise*, subsisted till the year 1630, when it was suppressed by Lewis the Thirteenth.

All orders of people were infected by the *furor-theatricus*. The students of the university put on masks, acted farces, chose a prince of fools among themselves, dressed themselves like bishops, and, in that state, ran about the streets, committing a thousand disorders. The rector made several fruitless attempts to put a stop to these riotous proceedings; and the parliament and even the king were obliged to interfere, before they could be brought to reason. Among the different kinds of exhibitions, we must not omit to notice the indecent scenes which passed in the churches, where the most holy mysteries of religion were imitated by troops of vulgar actors. These impious farces, for which the superstitious simplicity of an ignorant age could alone furnish an excuse, subsisted till the latter end of the sixteenth century. The parliament, in 1571, ordered the parishioners of St. Nicolas to abolish the custom of prostrating their church, on the feast of the holy sacrament, by imitating Jesus Christ, the apostles, and prophets—an exhibition accompanied by the most indecent and disgusting buffooneries.

As soon as the brethren of the passion found that their *mysteries* no longer excited the curiosity of the people, who were more agreeably amused by the farces of the *Enfans sans Souci*, they entered into an association with their rivals, and as they played together, the pious scenes were mingled with profane interludes, which were called *Le jeu des pois pîlés*. Such were the ridiculous diversions of the French at this period. At first, these associations, or confraternities, were composed of actors who had no object of interest in view, but only sought to procure amusement or instruction. But when theatrical exhibitions began generally to prevail, many persons devoted their whole time to them—and they were the first comedians, by profession. The celebrity which the *Enfans sans Souci* had acquired, made these assume the same appellation, which has led some writers to suppose they were the same societies. These comedians played sometimes at Paris, but the brethren of the passion, in virtue of their privilege, prevented them from fixing their residence in the capital. At length, however, the parliament having suppressed the representation of mysteries, and the brotherhood, either from scruple or incapacity, refusing to play profane pieces, they let a new theatre, which they had recently purchased, to the comedians; this theatre stood on the same spot where the late Italian theatre stood.

Neither genius, plot, nor invention, must be expected in the dramatic poems of these times. Scenes follow scenes without order or connection. The time of action is half-a-century, and sometimes more. The passages from scripture are quoted literally; Jesus Christ is made to preach sermons, half Latin, and half French; and to administer the Sacrament to his apostles, by a consecrated wafer—Saint Anne and the Virgin are brought up bed upon the stage.

with no more precaution than that of drawing the curtains of the bed. Judas plays at chess with the son of the king of Scariath, and a quarrel ensuing, he kills his antagonist; then murders the father, and marries the mother. Mahomet is mentioned seven hundred years before his birth, and is placed among the Pagan deities. The governor of Judea sells bishopricks by auction. Satan begs Lucifer to give him his benediction. When they are going to cast lots for the garment of Christ, the devil brings the dice, and orders the soldier to whom he delivers them, if he should be asked whence they came, to say he had them from the devil; they then throw, and the losers curse their fate, the devil who invented dice, and all those who shall use them in future. — Such were these grotesque exhibitions, which were well-suited to the manner of the age.

The audience-part of the theatre was nearly the same as at present; but on the stage several scaffolds were erected, one above the other, the highest of which represented Paradise; and when the scene lay nearer to the earth the actors descended to the lower scaffolds. As hell was often introduced, in the sacred pieces, a trap-door was made in the floor to represent a dragon's throat, whence issued demons and monsters. Before the play began all the actors (often to the number of two hundred and upwards) were placed on benches in the front, whence they walked on the stage as their respective parts required their appearance; so that the decoration, which is essentially necessary to enhance the pleasure of the audience, was totally destroyed. The performances of the Benochions, and Eufans sans Souci, were purely gratuitous; but the brethren of the passion exacted money for admission. They even raised the price of admission so high that the parliament thought it necessary to interfere, and forbid them to receive more than *two sols* for each person. Their exhibitions began at one in the afternoon, and continued, without intermission, till five.

[To be concluded in our next Number.]

ART. VI. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1792.* Vol. X. 8vo. pp. 452. 1795. Boards. Dodslay, &c. 1792.

THE contents of this volume undergo in the preface, as usual, a summary review by the editor, or editorial committee:—but, not finding it altogether to our mind, we think it right to make out, as is our custom, one of our own.

The papers are classed under the heads,

<i>Agriculture,</i>	Page 1	<i>Manufactures,</i>	Page 177
<i>Chemistry,</i>	151	<i>Mechanics,</i>	201
<i>Polite Arts,</i>	167	<i>Colonies and Trade,</i>	237 to 260

The remaining pages (nearly 200) are filled with enumerations of rewards, presents, models and machines, lists of officers and members; and a copious index.

Under the title *Agriculture*, we have little of importance relating strictly to that subject: on *Planting*, and on *Sea Embankment*, we have some useful papers.

With respect to agriculture proper, this society may be said to have returned to the points whence young farmers generally set out,—potatoes and the drill culture: for, excepting some papers on draining, and those on planting and embankment, the division of agriculture, which contains more than half of the real matter of the volume, is taken up with accounts recommendatory of Mr. Cooke's drill ploughs, and calculations on Mr. Dunn's Patch of Potatoes *again**; and we must again take the liberty of recommending to this society, to lay aside agriculture as its principal object. It was with propriety that the now venerable founder of this Society promoted the discussion of that important subject: by which, and by giving rise to *provincial* societies, he has, we believe, done the community some service:—but now, *agriculture*, as well as the *palate arts*, which have long ago separated from this parent stock, has risen above the reach of a *miscellaneous* society. Indeed, it appears to us wrong, in a *general* society, to attempt the higher stages of improvement in science. Should it not, rather, be the object of such a society to stimulate and rouse individuals of favoured genius, and associations of *professional men*, in each particular branch, leaving it to them to measure the height, to fathom the profound, and to explore the inward recesses.

Since the first institution of this society, (and partly, we would hope, through their exertions,) agriculture has made great improvements, and has already gained a degree of science; being pursued as a profession, by men of acquirements, in various parts of the Island.

Let us suppose, for a moment, that, in the present state of physic and anatomy, a mixed society of sensible men, with some general knowledge of the sciences, (there are many such, we believe, in the Society for Arts,) were to meet, deliberate, determine, and publish their determinations, on *medicine* and *midwifery*. What, we would ask, would practising physicians and professional men-midwives think of their *resolves*? Yet such is the relation which the Adelphi Society now bear to agriculture; and in such a light must every professional cultivator see their transactions relating to that subject; a subject, by the way, perhaps, more abstruse and difficult than either or both the professions above instanced.

Chemistry, in a similar way, has risen out of the reach of this society, and is in more competent hands.

* See our account of the 9th vol. of these *Transactions*, Review, New Series, vol. vii. p. 153.

With respect to the three following subjects, the society appear to have done their duty; and the public, we believe, are much indebted to them for their exertions: in *mechanics, manufactures, and commerce*, they are still highly beneficial; and, we trust, they might be equally so in other branches of the useful arts.

We now proceed to notice such papers of the present volume as we think do credit to the society, and may prove advantageous to the public.

Agriculture.

The communication of Mr. Majendie, of Hedingham Castle, Essex, on raising oaks, has merit. His method of transplanting seedling oaks, without shortening their tap-roots, is new, we believe, as a practice on the large scale on which Mr. Majendie seems to have followed it with success.

The first plantation, containing four thousand six hundred oaks, was formed on part of the ancient Home Park, surrounding this Castle: the soil was dug one full spit, and the turf inverted; the plants were two-years-old seedlings, removed with the greatest care from the seed-bed, by undermining the roots, so as to bring them up undamaged and entire in the strictest sense: the sub-soil of the intended plantation being a rich tender loam, holes were bored into it with an iron instrument, used in this country for fixing hop-poles into the earth: into these the trees were planted, using great caution that each seedling should have a hole suitable to the length of its tap-root, which we were careful to set upright, and without doubling it: the tap-roots of these plants were from eighteen to thirty-six inches in length.*

In point of *theory*, we differ from Mr. Majendie on the result of his comparative experiment with tapped and untapped plants. The superiority of the latter arises, we conceive, not from the *quality* of the root, (it is almost impossible to transplant a tap-root *entire*;) but from the superior number of fibres transplanted: a principle which applies to roots merely fibrous, as well as to tap-rooted plants.

It is observable, indeed proper to be observed, that Mr. Majendie's soil is singularly favourable to this method of transplanting oaks; and we beg leave to add, by way of intimation to young planters, that unless, in forming this plantation, ornament had some considerable share as a motive, Mr. Majendie, we fear, has been converting to woodland, soil which ought to have been applied to more suitable purposes.

A paper by Mr. Kent, (author of *Hints to Gentlemen of Landed Property* *,) on the durability of the Spanish chestnut, in the capacity of gate-posts, is truly valuable: indeed, it would be

* See Review, vol. liii. p. 467.

difficult for Mr. K. with his fund of experience in the management of estates, to sit himself down to write an essay, on any branch of it, without being instructive.

‘ In 1676, an ancestor of the present Mr. Windham of Felbrigg, in Norfolk, had the merit of being a considerable planter of chefnut. In the space of fifty years, it is presumed these plantations required thinning, as his successor, about that time, began to apply this timber to useful purposes upon his estate.

‘ The first account is, of the branch or limb of a chefnut, about thirteen inches square, which, in the year 1726, was put down as a hanging post for a gate, and carried the gate, without alteration, fifty-two years, when, upon altering the inclosures of the farm, where it stood, it was taken up under my direction, and, appearing to be perfectly sound, was put down for a clapping-post in another place.

‘ In 1743, a large barn was built with some of this timber, and is now as found in every part, beams, principals, and spars, as when first the barn was built: about the same time several chefnut posts and rails were put down, which I have since seen removed; and, after standing thirty or forty years, generally appeared so sound, as to admit of being set up in some other place.

‘ The last instance I shall mention, though not of long date, will shew the great superiority of this timber over oak in fences. In the year 1772, the present Mr. Windham made a large plantation in his park, which was fenced with posts and rails, converted from young oaks and chefnuts of the same age and scantling, such as were picked out of a place where they stood too thick. Last year, upon Mr. Windham’s enlarging this plantation, it was necessary to remove this fence; when the chefnut posts were found as found as when they were first put down, but the oak were so much wasted just below the surface of the ground, that they could not be used for the same purposes again, without the assistance of a spur to support them.’

Mr. Pointer, of Essex, after having certified the acquisition of seventy acres of land from the sea, at the expence of 344l. 2s. adds, that, as soon as the banks were stiffened sufficiently to bear the weight of horses, he rolled them

‘ For the space of eight or nine months, with a roller weighing between five and six and twenty hundred weight, and which was drawn by four horses. I was astonished, and so were my neighbours, at the efficacy of this plan; for, owing to the wall consisting of nothing more than the oozy earth thrown up from the outer side, it would have been some time before it would have thoroughly adhered to the bottom: and by this means I am confident the wall was made much more durable, and in a shorter time defended from the sea; and I could at all times observe, when rolling it, that the pressure affected the earth more than five feet from the surface of the wall. At the time of doing this, I sowed twitch-grass and rye-grass on the inward part of the wall, which throve beyond my expectation, particularly the rye-grass, of which I have, at this time, a

good plant; and the roots, by enswining into the bank, add strength thereto, and the grass itself serves as a pasturage for my cattle.

The society may think themselves fortunate in having secured, at the expence of a silver medal, the publication of a paper by Mr. John Wedge of Warwickshire, whose celebrity in *foughing*, that is to say, in underdraining lands, reached us some time ago. It is from original and practical papers, such as those of Mr. Wedge, that the Society's transactions will hereafter be of value. It must be remarked, however, that the only original idea, struck out by Mr. W. is that of boring or digging holes, below the bottom of the trench, which, in some cases, is an admirable improvement; but, in more ordinary cases, is useless. As his paper is too long for us to copy, we shall only observe, in general, that it proves him to be a master of his business, and that his principles and his practice are equally good.

Chemistry.

Under this head, we have only one paper, by the Rev. Mr. Swayne, relating to the use of oak leaves in tanning.

The public are obliged to Mr. Swayne for endeavouring to shew that oak leaves contain a considerable quantity of astringent matter, of a quality similar to that contained in tanners' bark. We wish, however, that he had been more assiduous in repeating his experiments, until no uncertainty was left on his own mind, before he published. Writing from unrepented trials, when only two facts are to be ascertained, implies a want of philosophic accuracy, which leaves the reader in doubt—nor do we think that leaves, from which galls had been gathered, can be deemed, in this case, fair subjects of experiment. We allow Mr. S. great merit in the thought; and had he brought out the facts fairly and clearly, (which, with very little additional trouble, he might have done,) we could have allowed him a great deal more.

The *Polite Arts* afford, likewise, one solitary paper:—Miss Greenland's method of uniting wax and mastic, as a vehicle for colours in painting.

Manufactures.

Under this head, we have a long paper, by the Rev. Mr. Swayne, concerning the culture of silk in England; and a short one by Mr. Knight, of Norwich; which appears to have been accompanied by a shawl counterpane, of extraordinary size.

Mechanics.

This division of the volume is truly rich:—of tenfold value, comparatively with all the preceding. We hope to see this the leading subject of the Society: not the principles, but the practice, of mechanics, as applied to mechanism or machinery,

chinery,—to inventions and improvements of GENERAL UTILITY, unconnected with particular arts or sciences.

We have no other society, nor any set of men, for this most useful purpose:—to call forth and reward indigent genius, and obscure and liberal-minded inventors, unable or unwilling to monopolize their inventions by patent: not, however, by offering premiums, but by shewing a willingness and readiness to reward this class of the community's most valuable members, and to announce their improvements fairly and fully to the public.

We hope the Society will pardon us when we say, that, had the thousands or tens of thousands of pounds, which have passed through their treasurer's hands, been expended in this way, the benefit accruing to the public would have been greatly superior to that which, under a different principle of management, it has been. Even supposing the several committees to be capable of pointing out suitable premiums, we cannot help remarking that, in offering them, they are rendering the Society liable, at least, to impositions; and, as the event has pretty fully proved, are at least laying out their money with little advantage: whereas, in bestowing it on *ascertained merit*, they tread the path of certainty. How few have been the improvements which they themselves have struck out! How many, comparatively, are those which have presented themselves to their patronage! In our view, the rewarding of Serjeant Bell, for his admirable invention, confers more honour, and fixes more reputation, on the Society, than half the *preconcerted rewards* which they have offered and bestowed.

We copy this valuable article:

* In consequence of the following letter, received by the Society, from Mr. John Bell, Serjeant of the Royal Regiment of Artillery, application was made to his Grace the Duke of Richmond, Master-General of the Ordnance, requesting his Grace would give directions that proper experiments might be made, before a committee of the Society, to ascertain the merit of Mr. Bell's invention; and his Grace having given directions accordingly, proper trials were made, by throwing a loaded shell* on shore, from a small mortar, fixed in a boat, moored in the river, about two hundred yards from the shore. To the shell was attached a rope, one end of which remained on board the boat; and the shell falling about one hundred yards within land, buried itself about eighteen inches in the gravel; when Mr. Bell and another person, on a raft, floated by casks, properly ballasted, hauled themselves on shore, in a few

* By a loaded shell, is meant a shell filled with lead, by which means a staple, or ring, may be fixed, to which the rope is to be made fast: the shell, thus loaded, weighed about seventy pounds, and was eight inches in diameter.

minutes, by the before-mentioned rope. These trials having been three times repeated with the desired success; and it appearing that the method proposed by Mr. Bell, of throwing a line on shore, from a ship in distress, either stranded, or in danger of being so, promises to be of infinite advantage in the maritime world, as by means thereof such vessel may obtain relief; any person, when landed, being enabled to secure ropes from the ship; or additional hands may be conveyed thereby from the shore, to assist those on board; and, in cases of imminent danger, where all hopes of saving the ship may be lost, Mr. Bell's method offers the most probable means of saving the lives of the crew.

The Society therefore voted a bounty of fifty guineas to Mr. Bell, he leaving a complete model of his contrivance with the Society, which model is reserved in the repository, for the inspection and use of the public.

SIR,

Having conceived, from some successful experiments which I have made, upon a principle designed for troops escalading garrison walls, precipices, &c. that should a vessel have the misfortune to be stranded near either flat or high grounds; in such case a shell, or grapnel, with a line, might be immediately thrown on shore, and by the contrivance of a floating machine, there is great reason to think that the people on board the wreck might with safety, successively haul themselves to land.

The number of melancholy accounts of lives being lost by such accidents, but particularly that of the Eitchfield man of war, on the coast of Barbary, suggested to me the want of this sort of contrivance, and induces me to send a model of the machine for the inspection of the Society, and to beg the favour you will be pleased to lay the same before them.

Should the principle and design meet with their approbation, I will, if required, attend their pleasure, to give any further explanation.

I am, Sir,

Your obliged humble servant,

Woolwich, &c.

JOHN BELL, &c.

Another admirable thought, struck out by Captain Pakenham, of the Navy, tends to add reputation to these transactions. We cannot resist the temptation of copying Capt. P.'s letter, which does equal credit to his good sense and to his professional knowledge.

Among the various accidents which ships are liable to at sea, none call more for the attention and exertion of the officer, than the speedy refitting of the masts; and having observed, in the course of last war, the very great destruction made among the lower masts of our ships, from the enemy's mode of fighting, as well as the very great expence and delay in refitting a fleet, after an action, particularly across the Atlantic;—a very simple expedient has suggested itself to me, as a resource in part, which appears so very speedy and secure, that the capacity of the meanest sailor will at once con-

cive it. I therefore think it my duty to state my ideas of the advantages likely to result from it; and I shall feel myself exceedingly happy, should they in any wise contribute to remedy the evil.

My plan therefore is, to have the heels of all lower masts so formed, as to become the heads: but it is not the intention of the above plan to have the smallest alteration made in the heels of the present lower masts; for, as all line-of-battle ships masts are nine inches in diameter larger at the heel than the head, it will follow, that, by letting in the tressel-tree to their proper depth, the mast will form its own cheeks or bounds; and, I flatter myself, the following advantages will result from the above alteration.

First, I must beg to observe, that all line-of-battle ships bury one-third of their lower masts, particularly three-deckers: it therefore follows, that if the wounds are in the upper third, by turning the mast, so as to make the heel the head, it will be as good as new; for, in eight actions I was present in last war, I made the following observations.

That, in the said actions, fifty-eight lower masts were wounded, and obliged to be shifted, thirty two of which had their wounds in the upper third, and of course the ships detained until new masts were made. And when it is considered that a lower mast for a ninety, or seventy-four, stands Government in a sum not less, I am informed, than two thousand to two thousand three hundred pounds,—across the Atlantic, the advantages resulting from the aforesaid plan, will be particularly obvious; not to mention the probability of there being no fit spars in the country, which was the case in the instances of the *Isis* and *Princess Royal*; and, as I was one of the lieutenants of the *Isis* at the time, I am more particular in the circumstance of that ship. The *Isis* had both her lower masts wounded above the catber-pins, in her action with the *César*, a French seventy-four; and, as there were no spars at New-York, the *Isis* was detained five weeks at that place. Now, if her masts had been fitted on the plan I have proposed, I am confident she would have been ready for sea in forty-eight hours; and, as a further proof, I beg leave to add, that the whole fleet, on the glorious 12th of April, had not the least accident of any consequence, except what befel their lower masts, which detained them between eight and ten weeks at Jamaica.

The delay of a ship, while a new mast is making, and probably the fleet being detained for want of that ship, which frequently occurred in the course of last war; the taking of shipwrights from other work, with a variety of inconveniencies not necessary to mention here; must be obvious to every officer that has made the smallest observations on sea actions.

You will further observe, Sir, that this substitute is formed on the most simple principle, fitted to the meanest capacity, and calculated to benefit all ships, from a first-rate down to the smallest merchant-man; in cases of an accident by shot, a spring, a rottenness, particularly as those accidents generally happen in the upper third of the mast, and about the cheeks.

It might probably be objected, that a difficulty, and some danger, might arise from the wounded part of the mast being below;

but this will at once be obviated, when it is remembered that, as the wounded part is below the wedges, it may with ease be both fished, cased, and secured to any size or degree you please, with the addition of its being wedged on each dock.

As the extent of my wish in proposing the foregoing plan, is to be useful to society, I cannot help expressing how highly I shall feel myself flattered, in finding it meet with approbation, and if any thing can be drawn from it, which may ultimately be improved to add, in the smallest degree, to the welfare and prosperity of the community; having only had in view, its benefit and advancement, which, I trust, will ever be with me the first object of consideration.

Explanatory cuts are added to the letter.

A weighing crane, by Mr. Abraham Andrews of Finsbury; an instrument for drawing ships' bolts, &c. by Mr. W. Hills of Deptford; and a treading wheel of a wharf crane, on a new construction, by Mr. James White of Chevening in Kent;—are all valuable discoveries, evincing the utility of this Society; and the rewards given for taking whales with gun harpoons, (which invention may be called a child of its own,) add to its honour.

Colonies and Trade.

If the late increase in the price of tin be owing to Geo. Unwin, Esq. as we are led to believe from these papers, the miners of Cornwall and Devon are much more indebted to him, than are the proprietors of the lands of those countries. Tin mines, under the present stannary laws, are vile nuisances in a country.

Dr. Dancer, of the botanic gardens at Jamaica, is a valuable correspondent of the Society. We are happy in being able to announce to our readers, that cinnamon of the first quality is now produced in the West Indies. We wish we could say the same of tea, and two or three other articles. We shall close our account with a copy of the Doctor's letter.

The thanks of the Society were ordered to Dr. Dancer, for the following letters on cinnamon, and other products of Jamaica there-in mentioned; and it is with particular satisfaction, the Society are enabled to inform the public, that the samples of cinnamon, mentioned in the Doctor's letter, dated July 12, 1791, having been examined by a committee, at which were present some of the most eminent dealers in that spice, it was unanimously their opinion, "That the cinnamons No. 2 and 3 are excellent in their kinds, and preferable to any cinnamon imported from Ceylon, both in colour and flavour, and that all the samples are of a fine flavour."

SIR,

I am glad to hear that the cinnamon, notwithstanding the bad state it was in, (see vol. ix. page 187) was approved of, and that the Society are satisfied, from an examination of its leaves, of its being the right species. I am anxious to have this fully ascertained by proofs, not botanical, and to have the comparative quality of the

the bark fairly determined upon. I have therefore availed myself of the opportunity which offers, by a ship sailing from hence, of forwarding to you, herewith, some specimens, which, I flatter myself, cannot fail of coming safe to hand; and I shall be glad to have the sentiments of the Society thereon, as soon as possible. The specimen marked No. 44 is the strength and fineness of its aroma, exceeds any that I have before taken.

From what you have mentioned, and from what I have besides heard of the galangal and turmeric, I shall not think it necessary to trouble you with any specimens of these.

Our pickled mangos, when of a due age, are equal to any from India; but we sometimes find a difficulty in procuring good vinegars, and I mean therefore to send home a quantity in salt brine, to be cured at home, as I understand many of the mangos from India are.

I am much obliged to you for the seeds of the *oldenlandia umbellata*, which I hope to receive safe. I had lately some seeds of this plant from Dr. Anderson, at St. Vincent's, but unfortunately they did not grow.

I hope you have received my last, acknowledging my obligations to the Society for the book and medal sent me. I shall at all times be proud of having it in my power to furnish the Society with any communications that may be worthy their attention.

I am, Sir,

‘*Botanic Garden, Jamaica,*
April 15, 1792.’

‘Your most obedient servant,
‘THOMAS DANCER.’

ART. VII. *The Poems on various Subjects of Thomas Warton, B. D. late Fellow of Trinity College, Professor of Poetry, and Camden Professor of History, at Oxford, and Poet Laureat. Now first collected. 8vo. pp. 292. 6s. Boards. Robinsons. 1791.*

WE have had frequent occasion to celebrate the genius and abilities of our late worthy, learned, and ingenious Laureat, as a poet, a critic, and an historian; and the chief part of the present publication has already passed our ordeal with safety and honour: a circumstance which has somewhat quieted our minds for so long delaying our notice of this agreeable collection. Political and polemical disquisitions so much abound at present, and the spirit of the times has given them such importance and attention, that we are frequently obliged to procrastinate the consideration of subjects of far more easy and pleasant discussion.

The poems contained in this volume, which have not appeared in any former collection, begin at p. 114. *The Pleasures of Melancholy*, p. 115. is a beautiful Miltonic poem, abounding with bold metaphors and highly-coloured pictures. The indulgence of melancholy by attending the cathedral service during

during winter evenings, and the luxury of tragic tears at the theatre, are so feelingly and poetically described, that we shall extract the author's lines on these subjects, for the gratification of our readers :

'The taper'd choir, at the late hour of pray'r,
Oft let me tread, while to th' according voice
The many-sounding organ peals on high
The clear flow-dittied chaunt, or varied hymn,
'Till all my soul is bath'd in ecstasies,
And lap'd in Paradise. Or let me sit
Far in sequester'd ile of the deep dome,
There lonesome listen to the sacred sounds,
Which, as they lengthen through the Gothic vauces,
In hollow murmurs reach my ravis'd ear.
Nor when the lamps expiring yield to night,
And solitude returns, would I forsake
The solemn mansion, but attentive mark
The due clock swinging slow with sweepy sway,
Measuring Time's flight with momentary sound.

'Nor let me fail to cultivate my mind
With the soft thriftings of the tragic Muse,
Divine Melpomene, sweet Pity's nurse,
Queen of the stately step, and flowing pall.
Now let Moenia mourn with streaming eyes
Her joys incestuous, and polluted love:
Now let soft Juliet in the gaping tomb
Print the last kiss on her true Romeo's lips,
His lips yet reeking from the deadly draught.
Or Jaffier kneel for one forgiving look.
Nor seldom let the Moor on Delfemone
Pour the misguided threats of jealous rage.
By soft degrees the manly torrent steals
From my swollen eyes; and at a brother's woe
My big heart melts in sympathizing tears.'

Mr. W. was formerly suspected of being somewhat unfriendly to Milton; (see our Review, Vol. XI. p. 122;) though the editor of the present volume says, 'it will easily be perceived by readers of taste, that he was of the school of Spenser and Milton, rather than that of Pope.'

This is so much our own opinion, at present, that we think his former fancied detections and similarities seem rather intended to shew his own extent of reading, than to form serious charges of plagiarism on our great epic bard. Mr. W. has manifestly, and, sometimes, confessedly, imitated other bards: Spenser, Milton, Gray, John Philips *, and, we think, in his

* Commonly called 'Cyder Philips,' from his beautiful poem on that species of *British wine*.

New-Market satire? Pope:—but, in his descriptive poetry, Milton was not only his model in respect of language and versification, but of ideas. It must, however, be allowed, that he has extended Milton's kind of imagery to more objects, and has painted on a larger canvass. His imitations of Milton, like the pictures of Raphael copied by Giulio Romano, are perfectly copied: but still they are copies.

The Pleasures of Melancholy are followed by the Pleasures of the Tankard, or a Panegyric on Oxford ale. This is so close an imitation of J. Philips's *Splendid Shilling*, that many of the ideas and epithets are the same:

Philips has—"He nor hears with pain new oysters cried."—

Warton. "Nor hear with hopeless heart new oysters cried."—

Philips. "Dun, with vocal beel thrice thundering at his gate."—

Warton. "Proctor thrice with vocal beel alarms."—

Philips. "The glimmering light of make-weight candle."—

Warton. "Or cheerful candle save the make-weight's gleam."—

Much humour and pleasantry, however, are displayed in this burlesque poem; and the bard's inward man was certainly more fraught with wit and mirth than his outward man promised. Unwieldy, ponderous, and of countenance somewhat inert, he seemed to love good ale too well to make a jest of it. Dr. Johnson has, perhaps, under-rated the merit of that species of burlesque poetry which Philips, in his *Splendid Shilling*, had the uncommon merit of inventing.—"To degrade the sounding words and stately construction of Milton, by an application to the lowest and most trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are presented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of such performances begins and ends with the first author."

We must suppose this censure to extend no farther than to the mock-heroic: as Dr. Johnson, in his life of Pope, tells us, that "THE RAPE OF THE LOCK stands forward, in the classes of literature, as the most exquisite example of ludicrous poetry."

The New-Market satire, which was written nearly forty years ago, has lost none of its stings by time: as the vices at which they are darted are still in full force. The lines are admirably turned, and their severity is by no means overcharged.

The subsequent pieces furnish farther proofs of Mr. Warton's vein of humour and pleasantry. *The Castle Barber's Soliloquy*, written in the war that was carried on during the administration

tion of our present minister's father, when the English were allowed, even by Voltaire, to be 'victorious in the four quarters of the globe *,' and *The Oxford Newsmen's Verses*, for five different years; are Hudibrastic compositions, of which much of the merit consists in the rhymes.† We shall insert one of these pieces of humour, written in the year 1760, as a record of our military prowess in the war of that splendid period:

* *The Oxford Newsmen's Verses*, for the Year 1760.

'THINK of the PALMS, my Masters dear!

That crown this memorable year!

Come fill the glass, my hearts of gold,

To BRITAIN'S Heroes brisk and bold;

While into rhyme I strive to turn all

The fam'd events of many a JOURNAL.

'FRANCE feeds her sons on meagre soup,

'Twas hence they lost their Guadaloup:

What tho' they dress so fine and ja'nty,

They could not keep Marigalante.

Their forts in Afric could not repel

The thunder of undaunted Keppel:

Brave Commodore! how we adore ye

For giving us success at Goree.

Ticonderoga, and Niagara,

Make each true Briton sing O rare a!

I trust the taking of Crown Point

Has put French courage out of joint.

Can we forget the timely check

WOLFE gave the Scoundrels at † Quebec?—

That name has stopp'd my glad career,—

Your faithful Newsmen drops a tear!—

* But other triumphs still remain,

And rouse to glee my rhymes again.

* On Minden's plains, ye meek Mounseers!

Remember Kingsley's grenadiers.

You vainly thought to ballarag us

With your fine squadron off Cape Lagos;

But when Boscawen came, La Clue †

Sheer'd off, and look'd confounded blue.

Constans §, all cowardice and puff,

Hop'd to demolish hardy Duff:

* *Les Anglais vainqueurs dans les quatre parties du monde.* Title of the 48th chapter of the Sequel of his Gen. Hist.

† Before this place fell the brave Wolfe; yet with the satisfaction of first hearing that his troops were victorious.—The other places here enumerated were conquests of the preceding year.

‡ The French Admiral.

§ Another French Admiral.

But soon unlook'd-for guns o'er-aw'd him,
HAWKE darted forth, and nobly claw'd him.
And now their vanquish'd FORMIDABLE
Lies captive to a British table.
Would you demand the glorious cause
Whence Britain every trophy draws?
You need not puzzle long your wit;—
FAME, from her trumpet, answers—PITT.*

The Phaeton and the One-horse Chair, (p. 166.) written in 1763, is a manifest imitation of Smart's fable of the *Bag-wig and Tobacco-pipe*, published in 1752.

The Grizzle-wig, and the *Epistle from Thomas Hearn*, are locally humorous.

P. 179, we have an admirable poetical version of the xxxixth chapter of Job.

Among the pieces of pleasantry in this collection, the *Progress of Discontent*, written in the author's youth, is one of the most agreeable. It is too long for insertion here, or we should present it to our readers:—but the subsequent production is so full of wit and humour, that we cannot resist our inclination to assign it a place:

* *Prologue on the Old Winchester Playhouse, over the Butcher's Shambles.*

'WHOE'ER our stage examines, must excuse
The wond'rous shifts of the dramatic Muse;
Then kindly listen, while the Prologue rambles
From wit to beef, from Shakespeare to the shambles!
Divided only by one flight of stairs,
The Monarch swaggers, and the Butcher swears!
Quick the transition when the curtain drops,
From meek Monimia's moans to mutton-chops!
While for Lothario's loss Lavinia cries,
Old Women scold, and Dealers d—n your eyes!
Here Juliet listens to the gentle lark,
There in harsh chorus hungry bull-dogs bark.
Cleavers and scymitars give blow for blow,
And heroes bleed above, and Sheep below!
While tragic thunders shake the pit and box,
Rebells to the roar the staggering ox.
Cow-horns and trumpets mix their martial tones,
Kidnies and Kings, mousing and marrow-bones.
Suet and sighs, blank verte and blood abound,
And form a tragi-comedy around.
With weeping lovers, dying calves complain,
Confusion reigns—chaos is come again!
Hither your steelyards, Butchers, bring, to weigh
The pound of flesh, Antonio's bond must pay!
Hither your knives, ye Christians, clad in blue,
Bring to be whetted by the ruthless Jew!

Hard is our lot, who, seldom doom'd to eat,
 Cast a sheep's-eye on this forbidden meat—
 Gaze on surloins, which, ah! we cannot carve,
 And in the midst of legs of mutton—starve!
 But would you to our house in crowds repair,
 Ye gen'rous Captains, and ye blooming Fair,
 The fate of Tantalus we should not fear,
 Nor pine for a repast that is so near.
 Monarchs no more would supperless remain,
 Nor pregnant Queens for cutlets long in vain.'

The *pastoral in the manner of Spenser*, is an ingenious imitation; and the *ode on the approach of Summer*, (p. 196.) is replete with true poetry:—but the imagery is so Miltonic, and so perpetually reminds us of the source whence it was drawn, that it seems somewhat disingenuous in the author not to have called this poem an *imitation*.

We wonder that so experienced a bard as Mr. Warton should sometimes have indiscriminately used the second person singular and plural of verbs, and the pronouns *thus* and *you*: as (p. 198.)

' There on an amaranthine bed,
 Thee with rare nectarine fruits he fed;
 Till soon beneath his forming care,
 You bloom'd a goddess debonnaire.'

The use of old words, in a poem not called an imitation of some old bard, seems a studied imperfection: such are the words *aye*, *eld*, *murky*, *watchet*, *hue*. Dryden, indeed, uses the word *watchet*: but it certainly is so obsolete at present, that we may venture to say that it will be unintelligible to nine readers out of ten.

The frequent mixture of regular *trochaics* of seven syllables, and *iambics* of eight, seems a defect. Milton, indeed, has done this frequently in his *Allegro* and *Penseroso*: but we never thought it a perfection; and the portrait painter, who should magnify or multiply the moles or warts of the face which he was delineating, would make his picture a caricature rather than a good likeness.

The following are instances of servile imitation or carelessness, in the measure of the last mentioned poem:

' Sweetest Summer! haste thee here,
 Once | more to crown the gladden'd year,' —
 ' Bring fantastic-footed Joy,
 With | Sport that yellow tress'd boy.' —
 ' But | who is she, that bears the train, —
 Pacing light the velvet plain?' —
 ' While | Evening, veil'd in shadows brown,
 Puts her matron mantle on,' &c. —

If authority will justify Mr. W. in this metrical irregularity, he has not only Milton on his side, but Gray, in his *Descent of Oden, Triumphs of Owen, and Death of Hoel*:—but convenience, or inadvertence, seems to have occasioned these deviations from regularity, rather than choice or system.

In the *Ode for Music*, are spirit, force, and fancy, which will give pleasure to an Englishman as long as the present language remains intelligible.

Mr. Warton had always more poetry than prose; and it is now time for his productions to be put into the critical sieve. We have often been astonished, that a *history of poetry*, the very name of which warms the heart of every man of taste and elegance, should be made so dry and oppressive as to subdue the eagerness of every reader, though written by a poet of considerable eminence. Mr. Warton's ideas were confused, and he had no spirit of accuracy and arrangement: hence nearly one fourth of the 2d vol. of his *History of Poetry* is filled with errata and amendments to the 1st:—a circumstance the more astonishing, as he was not tied down to precipitate publication by a subscription; as his *business* was literature; as he had been long accustomed to the use of the press; and as he was equally possessed of learning and leisure!

As a poet, however, our author seems more ingenious and happy than most of his brother bards, in the construction of SONNETS, in Italian measures: but we perceive a stiffness and a constraint even in those of Mr. W. which shew them to be aliens, and heterogeneous to our language.

We have formerly observed (vol. 56. p. 336.) that our bard was 'particularly happy in descriptive poetry;' and he has since, in his official odes, as Poet Laureat, rendered it just and necessary to extend this praise to his felicity in Gothic painting; for which he probably qualified himself by his study of Chaucer, Spenser, and other old authors, who have described the feats of 'knights and barons bold,' and who

'In sage and solemn tunes have sung,
'Of teraces and of trophies hung.'

The odes for 1787 and 1788, while the bard had no splendid foreign nor domestic events to celebrate, nor any calamities to deplore, abound with Gothic pictures and embellishments, which give that kind of mellowness to these poems, that time confers on medals and productions of the pencil.

No personal panegyric on his royal patron appears in his court odes. Indeed (p. 243.) he shuns it, not only with manliness, but with some deficiency of courtesy, when he says, in speaking of his predecessor Dryden:

U 3

'I spurn

' I spurn the panegyric things—
His partial homage run'd to kings !'

Perhaps the greatest compliment that a laureat minstrel could pay, was the evidence that he did not think such a couplet would endanger his butt of sack.

Birth-day odes have so long been treated with obloquy and contempt, that, however well they may be written, they are not only read with unwillingness, but with determined severity; and yet we find, in those of the late Laureat, a Pindaric boldness and fire, which scholars of taste and candour must perceive, however they may withhold their praise.

On the whole, if we were obliged solemnly to give our opinion on oath concerning the degree of *originality* in our four poets of the present age, Gray, Mason, Smart, and Warton, we should place Smart at the head of all for invention, and Warton the last. The works of Gray and Mason are highly finished and original, as far as perpetual classic imitations and allusions will allow. Poor Smart, careless, hasty, and needy, was never solicitous, nor at leisure, to polish. Warton's taste in poetry was truly classical and elegant; his versification was nervous and correct; his reading was extensive; and his knowledge of rural nature was seemingly acquired from an actual survey of her works:—but there is an original and appropriate stamp impressed on the best productions of Smart, Mason, and Gray, which instantly informs a reader of taste to whom they severally belong. There are, however, poems by the late Laureat, though of considerable length and excellence, that might have been written by others; and which would never, when seen or heard for the first time, excite the exclamation "this is TOM WARTON!"

It seems as if the most considerable of our author's poems had been cast in the mould of some gifted predecessor: but, according to those critics who ascribe the invention of every species of poetry to the Greeks, even Horace himself had his archetypes.

The Latin poems of Mr. Warton merit particular attention: they appear to us to discover true classical feeling, and to abound with ideas and expressions which have been conceived in the same language in which they are written; far different from the generality of modern productions in the ancient Roman dialect, which are little more than *centos*. Among all the Latin poems of our author, that on the rebuilding the chapel of Trinity College, Oxford, in 1748, is not only the most considerable in length, but seems to us to contain a greater proportion of beautiful lines than any of the other pieces; all of which have, however, their several merits,

ART. VIII. *Mr. Young's Travels in France.*

[Article concluded from page 168.]

HAVING passed, with pleasure, through that part of Mr. Young's work which he denominates *Journal*, we now proceed to that which, with less propriety, and indeed with a kind of awkwardness, he calls the *second part*; and which, without any introductory discourse, or table of contents, he opens abruptly, with chap. I. of the *Extent of France*.

It is true, indeed, that, in a sort of introduction prefixed to his journal, we are told that

'There are two methods of writing travels; to register the journey itself, or the result of it. In the former case, it is a diary, under which head are to be classed all those books of travels written in the form of letters. The latter usually falls into the shape of essays on distinct subjects. Of the former method of composing, almost every book of modern travels is an example. Of the latter, the admirable essays of my valuable friend Mr. Professor Symonds, upon Italian agriculture, are the most perfect specimens.'

After some examinations of the advantages and inconveniences of these two methods, we are farther informed that

'After weighing the *pour* and the *contre*, I think that it is not impracticable in my peculiar case to retain the benefits of both these plans.

'With one leading and predominant object in view, namely agriculture, I have conceived that I might throw each subject of it into distinct chapters, retaining all the advantages which arise from composing the result only of my travels.

'At the same time, that the reader may have whatever satisfaction flows from the diary form, the observations which I made upon the face of the countries through which I passed; and upon the manners, customs, amusements, towns, roads, seats, &c. may, without injury, be given in a journal, and thus satisfy the reader in all those points, with which he ought in candour to be made acquainted, for the reasons above intimated.

'It is upon this Idea that I have reviewed my notes, and executed the work I now offer to the public.'

We will bring into one focus those leading and predominant objects which Mr. Young professes to have had in view, and which he denominates AGRICULTURE.

CHAP.	PAGE	CHAP.	PAGE
1 Of the Extent of France,	281	6 Irrigation,	363
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CHAP.	PAGE	CHAP.	PAGE
14 Of the Capital employed in Husbandry,	429	18 Of the Police of Corn in France,	475
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16 Of the Produce of France,	442	20 Of the Manufactures of France,	503
17 Of the Population of France,	464	21 Of the Taxation of France,	521
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This list gives us not only the subjects which the author treats in this part of his work, but also the quantity of matter of which each chapter is composed.

From this table of contents, made out accurately from the work, and from a view of each article of it, we see a small portion indeed relating to *agriculture*: for, excepting a few short chapters, the *whole* has evidently in view *political arithmetic*, rather than *husbandry*.

Of the horses, horned cattle, and hogs, of France; of the method of tilling the soil, whether with horses, oxen, jack asses, or old women; or whether the lands are cultivated with the plough or the spade, or the produce be carried home on carriages or on horseback; whether there are barns to house the corn, or barn yards for cattle in winter; how the pasture lands of France are managed and stocked; what is the method of supplying the markets with beef, and dairy articles; of the raising or management of fences or woods; or of the method of sowing or reaping the crops; or of many things, which even a hasty traveller may catch;—we know no more, by reading Mr. Young's book, than we should, if it had never been written. Even to *manure*, the very essence of 'cultivation', not a page is appropriated.

This enumeration of things that are, and things that are not, to be found in the work, is far from being intended to depreciate it, but is given in order to place the volume before our readers in its real character. We are well aware that Mr. Young is much better qualified to write on the subject which he has chosen, than on those which we have enumerated: on political economy, than on agriculture; and we have only to blame him for bringing his observations before the public, under, at best, an *ambiguous* title.

We now cast our eyes over this second part, (no matter what its *title* is or ought to be,) with the intent of giving our readers a sketch of its execution, and some little information respecting the rural affairs of France, as they are connected, or may be compared, with those of England.

Extent of France. After displaying much reading on this subject, noting many quotations, and evincing a scrupulous regard to accuracy, our author ascertains the contents of France to be 131,722,295 acres; regardless, however, of roods and perches.

perches. The contents of England, Scotland, and Ireland, he also estimates in a similar way; and Mr. Young may be as near the truth as any other writer. In round numbers (with which our readers, we trust, will be satisfied, for we cannot assure them as to a thousand or even a million of acres above or below the truth,) the contents, by Mr. Young's estimate, of France, are 132 millions of acres, of England, 47, of Scotland, 26, and of Ireland, 26.

If we put down France at 133, and the British Isles at 100, the proportion of their surfaces to each other is *as four to three*.

Soil, &c. Fronting the first page of this chapter, we have a 'new map of the soil of France.' Unfolding it, we started—burst into laughter—and refolded it, exclaiming "Is it possible that Mr. Young, who has travelled so much, and with the professed intention, at least, of examining soils, should give us a map of an extensive tract of country, divided into compartments of soil, as regular and compact as the provinces of a kingdom!"—and, we suppose by way of rivetting the idea of accuracy on the minds of those who are not accustomed to examine the soils of districts, the compartments are coloured! Finally, to add to the elegance, or, as we may say, to complete the absurdity, a jemmy tablet is thrown carelessly on a corner of the map, with minute patches of corresponding colours, and the specific name of the soil annexed to each:—Altogether, the finest refinement of the fine arts that we recollect to have ever seen!

The species of soils here exhibited, in ten or a dozen compartments only, are

Mountain,	Gravel,	Heath.
Various loam,	Stoney,	
Chalk,	Rich Loam,	

The conclusion of this superficial account of the soil of France (as profound, however, as could be expected from so transient an observer,) is the only part of it to our purpose:

'I have now made the tour of all the French provinces, and shall in general observe, that I think the kingdom is superior to England in the circumstance of soil. The proportion of poor land in England, to the total of the kingdom, is greater than the similar proportion in France; nor have they any where such tracks of wretched blowing sand as are to be met with in Norfolk and Suffolk. Their heaths, moors, and wastes not mountainous, what they term *lands*, and which are so frequent in Bretagne, Anjou, Maine, and Guienne, are infinitely better than our northern moors; and the mountains of Scotland and Wales cannot be compared, in point of soil, with those of the Pyrenees, Auvergne, Dauphiné, Provence, and Languedoc. Another advantage almost inestimable is, that their tenacious loams do not take the character of clays, which in some parts of England

are

are so stubborn and harsh, that the expence of culture is almost equal to a moderate produce. Such clays as I have seen, in Suffolk, I never met with in France. The smallness of the quantity of rank clay in that kingdom is indeed surprising.

Climate. To this chapter, too, we have a map, which appears to us to be quite superfluous. Three dotted lines, quite straight, and nearly parallel to each other, distinguish this from the map of our author's route, in the front of the journal; over the face of which, these three lines might have been drawn, without any inconveniency: for all the writing that they require, is

No vines north of this line,

No maiz north of this line,

No olives north of this line.

The first stretches north-eastward from the mouth of the Loire; leaving Nantes and Paris a few miles to the south of it.

The second rises from the mouth of the Gironde, and stretches, in a direction parallel with the first, through Berry, Bourgogne, and Lorraine, giving Alsace to the climate of maiz.

The last line allots only a small part of France to the olive climate; passing through Languedoc, leaving Dauphiny and Provence to the South.

The author's remarks on *climate* are much more to the purpose than his detail of soils. Many of them are worthy of notice. An interesting decision, though it is given against our own climate, we must not omit to notice:

‘From a due attention to all the various circumstances that affect this question, which, relatively to agriculture, is the best climate, that of France, or that of England?—I have no hesitation in giving the preference to France. I have often heard, in conversation, the contrary asserted, and with some appearance of reason—but I believe the opinion has arisen more from considering the actual state of husbandry in the two countries, than the distinct properties of the two climates. We make a very good use of our's; but the French are, in this respect, in their infancy, through more than half the kingdom.’

Produce, rent, price. This is a long and labour'd article. It is divided into districts and sub-divided into provinces, under each of which the author's minutes are thrown confusedly, into painful paragraphs of two or three pages long. Nothing but a German's or a Dutchman's head can cope with them! We therefore content ourselves with some general observations, the result of our author's *memoranda*, or of his *experience*; and out of these observations, we extract, for our readers, a passage, which does Mr. Young too much credit as a political economist, and is of too

too much national importance, to be confined to readers of volumes in quarto :

'The importance of a country producing twenty-five bushels per acre instead of eighteen, is prodigious ; but it is an idle deception to speak of twenty-five, for the superiority of English spring corn (barley and oats) is doubly greater than that of wheat and rye, and would justify me in proportioning the corn products of England, in general, compared with those of France, at twenty-eight to eighteen* ; and I am well persuaded, that such a ratio would be no exaggeration. Ten millions of acres produce more corn than fifteen millions ; consequently a territory of one hundred millions of acres more than equals another of one hundred and fifty millions. It is from such facts that we must seek for an explanation of the power of England, which has ventured to measure itself with that of a country so much more populous, extensive, and more favoured by nature as France really is ; and it is a lesson to all governments whatever, that if they would be powerful, they must encourage the only real and permanent basis of power, AGRICULTURE. By enlarging the quantity of the products of land in a nation, all those advantages flow which have been attributed to a great population, but which ought with much more truth, to have been assigned to a great consumption ; since it is not the mere number of people, but their ease and welfare, which constitute national prosperity. The difference between the corn products of France and England is so great that it would justify some degree of surprise, how any political writer could ever express any degree of amazement, that a territory, naturally so inconsiderable as the British isles, on comparison with France, should ever become equally powerful ; yet this sentiment, founded in mere ignorance, has been very common. With such an immense superiority in the produce of corn, the more obvious surprise should have been, that the resources of England, compared with those of France, were not yet more decisive.'

French course of crops. What a falling off is here !—but no wonder. In the last chapter, we heard Mr. Young speaking in the character of a *political arithmetician* ; in this, he figures in the character of a *farmer* !

'There is no circumstance, (we are told,) which so strongly distinguishes the knowledge of the present age, in the theory and practice of husbandry, on comparison with that of all preceding periods, as this of the right arrangement of the crops cultivated on arable land. Compared with this, all other articles are of very little importance.'

When will the author's judgment be sufficiently formed to guard him against the impositions of flighty ideas ? What avails the course of crops, while the soil is destitute of vegetable nu-

* In the *Cabier de la Noblesse de Blois*, p. 26, it is asserted, that the land products of England are to those of France, arpent for arpent, as forty-eight to eighteen. But on what authority ?

triment; or while that nutriment serves only to feed the enemies of profitable crops? The first object in husbandry is to extirpate such and other enemies from the soil, and the next is to furnish it with the means of vegetation. This done, *something* depends on the course of crops: We have only time, room, and patience, to say that, in direct contradiction to Mr. Young's round assertion, we have seen the worst degree of management under the best course of crops.

Irrigation. To this subject, namely the watering of grounds artificially, Mr. Young has paid much attention in these travels, and gives us his minutes *rough as abey run*. The great exertions, made by the French in the prosecution of this piece of good husbandry, shew that they are *better* acquainted, and have probably been *longer* acquainted, with its uses and benefits, than the English. In the south-west of England, however, it has been, time immemorial, well understood; and it is now making its way in various parts of the island.

LANGUEDOC. *Gange.* Coming out of this town, I was surprised to find by far the greatest exertion in irrigation I had yet seen in France; a solid flank of timber and masonry is formed across a considerable river between two rocky mountains, to force the water into a very fine canal, in which it is, on an average, six feet broad by five deep, and half a mile long; built rather than dug, on the side of the mountain just under the road, and walled in like a shelf—a truly great work, equally well imagined and executed!—A wheel raises a portion of the water from this canal thirty feet, by its hollow periphery. An aqueduct, built that height, on two tiers of arches, receives the water, and conducts it on arches built on the bridge, across the river, to water the higher grounds; while the canal below carries the larger part of the water to lower fields:—an undertaking which must have cost considerable sums, and shews the prodigious value of water in such a climate.

By several of Mr. Young's notes, we see that the French practise the Asiatic method of watering their gardens; infinitely preferable, we agree with Mr. Y. to the 'miserable method used in England.'

In his *observations on these memoranda*, Mr. Y. remarks that

'In some parts of France, particularly in the southern provinces, this branch of rural œconomy is very well understood, and largely practised; but the most capital exertions are very much confined; I met with them only in Provence and the western mountainous parts of Languedoc. In the former, canals are cut, at the expence of the province, for conducting water many miles, in order to irrigate barren tracks of land: in England we have no idea of such a thing. The interests of commerce will induce our legislature to cut through private properties, but never the interests of cultivation. The works I observed at Gange, in Languedoc, for throwing the water of a mountain

tain

tain stream into a canal, and raising it by enormous wheels into aqueducts built on arches, being much more limited in extent, and even confined to single properties, might more reasonably be looked for in the mountainous districts of England and Wales. Such would answer greatly, and therefore ought to be undertaken; for I hardly need observe, that watering in our northerly climate answers upon moist soils, as well as it does in the south of Europe.'

Our author does not seem to be aware that it is the specific quality of the water, and not the degree of latitude, that regulates the effect of irrigation. We must not, however, omit his concluding remark, as it is delivered from the bench of common sense:

'Hardly more, therefore, than one-third of the kingdom can be said to understand this most obvious and important object, one of the first in the circle of rural oeconomics. If academies and societies of agriculture are amenable to the judicature of common sense, what are we to think of their employing their time, attention, and revenues on drill-ploughs and horse-hoes—on tinctures from roots—and thread from nettles—while two-thirds of such a territory as that of France remain ignorant of irrigation?'

In the short chapter on *meadows*, we find an observation that contains more *good* sense, and displays more professional knowledge in *agriculture*, than any other that we have found in the volume under review, or, perhaps we may say, in any of Mr. Y.'s writings. He must have made it in one of his *cooler* moments:

'I hardly know a surer proof of the backward state of a country, than that of meadows bearing an exorbitant price. When chalk hills become covered, as they ought to be, with sainfoin, the price of meadows sinks half. When the arable lands yield neither cabbage, turnip, nor potatoe, for the winter nourishment of cattle, hay is the only dependence. When the value of clover is little known, meadow must be rated at too high a value. These simple instances shew at once the connection, and the cause. It follows, that the price and rental will vary, not according to the intrinsic value, but the circumstances of the arable districts in its neighbourhood.'

Lucerna. This plant is much cultivated in France, and mostly in the broad-cast way: but we learn nothing as to the peculiar soil which it affects. Indeed our author here says, honestly and fairly,

'I wish not to make this a didactic work, or I could offer hints that might be of advantage possibly to the culture in England; I should apprehend, that a turnip or cabbage fallow is the right preparation; if the field be foul for two years in succession, fed on the land, sown with barley or oats, three fourths the common quantity of seed, say two bushels; should weeds appear the first year, I would bestow 10s. per acre in drawing, weeding, or otherwise extirpating them; and after that the lucerne should take its chance.

Explanations are endless; a hint is sufficient for the practical husbandman, without prejudices.'

Saintfoin, we are told, is ill managed in France; so badly, indeed, that our traveller suppresses his *notes* on this graft; and from his *observations*, we read nothing worth repeating: we therefore pass on to

Vines. Here our readers will probably expect, as we did, from an *agricultural* traveller, an interesting account of the *cultivation* of the vine; and of the process of wine-making. We will hand to them all the information which we can find, and shall not greatly rob the author in so doing:

'It is impossible to discover, in the present state of knowledge and information, on what depends the extraordinary quality of the wine. The people here assert, that in a piece of not more than three arpents, in which the soil is, to all appearance, absolutely similar, the middle arpent only shall yield the best wine—and the other two, that of an inferior quality. In all such cases, where there is something not easily accounted for, the popular love of the marvellous always adds exaggeration, which is probably the case here.—Attention in gathering and picking the grapes, and freeing every bunch from each grape that is the least unsound, *must* tend greatly to insure the wine of the first quality, when the difference of soil is not striking. The vines are planted promiscuously, three or four feet or two and a half from each other; are now (when?) about eighteen inches or two feet high; and are tied to the props with small straw bands. Many plantations are far from being clean; some full of weeds; but a great number of hands spread all over the hill, sardling with their crooked hoe. As to the culture, in the middle of January *they* give the cutting, *taille*. In March dig the ground. In April and May *they* plant the *previns*. In June dig and hoe the *seps*. In August hoe again. In October, or in good years in September, the vintage. To plant an arpent of vines costs in all 50 louis d'or.—There are 8000 plants on an acre, and 24000 seps; and the props cost 500 liv. to keep up the stock of props, 30 liv. a year. It is three years before they bear any thing, and six before the wine is good. None are planted now; on the contrary, *they* grub up. Very few persons have more than 20 or 30 arpents, except the marquis de Sillery, near Rheims: who has 250 arpents.—At Piery, there are 20 arpents now to be sold, a new house, a good cellar, magazine, a good press, and every thing complete, for 60,000 liv. The vines a little, but not much neglected. For this sum, I could buy a noble farm in the Bourbonnois, and make more in seven years, than by vines in twenty. Those who have not a press of their own, are subject to hazards, which most necessarily turn the scale very contrary to the interests of the small proprietor. They pay 3 liv. for the two first pieces, and 2 s. for all the rest; but as they must wait the owner's convenience, their wine sometimes is so damaged, that what would have been white, becomes red. Sleeping before pressing makes red wine. As to pressing, to do it

very quickly and powerfully, is much the better way; and they prefer turning the wheel of the press, by six, seven, or eight men, rather than by a horse.'

Inclosures. This chapter is, in point of execution, above par. France is much more open than England, and inclosing is, of course, a grand object of improvement.

Tenantry and size of farms. This is by much the best executed division of the work. Here Mr. Young has given himself time to digest his materials, so as to render them comprehensible and useful.

He enumerates five species of tenantry:

1. The small *properties* of the *peasants*.
2. Hiring at a money-rent as in England.
3. Feudal tenures.
4. Monopolizing lands hired at money-rent, and re-let to peasants.
5. *Metayers*; by which is to be understood, hiring at half or third produce.'

The little owners or inferior yeomanry (here termed, we think, improperly, *peasants*,) of France, appear to be remarkably abundant; and, as in England, are found among the lowest degree of husbandmen:—but far the greatest part of the lands of France, (Mr. Young tells us,) are occupied by a species of tenants of which we have no knowledge in England, namely,

Metayers.—This is the tenure under which, perhaps, seven-eighths of the lands of France are held; it pervades almost every part of Sologne, Berry, La Marche, Limosin, Anjou, Bourgogne, Bourbonnois, Nivernois, Auvergne, &c. and is found in Bretagne, Maine, Provence, and all the southern counties, &c. In Champagne there are many at *tier franc*, which is the third of the produce, but in general it is half. The landlord commonly finds half the cattle and half the seed; and the metayer, labour, implements, and taxes; but in some districts the landlord bears a share of these. In Berry some are at half, some one third, some one-fourth produce. In Roussillon the landlord pays half the taxes; and in Guienne, from Auch to Fleuran, many landlords pay all. Near Aguilon, on the Garonne, the metayers furnish half the cattle. Near Falaise, in Normandy, I found metayers, where they should least of all be looked for, on the farms which gentlemen keep in their own hands; the consequence there is, that every gentleman's farm must be precisely the worst cultivated of all the neighbourhood:—this disgraceful circumstance needs no comment. At Nangis, in the Isle of France, I met with an agreement for the landlord to furnish live stock, implements, barns, and taxes; the metayer found labour and his own capitation tax:—the landlord repaired the house and gates; the metayer the windows:—the landlord provided seed the first year; the metayer the last; in the intervening years they supply half and half. Produce sold for money divided. Butter and

cheese

cheese used in the metayer's family, to any amount, compounded for at 5s. a cow. In the Bourbonnois the landlord finds all sorts of live stock, yet the metayer sells, changes, and buys at his will; the steward keeping an account of these mutations, for the landlord has half the product of sales, and pays half the purchases. The tenant carts the landlord's half of the corn to the barn of the chateau, and comes again to take the straw; the consequences of this absurd system are striking; land which in England would let at 10s. pays about 2s. 6d. for both land and live stock.¹

Size of farms. Mr. Y. is a warm advocate for large farms; or rather perhaps, an inveterate enemy to those which are small. In this, as in other things, a medium, we believe, is best. We will copy his concluding paragraph of this well executed chapter:

‘Upon the whole, one must be inclined to think, that small properties are carried much too far in France; that a most miserable population has been created by them, which ought to have had no existence; that their division should be restrained by express laws, at least till the demand for hands is equal to the production; that the system of great farms regularly employing, and well paying a numerous peasantry by day labour, is infinitely more advantageous to the nation, and to the poor themselves, than the multiplication of small properties; in fine, it is obvious, that all measures which prevent the establishment of large farms, and wealthy farmers, such as restrictions or bars to inclosures, the existence of rights of commonage, and the least favour to little proprietors in levying of the land taxes, are ruinous to agriculture, and ought to be depressed, as a system destructive of the public welfare.’

We wish, however, to have it understood, that we copy this passage, as containing, merely, Mr. Young's sentiments on a subject of great national importance.

Sheep. These seem to have formed a leading subject in the Author's inquiries; as being closely connected with manufactures, commerce, and political economy.

This chapter is composed chiefly of loose minutes, taken in different stages of Mr. Y.'s routes: noting little more than the weight of fleeces, washed and unwashed; it being the prevailing practice in France to shear off the wool without previously washing it; and, indeed, (according to our author,) to make it as dirty as possible at the time of shearing!

Mr. Y. has frequently put down ‘the price of a sheep!’ as for instance,

‘PAYS DE BEAUC—*Exemple*—Fleece 3½ lb. at 20s. Price of a sheep 15 liv.’—this is the whole minute.

How could Mr. Young suffer such an instance (and there are several others of the same sort,) of his want of professional knowledge, or want of attention, to pass before the public eye?

It may be right to tell our town readers that a fat wether is worth two lean ewes of the same breed; and, of course, that, unless Mr. Young had described his sheep, his notes are *null and void*.

The flocks of France are kept chiefly in houses in the night, to preserve them from wolves and bears; giving them straw, as in the Herefordshire practice. Mr. Young complains, vehemently, (with how much reason, we cannot say,) against their being kept so hot, in these 'stables.'

By the following remark, as well as by some others in this volume, our traveller proves himself a *stranger at home*:

'Here, (A Lyons,) as in most other parts of France; when you would have a sheep caught that it may be examined, the shepherd orders his dog to drive his flock around his master, which he does by going round them in a circle gradually decreasing, till the shepherd takes any one he wants. How infinitely superior to our barbarous methods!'

Yet such precisely is the practice of Cornwall and Devonshire.

The following intelligence is curious:

'FRANCHE COMPTE'.—*Bezançon*.—Clip their sheep always twice a year, in May and in autumn; and to the second they give the same name, as to the second hay crop, *regain*; the first yields $1\frac{1}{2}$ lb. the second $\frac{1}{2}$ lb.; some assert the first to be the finest wool, others the second, but they go together in price, this year and last 36 to 40*s*. washed, some years past 20 to 24*s*. only. Near Lyons the sheep go clothed into the vineyards during winter, to preserve their wool; I enter this where I have the intelligence, but I know not how to credit it. What cloathing would not be torn to tatters among the vines?'

The Scotch society for the improvement of British wools have fallen, or are falling, we understand, on these practices, as *now*; but we see that under the Sun there is nothing new.

Another peculiarity of the French management of sheep is that of feeding them, in winter, with faggots! which are made up in summer, with the leaves on the branches. 'Elm best,—then poplar,—oak good.'

Another practice, varying from the English, is observable: namely, that of giving salt to sheep: a practice not peculiar to Spain: but, according to Mr. Young, is common to all Europe, except the British isles.

The following sketch of the management, in general, of French sheep, was drawn, we hope, hastily, or in a moody moment:

'The management of sheep, throughout the kingdom, is the most abominable that can be conceived. It appears, by the notes, that in winter they are, according to our ideas, universally starved; that is, fed upon straw; for as to a provision of green winter food, quitted purposely for them, of which no good farmer in England

is ever destitute, there is not such a practice in France, from one end of the kingdom to the other. The consequences of this, are these poor fleeces, a bad quality of wool, and one sheep kept where there might be an hundred. Hence also the necessity of an immense import of every kind of wool; and, what is still much worse, such a deficiency of sheep in eighteen-twentieths of the kingdom, that every article of husbandry suffers; and meat is so much dearer than bread, that it cannot be purchased by the poor.

Capital employed in Husbandry. This forms an important subject in political economy; and Mr. Young treats it in a masterly way: supposing that his data are found.

It is certainly a matter of moment to a nation, how its capital is employed, whether in *agriculture* or in *trade*; and we hope that the present National Convention of France have wisdom enough to profit by Mr. Young's hints, in this and the succeeding chapters; which, being chiefly of a political nature, and peculiarly relating to France, we forbear to trace farther: closing our Review of these travels with the following short remarks.

Viewing the work, then, as it is, we shall not hesitate to pronounce it an extraordinary one. The *scene* of inquiry is the first in Europe; and the *time* is one of the most interesting that the world ever knew. The author's opportunities, too, were extraordinary; his communication being with persons of the first intelligence: one day associating with men of fortune and of science: the next, perhaps, mixing with men in middle life; and his style of travelling, though sometimes unpleasant, being well calculated to enlarge his field of information. Under recommendatory circumstances like these, scarcely any one could return lightly laden; and to these we may certainly add, as an excellence, the frank, open, undressed, (or, shall we say, *the starknaked*) manner in which the author's remarks and reflections are introduced to public view.

We cannot refrain from saying farther, that, if the *Journals* were revised and compressed, "purifying them from all uncleanness," correcting the language, and brushing away a few of the Hudibrasticities which now throw the whole into a degree of burlesque, and were published as a separate work, we think they would be perused with avidity, by all ranks of readers, as containing perhaps more entertainment and information than any thing heretofore published of the kind. The *second part* we will not hesitate to recommend, strongly and sincerely, to the most serious attention of the rising Republic; to whom also, we (as citizens of the world,) think, in the same sincerity, its author might be of essential service, in assisting to establish a suitable system of *Political Economy*; and, shall we add, in giving them, at least, a *Relief for Agriculture*."

ART. IX. *A Letter to the Right Rev. Richard Hard, D. D. Lord Bishop of Worcester; wherein the Importance of the Prophecies of the New Testament, and the Nature of the Grand Apostacy predicted in them, are particularly and impartially considered.* By Edward Evanston, A. M. The Second Edition. 8vo. pp. 135. 2s. Law. 1792.

WE announce this second edition of a work published fifteen years since, and then noticed in our Review*, chiefly to mark its connection with the subsequent article. Mr. E. asserts, in this letter, that the accomplishment of predicted events is the only permanent, and the only satisfactory, evidence of the divine origin of Christianity. Concerning St. Matthew's gospel, he declares it to be his opinion, not only that the present Greek gospel, which bears his name, was not a translation from a Hebrew gospel, but that it could not be published by any one till after the publication of that of St. Luke, nor earlier than the reign of Trajan, if so early; and consequently, that we have no proof that St. Matthew wrote a gospel at all, or that the scripture which goes under his name is genuine. These opinions Mr. E. still retains and pursues in the work of which we are next to give an account.

ART. X. *The Diffonance of the Four generally received Evangelists, and the Evidence of their respective Authenticity examined.* By Edward Evanston, A. M. 8vo. pp. 289. 5s. Boards. Johnson. 1792.

THE author of these free strictures on the gospels declares himself to be firmly convinced of the truth and divine authority of the revelation by Jesus Christ. At the same time, he retains his former opinions; that prophecy is by far the most satisfactory, and the only lasting, supernatural evidence of the truth of any revelation; and that the writings of the Evangelists have by no means that perfect and universal claim to authenticity, which is commonly allowed them. In this work, Mr. E. examines the internal marks by which it may be known whether these writers are authentic; and he professes that

He has no object in view besides the investigation of truth, and the promotion of moral virtue and human happiness, by endeavouring to demonstrate the sure and certain grounds on which the genuine religion of Christ is founded; which, he is persuaded, can only be effected by clearing the pure and simple seed of the divine word from the gross, fictitious varnish and filthy rubbish, with which idolatrous superstition hath so long clogged and overwhelmed it. For this purpose, after the mature deliberation of a greater

* See Review, vol. lix. p. 170.

number of years than the Roman poet thought fit to prescribe for publications of a less important kind, he presumes to trace the abuses and corruptions of Christianity to their source; and to distinguish the truth of revealed religion from the fables of credulous superstition, in those very scriptures which have hitherto been regarded as being all of equal authority and credibility, and as containing, in common, the fundamental truths and essential doctrines of the gospel of Jesus Christ.

After some general remarks on the external evidence of the authenticity of the four gospels—much too general, in our opinion, for the importance of the subject—Mr. E. begins his inquiry into their internal evidence, with the gospel of Luke; which he deems, in order of time, and in all other respects, preferable to the rest; and which he makes the standard of comparison between the several evangelical histories. Various parts, even of St. Luke's gospel, he judges to be spurious: but, excepting these, he admits that the internal evidence of this history, as well as of the Acts of the Apostles, agrees with the external testimony of all the earliest writers, to prove that they were written by Luke, who was not himself indeed an apostle, but one of the first converts among the Jews, and a disciple and personal attendant of the apostles. His view of the combined weight of evidence in favour of the *genuine authenticity* [can there, by the way, be any authenticity which is not genuine?] of these books is as follows:

‘ All the historical and other writings of professed Christians, which are extant, agree, as is before observed, in attributing this gospel and the Acts of the Apostles to a very early disciple, though not an apostle, named Luke. The writer himself informs us, that his name was Silas; that he was one of those *chief men among the brethren*, whom the apostles and elders with the whole church at Jerusalem sent to acquaint the converted Gentiles in Antioch, Syria and Cilicia, with their decision respecting the only observances of the Jewish law that were judged necessary for them; that he himself was a prophet, a duly qualified teacher of the gospel, and preached much to the people at Antioch to exhort them to continue in the faith they had adopted; that when his codelegate Judas returned to Jerusalem to the apostles there, he chose to remain in Antioch with Paul and Barnabas; that upon the separation which took place in consequence of a dissension between those two, he was chosen by Paul to supply the place of Barnabas; and that from that time to his being sent prisoner to Rome, and during his residence in that imperial city, he continued Paul's constant adherent, friend and fellow-traveller.

‘ That it was Silas, who wrote these two histories, appears thus. From the conclusion of the fifteenth and beginning of the sixteenth chapter of the Acts, we find that when Paul left Antioch no one but Silas accompanied him as far as Derbe and Lystra; and that there they were joined by Timotheus whom Paul chose also to

travel with him; that they three went through Phrygia and Galatia and came to Troas, where Paul, in a vision, was directed to go over into Macedonia; "and after he had seen the vision," says the author, "immediately ~~we~~ ^{we} endeavoured to go into Macedonia, assuredly gathering, that the Lord had called ~~us~~ ^{us} to preach the gospel unto them." This is the first passage in which the writer speaks in his own person, and in the same person he frequently expresses himself afterwards to the end of his history. Now, as it is evident from this part of the Acts compared with 2 Cor. c. i. v. 19. and with the address of both the epistles to the Thessalonians, that St. Paul had no attendants, when he first preached the gospel in Macedonia and Greece, besides Silas or Silvanus, of which last name Silas is merely an abbreviation, and Timotheus, one of those two must be professedly the writer of these histories. That it was not Timotheus appears from Acts, c. xx. v. 4 and 5, where the author enumerates Timotheus amongst those disciples who accompanied Paul on his return into Asia, and adds, "these going before, carried for ~~us~~ ^{us} at Troas." It is Silas or Silvanus alone therefore, who professes himself to have been the author of both these important histories. And though this circumstance, at first, has the appearance of contradiction to the universal historic testimony, which attributes them to Luke, they really only confirm the veracity of each other; for Lucas, that is Luke, is exactly the same abbreviation of Lucanus, a name derived from lucus, a grove or wood, that Silas is of Silvanus from Sylva a word of the same signification. Since, therefore, we find that amongst those Jewish Christians particularly who were most conversant amongst the Greeks and Romans, it was customary to change their original Hebrew names, without doubt, the more to familiarize themselves to those people, as Tabitha was exchanged for the Greek word Dorcas, and Saul for the Roman name Paulus, it seems clear that the name of the author of these histories, which in the Hebrew most probably was some word of similar import, viz. belonging to a grove or wood, was translated indifferently by the Roman names Lucanus or Silvanus*, and he was called by some Silas, and by others Lucas, as having both the same meaning; for many circumstances concur to render it highly probable, that the Lucas whom St. Paul mentions to Timothy in his second epistle, as the only person who remained with him, is the very same as Silas, both which names, if re-translated into the original Hebrew name, must be expressed by the same word.

* It appears, then, upon the united testimony of the early Christian writers and of the author himself, that these two books were really written by Silas or Luke, who was so well qualified a witness of what he relates, that he was the approved friend and

* In the same manner the Hebrew name Aaron might have been familiarized to the Romans by being rendered Collinus or Moستانus; and an Englishman of the name of Wood might domesticated his very name in France, by calling himself either Du Bois, or La Forêt.

affiſtant of all the apoſtles, from whom he could not fail to receive perfect information of every fact and doctrine he has recorded previous to his own converſion; and was ſo conſiderable a perſonage in the tranſactions he has related afterwards, that, in the words of the Roman Poet, he might juſtly have called himſelf a relater of events, *quæque ipſe vidi, ex quorum pars magna fui*; events whereof he had not only been an eye-witneſs, but in which he himſelf had been, for the moſt part, actively concerned.

On reviewing and comparing theſe two hiſtories of St. Luke, we find the dates of all the important facts clearly and accurately aſcertained; there appears in them a perfect harmony and conſiſtency, not only with each other and with the epiſtles of St. Paul; but with all other hiſtorians who have written of the ſame times. The miracles recorded in them breathe all the ſame compaſſionate, benevolent ſpirit, which is ſo peculiarly characteristic of the religion of Jeſus Chriſt; and they contain the requiſite evidence of ſundry prophecies, ſome, for the conviction of the firſt diſciples, fulfilled within a few days or weeks after their prediction, others, at the interval of forty years, when the writer himſelf in all probability was not alive, and others extending to all ages from the firſt promulgation of the Chriſtian Covenant to the preſent time, and to a period yet to come. We have here, then, every kind of evidence, whereof the nature of the caſe admits, to convince us of the genuine authenticity and veracity of both theſe hiſtories; and with theſe, for my own part, I am abundantly ſatisfied. Others, perhaps, ſubmitting their judgments to early prepoſſeſſions, or to the deciſions of the orthodox church, may perſuade themſelves, with that father of the church Theophylaſt, that God has given the world juſt four goſpels, neither more nor leſs, becauſe there are juſt four cardinal virtues, four ſeaſons of the year, four quarters of the world, north, eaſt, ſouth, and weſt; and becauſe, as theſe goſpels are intended to be pillars to ſupport the whole world, it is neceſſary there ſhould be one for each of thoſe four principal points of the compaſs: but theſe and all ſuch ingenious, rhetorical arguments have ſo little weight with me, that I preſs myſelf better pleaſed with one evangelical hiſtory ſatisfactorily authenticated, than with four thouſand that ſhould be found ſpurious, or even of doubtful and reaſonably ſuſpicious authority. From what St. Luke and other writers inform us, there is no doubt but the orthodox church, if ſhe had choſen to preſerve them, might, at this hour, have had forty inſtead of four different goſpels; and many of them much more deſerving her regard than three of thoſe ſhe hath thought fit to ſelect and ſave from the general wreck, in which the writings of the primitive Chriſtians have been involved; but, as far as the providence of Almighty God is concerned in preſerving ſufficient notice of the Evangelical covenant, which he hath promiſed to all mankind, I can ſee no more reaſon why there ſhould be four diſtinct authentic hiſtories of the very ſhort period from the Baptiſm of John to the reſurrection of Jeſus, than that there ſhould be four hiſtories of the much longer and equally important period comprized in the Acts of the Apoſtles; or than the Jews ſhould have had four different hiſtories

of the creation and their patriarchs, and of the deliverance of their forefathers from the Egyptian bondage.

Having found, in St. Luke's two histories, a firm and solid basis for genuine religion, Mr. E., in the remainder of this work, compares many passages in the gospels of Matthew, Mark, and John, with others in the gospel of Luke, and discovers, or apprehends that he discovers, a dissonance or disagreement between them. A single specimen may be sufficient to shew in what manner Mr. E. executes the task which he has undertaken. We shall select his criticism on St. Matthew's use of the name *Decapolis*, chap. iv. ult.

In the last verse of this chapter, the author informs us that great multitudes of people followed Jesus, amongst other places, from Decapolis; and speaks of this Decapolis, not only as a particular country or province, but as a country which did not lie eastward of the Jordan, because he expressly distinguishes it from "the country beyond Jordan;" and the writer called St. Mark, speaking of "the same Decapolis, c. vii. v. 31., more than insinuates that it was a country lying north-west of the sea of Galilee; for he tells us that Jesus "came from the coasts of Tyre and Sidon, to the sea of Galilee, through the midst of the coasts of Decapolis." These are circumstances which merit the critical attention of every candid reader who wishes to satisfy himself respecting the true time when these two gospels were really written: for no such country as Decapolis is once mentioned by any other writer of either testament; and from the geographical description of Palestine given us by St. Luke, confirmed both by Josephus and Tacitus, it appears that in the fifteenth year of Tiberius and during his whole reign the Jewish territory was divided by the Romans into four tetrarchies, Judea in the south, which was governed by a Roman prefect; the north-eastern tetrarchy, which contained Trachonitis, Iturea and Batanea with Gaulonitis or Galilee east of the Jordan, under the government of Philip a son of Herod; the western, comprehending Galilee proper and all the country west of the Jordan and north of the prefecture of Judea, governed by Herod, another son of Herod the great; and Aulene, so called from its metropolis Abila, including Peraea and all Palestine east of the Jordan and south of Gaulonitis, subject to the dominion of Lysanias. Under this division by the Romans, its conquerors, Palestine seems to have remained until the reign of the Emperor Claudius, who, Tacitus informs us, erected several smaller principalities or prefectures in that country to gratify his freedmen and favourite Roman knights, alluding most probably to the Toparchies that Judea was, at length, divided into, which are enumerated, though with some little difference, by Josephus and the elder Pliny; and to some others which are occasionally mentioned by Josephus. In the twelfth year of his reign, Claudius gave the country which had formed the tetrarchies of Philip and Lysanias, as a kingdom, to Agrippa: but though Josephus particularly describes the kingdom allotted by the Emperor to that Jewish prince, and the several additional grants of territory which

were made to him afterwards; though several of the ten cities which, Pliny tells us, were generally reckoned to compose the Decapolis, were situated in the country expressly said to be assigned to Agrippa; and though, in the preceding parts of his histories, he has repeatedly given us accurate geographical definitions of the several provinces of Palestine and the adjacent countries, no such province or ethnarchy as Decapolis is taken notice of by Josephus, nor does he once mention the name before Vespasian was governor of Syria and general against the rebellious Jews in the latter end of Nero's reign, and then only says of it, that "Scythopolis was the largest city of the Decapolis;" and though he afterwards (in his life) several times mentions the cities intended by the name Decapolis, he never again uses that aggregate term, of the singular number; but calls them the *ten cities of Syria*: and since he speaks of the insurrection of the Jewish against the Syrian inhabitants of some of those cities, it is natural to conclude that from some particular motives the Romans had been induced to annex ten Jewish cities to the government of Syria, and to place in them colonies of Syrians to whom the Hebrew inhabitants could not be reconciled; and as the first disturbances among the Jews began in that part of Palestine which formed the kingdom of Agrippa, it is most probable, that those rebellious insurrections gave rise to the establishment of such a line of military stations peculiarly subject to the authority of the Proconsul of Syria, and that before that period of Nero's reign the very name Decapolis did not exist. At least, since Pliny tells us, that the territory which intervened between those ten cities, and which surrounded each of them, was not subject to the same government as the cities themselves, but to the adjoining tetrarchies, and Josephus informs us, that all those ten cities appertained to the government of Syria, it is evident that the Decapolis was not any distinct country or continued district as the pretended Matthew and Mark represent it, but merely the general appellation of ten detached, insulated cities, lying all, except Scythopolis, *beyond*, or east of, the river Jordan, which in later times, for some military convenience to the Romans, were taken from the jurisdiction of the original tetrarchies, (most probably long after the time allotted for the writing these gospel-) and subject to Syria. So that to talk of any person's going to or coming from the Decapolis, without specifying which of the ten cities is meant, is to use a language devoid of meaning and perfectly unintelligible: and to speak of it as a province, like Galilee or Trachonitis, and as being situated north-west of the sea of Galilee, is to betray an ignorance of the geography of Palestine too gross to be attributed to any native of that country; and shews that the authors were not primitive disciples of Jesus Christ, but writers of a much later date, who, being personally unacquainted with the country, adopted a term they had heard applied to it, whose signification they did not understand.

Whether there be any thing sufficiently new or important in this work to demand the attention of the learned, after all that has been done by Lardner, Jones, and others, to establish the authenticity

authenticity of the canonical books of scripture, we shall not presume to determine. We must, however, remark, that if the tract be, *bonâ fide*, intended as a defence of Christianity, it is certainly the most singular defence that was ever written: but, if it be a covert attack on it, (which, after the author's declarations, we have no right to suppose,) though it may place insuperable difficulties in the way of those who are determined at all events to maintain the plenary inspiration of the sacred writers, it affords no ground of alarm to those, who only wish to support Christianity on rational principles, and by a fair appeal to historical evidence.

ART. XI. *Man as he is.* A Novel. 12mo. 4 Vols. 12s. sewed. Lane. 1792.

WHEN we consider the influence that novels have over the manners, sentiments, and passions, of the rising generation,—instead of holding them in the contempt which, as reviewers, we are without exception said to do,—we may esteem them, on the contrary, as forming a very essential branch of literature. That the majority of novels merit our contempt, is but too true; and, for the reason above given, it is a truth of a serious and painful nature. The very end of a novel is to produce interest in the reader, for the characters of whom he reads:—but, in order to produce this interest, it is necessary that the novel writer should be well acquainted with the human heart, should minutely understand its motives, and should possess the art, without being either tedious or trifling, of minutely bringing them to view. This art is so little understood by the young ladies who at present write novels, which none but young ladies and we, luckless reviewers, read, that it is not wonderful that they should have incurred a considerable share of neglect from us:—but when a novel has the power of playing on the fancy, interesting the affections, and teaching moral and political truth, we imagine that we are capable of feeling these beauties, and that we have liberality enough to announce them to the world.

Of this superior kind, is the novel now before us; which, though far from being without faults, gave us great pleasure, and is such as we can warmly recommend to readers of taste, science, and sentiment. In narrating his fabulous adventures, the author frequently leads us through the regions of metaphysics, politics, and even theology; in which, however, he seldom remains long enough to fatigue the attention, or to pall the appetite, of his reader. These flights have, in general, the additional merit of being adapted to character: they are managed

naged with that happy art which raises associations, and which, by giving a sketch, incites and animates the mind to complete the picture.

Amid this well-deserved praise, however, there is one grand defect, which could scarcely have been expected from an author of so much taste, acuteness, and knowledge:—we allude to the want of unity. His hero, and heroine, are frequently neglected, and almost lost, in his digressive excursions, and delineations of character, that have little connexion with the furtherance of the plot. His power of making these eccentricities pleasing, sometimes, indeed, captivating, only adds to the injury. In splendor of ornament, unity of design is lost; and while we gaze at the beautiful columns, we almost forget the building. We are not, as in *Tom Jones*, continually interested by each new incident, because the state and well-being of the persons concerned are changed. Nor are we impatient, as in *Clarissa Harlowe*, to know what must be the result of passions, which become more and more complicated, active, and violent:—not that this novel is without interest:—but our complaint is, that this part, which ought to constitute the ligaments and sinews of the whole, is comparatively languid and inadequate. The expedient of making Sir George Paradyne, the hero, fall sick at last, (without which, it is apparent, he knew not how to overcome the well-founded scruples of Miss Coleraine, the heroine,) is one which unfits Sir George for his post, and degrades Miss Coleraine.

The author, however, has written a novel which, we have no doubt, the world will read; and when he writes again, it will be worthy of his talents to exert them with their full force, and to emulate writers whose equal, we are persuaded, it only depends on himself to become. As a specimen of his descriptive powers, we shall cite the following dialogue; only premissing, that Miss Haubert, who begins it with Sir George Paradyne, is a rich, arrogant, old maid; Mr. Holford is a clergyman; and Miss Carlill is a quaker.

‘You have probably been at Oxford, Sir George, or Cambridge?’

‘At Oxford, madam.’

‘I presume the sciences there are in a very flourishing state?’

‘I hope they are always so there, madam.’

‘Has any able metaphysician arisen, or is likely to arise, capable of confuting Mr. Hume’s system of universal non-existence?’

‘Dr. Reid, madam.’

‘Oh, no—I have read him; he does not go to the bottom.’

‘I have often admired, madam, says Mr. Holford, that a lady of your profound science, should think any thing worth notice which

comes from the pen of such a man, so great an enemy to religion and piety.

‘A man may be wrong in one thing and right in another, Mr. Holford, answered the lady. Every man who wants religion, may not want knowledge.

‘It is pity but he did, replied Mr. Holford.

‘You are certainly right, madam, says Mrs. Holford. Many of our most celebrated novels have characters tainted with infidelity, in other respects very learned and amiable. As Mr. Wolmar in Rousseau’s *Eloisa*, the elegant Sir Charles Seymour in *Cornelia Sedley*, and many others.

‘Very true, Mrs. Holford; I don’t read many novels except yours; but I believe it is allowable to draw all sorts of characters as they are, and since it does happen that there are ingenious people infidels, to be sure they may be drawn.

‘I wish, says Mr. Holford, they were all drawn upon hurdles to the stake.

‘Miss Coleraine absolutely gave a little start, and was upon the point of an exclamation, but corrected herself, and only said, with a smile—no, Mr. Holford, I must beg leave to refuse you credit on this head; your theory is cruel, your practice would be merciful.

‘I have no mercy for the enemies of God, answered Mr. Holford. The lady, says Miss Haubert, with a scornful toss of her head, chooses to shew her sensibility.

‘I hope, says Miss Carlill, if the occasion was real, thou would’st shew thine. Miss Haubert replied with another toss. Then you don’t approve of zeal in the cause of God, Miss Carlill? asked Mr. Holford.

‘Yea—answered she—if it is of the spirit.

‘Oh, ma’m, replies Mr. Holford, we cannot boast of so plentiful a communication with the spirit, as your people.

‘Thy spirit seems not to be of our sort; we persecute no one.

‘Nor would Mr. Holford, I am well convinced, says Miss Coleraine.

‘Why not? says Miss Haubert; very great and good men have thought it right to persecute heresy.

‘They would have been better employed, perhaps, in praying for it, says Miss Coleraine.

‘You may think so, madam, answered Miss Haubert, but with our zeal what is religion?

‘We also approve zeal, Miss Haubert, when it tends to improve our own faith; not when it condemns others, says Miss Carlill.

‘Ay, says Mr. Holford, this is the modern doctrine of toleration, by which all unity of christianity is cut off from the face of the earth; and men are lost astray by pretended spiritual guides, or permitted to wander without any.

‘Thou knowest that in heaven there are many mansions. Why should there not be many roads? says Miss Carlill.

‘There can be but one road, madam, answered Mr. Holford; the road of truth.

‘And few there be that find it, replied Miss Carlill.

'It is because they shut their eyes, says Mr. Holford, and harden their hearts, and God gives them up to their own perverseness, and to all unquietness of mind. Here are the presbyterians again, I am told, up in arms, about the repeal of the test act, that bulwark of the church and constitution. Had there been any understanding among them, they must have acknowledged the superior force of our arguments.

'If the arguments of thy people, replied Miss Carlill, had been as strong as their motives, the dissenters must have found them irresistible long ago.

'Blindness, wilful blindness, says Mr. Holford.

'Nay, now, friend Holford, replied Miss Carlill, thou must excuse me; it is so important to see the truth, if they could, that I should rather impute it to their not being able to find good oculists.

'They envy us, says Mr. Holford, the very bread we eat, and would snatch it out of our mouths.

'I fancy, replies Miss Carlill, it will take them a great many pulls. Thy church is indeed built upon a rock, if it hold its faith with as firm a hand as its emoluments.

'Have we not a right to them? asked Mr. Holford.

'Yea, two rights, replied Miss Carlill; power and possession: neither of these, have the Dissenters.

'I say, says the parson, the Dissenters have no rights whatever.

'They were born, answers Miss Carlill, with as many as other people. What is become of them?

'They incapacitate themselves, by maintaining religious tenets which government chooses should not be maintained.

'So, says Miss Carlill, it was in the time of Dioclesian. Ye know the law, said the emperor; all Christians are to be hanged. But ye need not incur the penalty; ye have nothing to do in order to avoid it, but return to Jupiter, the god of your fathers. Did Dioclesian reason well, thinkest thou?

'How can you ask such a question, madam? says Mr. Holford.

'Nay—answered Miss Carlill—I know not; if it were not that I thought the reasoning of Dioclesian and thy people something similar.

'I assure you, madam, says Mr. Holford, you never were more mistaken; and you impute motives to us which never entered our pure hearts. All we want is to bring the community into one faith, and thereby avoid the confusion of sects, and the nonsense of sectaries.

'Thou need'st not tell me this. It is, they say, the distinguishing garb of the priesthood. If a man, in matters of faith, incline to tolerate any nonsense but his own, he hath not on a wedding garment; he is not a true brother.

'You are smarr, Miss Carlill, says Mr. Holford, but smartness is not argument. Let us come to the point. There must be a national religion. Grant that.

‘ I pray thee, Miss Carlill asked, which is the national religion of America?

‘ Psha ! says the parson, rather angrily ; they’ll come to nothing for the want of it.

‘ When they do, the argument will be in thy favour, answered Miss Carlill.

‘ But if they flourish, says Mr. Holford, they must have one ; they must have a chief, magistrate ; one or many. This chief must have a religion ; he must prefer his own, and the very preference will soon give a decided majority ; and a national religion follows of course.

‘ I do not at present see the justness of thy premises, or of thy conclusion, answered the lady. A Frenchman of great consequence, was once at Amsterdam, and being desirous to see every thing, was attended by a burgomaster, who noticed, as they passed along, many small places of worship. This, says he, belongs to the Anabaptists, very industrious people and good subjects ; this to the Moravians, very diligent, quiet, good, orderly people ; so he went on to twenty different sects, giving each its due praise of industry and obedience to the laws. And pray, sir, says the count, what religion are you of ? . “ Me,” answers the magistrate, — “ my lord, I am burgomaster of Amsterdam.” Dost thou not think it a wise answer ?

‘ It would not do in England, Mr. Holford said. The constitution was founded upon the inseparable connection of church and state.

‘ Pray of what nature may this connection be ? How may it differ from the general connection betwixt crown and people ? asked Miss Carlill.

‘ In being more close and intimate, answered Mr. Holford, in mutual assistance, when assistance is wanted.

‘ I believe I understand thee, replied Miss Carlill. If the crown gets into a scrape, the clergy will kindly help it out. If the crown has something to do the people don’t like, the clergy is ready with its aid.

‘ What right have you to suppose this, madam ? asked Mr. Holford.

‘ Why, replied Miss Carlill, when the crown is doing that which the people does approve, it will necessarily have its support—the best of all supports, I think—surely, when it has the whole it cannot want a part.

‘ There is no reasoning, says Mr. Holford, with people whose prejudices are so inveterate, they will hear nothing which contradicts them. To me, there is not a problem of Euclid, which is more clear, than that the test act, and subscription to articles, are the bulwarks of the church ; and that the church is the best bulwark of the state.

‘ I have heard of that Euclid, replied Miss Carlill ; pray thee, how came it to pass that his problems were so clear, as to pass almost into a proverb. Did he demonstrate after thy manner ?

‘ That—let me tell you, m’s’m, is a very ignorant question, and shows you do not distinguish betwixt mathematical and speculative science ; says Miss Haubert, with much dignity of aspect.

' I own my ignorance, says Miss Carlill, still addressing herself to Mr. Holford, without noticing the rudeness of Miss Haubert—wilt thou instruct me in the nature of those articles thou hast just mentioned ?

' Mr. Holford did not seem to relish the employment, and only said, read, read, madam, and understand.

' Alas ! says Miss Carlill, I have read, and do not understand.

' You read, madam, with the prejudice of a sectary.

' Possibly so. Considering however the very important part they were to act upon this stage of ours, one might have expected they would have exhibited the collected wisdom of ages. At least one should not have found them incomprehensible.

' There is no necessity, ma'm, says Miss Haubert, who never opened her lips to-day, but to express scorn or dislike—there is no necessity that your comprehension should be the measure of other people's.

' I grant that, replies Miss Carlill ; but do not many of thy communion, learned divines, say, prelates, acknowledge the same difficulty ? Have the faculties of mankind degenerated ?

' No, madam, answered Mr. Holford ; God has given to man his wonted capacity ; but how does he now apply it ? in the luxuries and vanities of this world ; and in opposing his own vain imaginations to the mysteries of faith.'

Of this, as of most other novels, we have to complain that the errors of printing are numerous, and highly reprehensible. The author, who could bestow the labour of writing these four volumes, ought surely to have been capable of the additional fatigue that was necessary to convey his own ideas accurately.

ART. XII. *Every One has his Fault ; a Comedy, in Five Acts,* as it is performed at the Theatre Royal, Covent Garden. By Mrs. Inchbald. 8vo. 1s. 6d. Robinsons, 1793.

OF all the arts hitherto invented, at once to rouse, delight, and inform the mind, that of the drama is certainly the principal. To succeed in it, eminently, no common talents are required : even the extravagance of buffoonery, by which it is so often disgraced, must, to be successful, be combined with powers which, though they may have taken a false bias, are such as are but rarely possessed. Some have thought that all the modes, by which the passions may be affected, are not the true province of the drama ; and that to draw tears, in a comedy, is to excite an illegitimate affection. To this sentence we demur. Mere sentimental comedy is indeed a puling, rickety, unhealthy brat, and no fair offspring of the muse : not because it draws tears, but because it wants energy : because it concerns itself with nothing but trifles, on which it makes

our happiness or misery depend; a morality so false as inevitably, on the slightest recollection, to occasion the mind to revolt. Perhaps, of all the delights which comedy can give, that of exciting tears and laughter by the same thought is the supreme. The modes employed by dramatic writers to awaken the passions are indeed various. Some have courted the rough severities of satire; some the scintillating flashes of wit; and others the risible humour of *vaireté*, that gives the direct and simple resort of truth, without recollecting how it may wound its neighbour or revert on itself. This last art, combined with character and passion, is the peculiar excellence of Mrs. Inchbald: it is prevalent through all her productions, and to it she is indebted for her great and well-earned success.

The comedy under consideration, above any of this lady's other dramas, has the merit of well imagined variety of character. Her uxorious husband with a termagant wife, her old bachelor in want of a wife, and her rake who, from mere caprice, has been divorced from his wife, are excellently contrasted. So are her unrelenting father with her active philanthropist, and her turbulent Mrs. Placid with her affectionate and noble-minded Lady Eleanor. The natural and easy manner, in which they mutually conduce to exhibit each other, enlivens all the comic scenes with one continued tone of pleasantry; and this produces a kind of unity, which is highly grateful to the mind.

These are some of the good features of this comedy: but, agreeably to its own title, and like every human production, it has its faults. The principal of these are, first the immoral and false consequences of the character of Harmony; and next the divided plan of the piece. The story of Lady Eleanor Irwin, and the traits that characterize her husband, herself, and her father, are of a tragical kind; and, in order to have made them produce their full theatrical effect, they should have formed the entire subject of the play; unmixed with Sir Robert Ramble, Mr. Solus, or Mr. and Mrs. Placid, who have no real connexion with them; except such incidental touches as the author found it absolutely necessary to give, that her fable might not appear to be so disjointed as it actually is. The other subject, which turns on the question, "is or is not marriage a blessing?" is, as Mrs. Inchbald has proved, fruitful in comedy; and, had she confined herself to that, and treated it with animation equal to the parts which she has already portrayed, how high and rich in comic effect would her play have been!

Of Mr. Harmony, we cannot help saying that we are out of patience with his benevolent lies; that is, we feel a very sincere concern that the deeply-rooted prejudice of mankind,

"that falsehood may be beneficial," is thus so forcibly inculcated. The very merit of the writing increases the sin; and the auditors will go home well-satisfied that the lies, which they may have ever told, were all for some good purpose or other, and therefore that they, like Mr. Harmony, are all very good people. What most surprizes us, is, that Mrs. Inchbald, with her strength of imagination and knowledge of the human heart, should not have perceived the high comic results that might have been produced, if, instead of exhibiting this false picture, she had told us the truth; and had presented a man who, like Mr. Harmony, telling lies with the best intentions, should continually find his aims defeated, and his falsehood producing discord where he intended peace: for this, in real life, is the general fact; though, by miracle, there may be an exception to the rule: but the business of the moralist and the poet is surely not to give the exception as the rule; for that is to deceive, and to promote error and unhappiness. We most sincerely acquit Mrs. Inchbald of any such intentions: but it is our office, much as we respect her genius, to pay a still much higher respect to truth.

We have some fears, too, lest the readers of the play should mistake Irwin for a hero; whereas he is, in reality, but a contemptible kind of a character. The facility with which he asks every body to lend him money—not from principle, as knowing that he has a just claim to relief, (for *that* would be heroism, *that* would be truth known only to the few,) but from pity to himself, to his effeminate education, and to his *gentility*,—disgusts us. We do not, by this objection, accuse Mrs. Inchbald of any error but that of not precisely marking his real character; for such sentimental whiners are to be found in every street, indolently deploring misfortunes which, would they but exert themselves, they have much more than sufficient health, strength, and intellect, to relieve. Lady Eleanor is much superior to her husband: but there is one incident to which we strongly object. Not knowing Edward to be her son, she accepts the pocket book from him that is to save his father's life: but, when the secret escapes, the pocket book is returned; and her husband himself must die, rather than her son be dishonoured. This, it is true, is vulgar morality, but not the morality of a poet, nor of a mind like that of Mrs. Inchbald. Did the accident of Edward being her son alter the nature of the action? If she could not sanction it in her own son, she could not sanction it in the son of another. Virtue, like THE SUPREME, has no respect to persons.

The full effect of a comedy, or of any scene in a comedy, can only be felt by seeing or perusing the whole. The follow-

ing, however, is no bad specimen of the ease and vivacity of Mrs. Inchbald's dialogue. The persons are, Ramble, who has parted with his lady; Solus, who pines for a wife; and Placid, who has married a termagant.

ACT II.

Scene I. *A coffee or club room at a tavern.*

Enter Sir Robert Ramble—and Mr. Solus and Mr. Placid at the opposite side.

Solus. Sir Robert Ramble, how do you do?

Sir Rob. R. My dear Mr. Solus, I am glad to see you. I have been dining by myself, and now come into this public room to meet with some good company.

Solus. Ay, Sir Robert, you are now reduced to the same necessity which I frequently am—I frequently am obliged to dine at taverns and coffee-houses, for want of company at home.

Sir Rob. R. Nay, I protest I am never happier than in a house like this, where a man may meet his friend without the inconvenience of form, either as a host or a visitor.

Solus. Sir Robert, give me leave to introduce to you Mr. Placid: he has been many years abroad; but I believe he now means to remain in his own country for the rest of his life. This, Mr. Placid, is Sir Robert Ramble.

Sir Rob. R. (To Mr. Placid) Sir, I shall be happy in your acquaintance; and I assure you, if you will do me the honour to meet me now and then at this house, you will find every thing very pleasant. I verily believe, that since I lost my wife, which is now about five months ago, I verily believe I have dined here three days out of the seven.

Placid. Have you lost your wife, Sir? And so lately?

Sir Rob. R. (With great indifference) Yes, Sir; about five months ago—Is it not, Mr. Solus? You keep account of such things better than I do.

Solus. Oh! ask me no questions about your wife, Sir Robert; if she had been mine, I would have had her to this moment.

Placid. What, wrested her from the gripe of death?

Sir Rob. R. No, Sir; only from the gripe of the Scotch lawyers.

Solus. More shame for you. Shame! to wish to be divorced from a virtuous wife.

Placid. Was that the case? Divorced from a virtuous wife! I never heard of such a circumstance before. Pray, Sir Robert [*very anxiously*] will you indulge me, by letting me know in what manner you were able to bring about so great an event?

Sir Rob. R. It may appear strange to you, Sir; but my wife and I did not live happy together.

Placid. Not at all strange, Sir; I can conceive—I can conceive very well.

Solus. Yes; he can conceive that part to a nicety.

Sir Rob. R. And so I was determined on a divorce.

Placid. But then her character could not be unimpeached.

' *Sir Rob. R.* Yes, it was Sir. You must know, we were married in Scotland, and by the laws there, a wife can divorce her husband for breach of fidelity; and so, though my wife's character was unimpeached, mine was not, and she divorced me.

' *Placid.* And is this the law in Scotland?

' *Sir Rob. R.* It is. Blessed, blessed country! that will bind young people together before the years of discretion—and, as soon as they have discretion to repent, will unbind them again!

' *Placid.* I wish I had been married in Scotland.

' *Solus.* But, Sir Robert, with all this boasting, you must own that your divorce has greatly diminished your fortune.

' *Sir Rob. R.* (*Taking Solus aside*) Mr. Solus, you have frequently hinted at my fortune being impaired; but I do not approve of such notions being received abroad.

' *Solus.* I beg your pardon; but every body knows that you have played very deep lately, and have been a great loser, and every body knows——

' *Sir Rob. R.* No, Sir, every body does not know it, for I contradict the report wherever I go. A man of fashion does not like to be reckoned poor, no more than he likes to be reckoned unhappy. We none of us endeavour to *be* happy, Sir, but merely to be *thought* so; and for my part, I had rather be in a state of misery, and envied for my supposed happiness, than in a state of happiness, and pitied for my supposed misery.

' *Solus.* But consider, these misfortunes which I have just hinted at, are not of any serious nature, only such as a few years economy——

' *Sir Rob. R.* But were my wife and her guardian to become acquainted with these little misfortunes, they would triumph in my embarrassments.

' *Solus.* Lady Ramble triumph! [*They join Mr. Placid*] She who was so firmly attached to you, that I believe nothing but a compliance with your repeated request to be separated, caused her to take the step she did.

' *Sir Rob. R.* Yes, I believe she did it to oblige me, and I am much obliged to her.

' *Solus.* As good a woman, Mr. Placid——

' *Sir Rob. R.* Very good—but very ugly.

' *Solus.* She is beautiful.

' *Sir Rob. R.* (*To Solus*) I tell you, Sir, she is hideous. And then she was grown so insufferably peevish.

' *Solus.* I never saw her out of temper.

' *Sir Rob. R.* Mr. Solus, it is very uncivil of you to praise her before my face. Lady Ramble, at the time I parted with her, had every possible fault both of mind and person, and so I made love to other women in her presence; told her bluntly that I was tired of her; that "I was very sorry to make her uneasy, but that I could not love her any longer."——And was not that frank and open?

' *Solus.* Oh! that I had but such a wife as she was!

' *Sir Rob. R.* I must own I loved her myself when she was young.

• *Solus.* Do you call her old ?

• *Sir Rob. R.* In years I am certainly older than she ; but the difference of sex makes her a great deal older than I am. For instance, Mr. Solus, you have often lamented not being married in your youth ; but if you had, what would you have now done with an old wife, a woman of your own age ?

• *Solus.* Loved and cherished her.

• *Sir Rob. R.* What, in spite of her loss of beauty ?

• *Solus.* When she had lost her beauty, most likely I should have lost my eye-sight, and have been blind to the wane of her charms.

• *Placid.* (*Anxiously*) But, Sir Robert, you were explaining to me—Mr. Solus, give me leave to speak to Sir Robert—I feel myself particularly interested on this subject—and Sir, you were explaining to me—

• *Sir Rob. R.* Very true : Where did I leave off ? Oh ! at my ill usage of my Lady Ramble. Yes, I did use her very ill, and yet she loved me. Many a time when she has said to me, “ Sir Robert, I detest your principles, your manners, and even your person,” often, at that very instant, I have seen a little sparkle of a wish peep out of the corner of one eye, that has called to me, “ Oh ! Sir Robert, how I long to make it up with you !”

• *Solus.* (*To Mr. Placid*) Do not you wish that your wife had such a little sparkle at the corner of one of her eyes ?

• *Sir Rob. R.* (*To Mr. Placid*) Sir, do you wish to be divorced ?

• *Placid.* I have no such prospect. Mrs. Placid is faithful, and I was married in England.

• *Sir Rob. R.* But if you have an unconquerable desire to part, a separate maintenance will answer nearly the same end—for if your lady and you will only lay down the plan of separation, and agree—

• *Placid.* But, unfortunately, we never do agree !

• *Sir Rob. R.* Then speak of parting as a thing you dread worse than death ; and make it your daily prayer to her, that she will never think of going from you—She will determine upon it directly.

• *Placid.* I thank you ; I'm very much obliged to you : I thank you a thousand times.

• *Sir Rob. R.* Yes, I have studied the art of teasing a wife ; and there is nothing vexes her so much as laughing at her. Can you laugh, Mr. Placid ?

• *Placid.* I don't know whether I can ; I have not laughed since I married—But I thank you, Sir, for your instructions—I sincerely thank you.

• *Solus.* And now, Sir Robert, you have had the good nature to teach this gentleman how to get rid of his wife, will you have the kindness to teach me how to procure one ?

This play, as most of our readers probably know, is well received on the stage. We wish that it may impress on the mind of every spectator, the axiom contained in the title ; and that

each individual may thus be induced to seek the knowledge of his own particular fault, and to sedulously attempt the correction of it.

ART. XIII. *An Historical and Picturesque Description of the County of Nice.* Folio. Imperial Paper. 5l. 5s. bound. Bate, in Cornhill. 1792.

THE city and county of Nice are, at this time, objects of general attention throughout the adjacent parts of Europe, on account of that portion of the King of Sardinia's dominions having lately reverted to the French; who (our readers will recollect,) were formerly in possession of it:—but Nice has ever attracted the favourable notice of the neighbouring nations; who have always been invited to a pleasurable as well as a commercial intercourse with it, on account of the singular mildness and salubrity of the climate, and the pleasantness and fertility of the soil. Such advantageous circumstances must, indeed, naturally create the continual resort to this attractive spot, of those who can afford to vary their situation, as health, or amusement, or both united, may prompt them.

The work before us gives a very satisfactory and pleasing description of this part of the continental territory of his Sardinian Majesty:—it *was very recently* under the dominion of that monarch; and in what revolution of time it may be restored to him*, or whether he will ever be able to recover it, we must leave to be determined by the fortune of a war which has commenced with the most astonishing vicissitudes; and the consequences of which seem not only to mock all the powers of calculation, but to surpass the utmost boundaries even of *conjecture*.

The present volume is not only an elegant but a splendid production. The plates consist of twelve views, which are very neatly engraved, and remarkably well coloured; and the romantic and pleasant appearances, which they afford, are admirably adapted to tempt the beholder to visit those scenes themselves, which are the substances whence these beautiful shadows are reflected.

* Although the county of Nice be on this side of the mountains, Geographers have always considered it as a province of Italy, since they have given to this beautiful part of Italy the [river] Var for

* The inhabitants, since the arrival of the French army, have desired to be united with the *New Republic*: but in what manner that business has been settled, or at what stage it may at this time rest, we have not, with certainty, been informed.

a western limit, which is also the boundary of the county, and flows into the sea at a league distance from the capital. This province is partly covered by the maritime Alps; and is bordered on the east by Piedmont, and the States of Genoa; on the south by the Mediterranean; on the west by the Var; and on the north by Dauphiny. Its length is about twenty leagues of the country, which make about thirty-six English miles; its breadth is ten leagues; and its population is about 120,000 souls.

'The town [city] of Nice is the capital, and the seat of the senate, the bishoprick, and government. It has become, within these few years, a delightful abode, by the number of strangers who assemble there in the winter, either to re-establish their health, or to enjoy the mildness of the climate, and the beauty of the country, where an unceasing verdure presents eternal spring.

'The town is situated on the sea shore, and is backed by a rock entirely insulated, on which was formerly a castle, much esteemed for its position; but it was destroyed in the year 1706, by Marchall Berwick, the garrison being too thin to defend the extent of the works. There is a distinction between the old and the new town; this last is regular, the houses are well built, and the streets are wide. Its position is by the side of the sea, and is terminated, on one side, by a charming terrace, which serves for a promenade.

'Any person may live peaceably in this province, without fear of being troubled on points of faith, provided they conduct themselves with decorum. The town has three suburbs:

'1st, That of St. John, which conducts to Cimier*, &c. The promenades this way are very delightful, and may be enjoyed in a carriage.

'2d, That of the Poudriere.

'3d, That of the Croix de Marbre, or Marble Cross. This suburb is new, and the English almost always lodge in it, being very near the town. The houses are commodious, facing, on one side, the great road which leads to France, and on the other, a fine garden, with a prospect of the sea. All the houses are separate from each other; the company hire them for the season, i. e. from October till May. Apartments may be had from 15 to 250 louis. The proprietors commonly furnish linen, plate, &c. There are also in the town very large and commodious houses, as well as the new road, which is opened from the town to the port, by cutting that part of the rock which inclined toward the sea. The situation is delightful, and warmest in winter, being entirely covered from the north wind, and quite open to the south.

'The company is brilliant at Nice,—and the amusements of the carnival are, in proportion to the size of the town, as lively as in any of the great ones in France. There is always an Italian opera, a concert, and masked ball, alternately; and the company play rather high.'—

'It is impossible to find a happier climate than Nice, both for summer and winter. Reaumur's thermometer, in 1781, never fell

* About three leagues north from Nice.

more than three degrees below the freezing point; and that only for two days; while at Geneva it fell ten: and in the course of the winter of 1785, it only fell two degrees, while at Geneva it fell fifteen. The month of May is rarely so fine in France, as February at Nice. The summer is not so hot as might be expected. The thermometer never rises more than twenty-four degrees above temperate in the shade; and there is always an agreeable sea-breeze from ten in the morning till sun-set, when the land-breeze comes on.—There are three chains of graduated mountains, the last of which confound their summits with the Alps; and to this triple rampart is owing the mild temperature so sensibly different from the neighbouring parts.

‘The cultivation of the ground is as rich as can be desired. There are alternately rows of corn and beans, separated by vines attached to different fruit-trees, the almond and fig; so that the earth being incessantly cultivated, and covered with trees, olive, orange, cedar, pomegranate, laurel, and myrtle, causes the constant appearance of spring, and forms a fine contrast with the summits of the Alps, in the back-ground, covered with snow.’

We should have remarked, in speaking of the city of Nice, that the author, enumerating the vast improvements lately made, both in and out of the town, observes, that those travellers who have not been there within the last twenty years, would hardly know it again: so great are the alterations!

We have here, likewise, some account of the neighbouring port of Villa Franca, remarkable for its capaciousness. The road is said to be one of the finest in Europe. An hundred ships of the line, we are told, may commodiously ride in it. A light-house, properly situated, serves to guide the ships that are navigating this sea.—The town is but two miles distant from Nice, and contains 3,600 inhabitants.

We omit the particulars here given of the antiquities of this country,—the state of learning,—commercial affairs,—prices of provisions,—modes of travelling, &c. &c. The writer’s representations agree, in the most material points, with the account of this province which is lately given by Mr. Arthur Young, in his Travels through France and Italy.

To illustrate the neatly-coloured engravings, which have very much the appearance of drawings, an explanation is given of the subject of each distinct *view*: we have already mentioned the number of the plates.—On the whole, we have been agreeably entertained, and not a little informed, by this elegant publication.—Were peace restored, and the agitated bosom of Europe re-composed, we should be strongly tempted to make a *winter’s* trip to the pleasant and healthy spot, so advantageously exhibited in this picturesque detail.

ART.

ART. XIV. *An Enquiry concerning Political Justice, and its Influence on General Virtue and Happiness.* By William Godwin. 4to. 2 Vols. pp. 895. 1l. 16s. Boards. Robinsons. 1793.

IT may well be doubted whether, at any period, since the fatal contest between Charles I. and his parliament, the minds of men have been so much awakened to political inquiry, as they are at this moment. If the well-being of society may be said to depend on the progress of political knowledge, it will follow that nothing is so desirable as the earnest pursuit of this inquiry; and what indeed can so effectually promote the peace and welfare of society, as knowledge? Wherefore do men dispute, quarrel, and make war on each other, but in consequence of their mistakes? Who will affirm that devastation and slaughter are good?—and why do these happen, but because of individual and general *ignorance*? Hence, too, arises all the oppression that exists among mankind; from which no system of government, nor of legislation, can free them; though, by unwise legislation and misgovernment, evils may be perpetuated. A general diffusion of knowledge is the only remedy for these evils; and he, who increases its stores, is the most useful of citizens, and the best of benefactors to mankind.

For these reasons, we have no small degree of pleasure in announcing the present work to our readers; as one, which, from the freedom of its inquiry, the grandeur of its views, and the fortitude of its principles, is eminently deserving of attention.—By this eulogium, we would by no means be understood to subscribe to all the principles which these volumes contain. Knowledge is not yet arrived at that degree of certainty, which is requisite for any two men to think alike on all subjects; neither has language attained that consistent accuracy, which can enable them to convey their thoughts, even when they do think alike, in a manner perfectly correct and intelligible to both. These difficulties are only to be overcome by a patient, incessant, and benevolent investigation.

Many of the opinions, which this work contains, are bold; some of them are novel; and some, doubtless, are erroneous:—but that which ought to endear it even to those whose principles it may offend, is the strength of argument adduced in it to prove, that peace and order most effectually promote the happiness after which political reformers are panting;—that, as the progress of knowledge is gradual, political reform ought not to be precipitate;—and that convulsive violence is dangerous, not only to individuals, (for *that* result, comparatively, would be of small account,) but to the general cause of truth. It is the opposite of this principle that inspires the enemies of political

cal inquiry with so much terror; it is the supposition that change must inevitably be attended by the turbulence and injustice of commotion; and that innovation cannot be made, without the intervention of evils more destructive than those which are intended to be reformed. Under the conviction of this philanthropic sentiment, of calm and gradual reform, (which, in its proper place, he has fully illustrated,) Mr. Godwin proceeds, without scruple, first to inquire into present evil, through its essential branches, and next to demonstrate future good.

Dividing his work into eight books, and making **THE IMPORTANCE OF POLITICAL INSTITUTIONS** the subject of the first, he begins by an attempt to prove the omnipotence of government over the moral habits of mankind; and that, on these moral habits, their wisdom, virtue, and felicity, depend. We must here remark, that, as he proceeds, and as the subject opens on him, he in part changes his opinion, and considers government rather as a necessary restraint on ignorance, than as an instrument for the promulgation of truth. While men continue to have vices, the coercion of government is an inevitable consequence: but in proportion as they acquire virtue, restraint and coercion become pernicious. Taken, however, in either point of view, government, and its effects on general happiness, are most important subjects of discussion. In proof of this, he states, that war, penal laws, and acts of despotism, are destructive operations; that the moral characters of men originate in their perceptions; that literature, education, and political justice, are the three principal causes of moral improvement; that mind is progressive; and that moral are superior to physical causes.—Of the causes of war, he thus speaks: (Vol. i. p. 7.)

‘What are in most cases the pretexts upon which war is undertaken? What rational man could possibly have given himself the least disturbance for the sake of choosing whether Henry the Sixth, or Edward the Fourth, should have the style of King of England? What Englishman could reasonably have drawn his sword for the purpose of rendering his country an inferior dependency on France, as it must necessarily have been if the ambition of the Plantagenets had succeeded? What can be more deplorable than to see us first engage eight years in war rather than suffer the haughty Maria Theresa to live with a diminished sovereignty, or in a private station; and then eight years more to support the free-booter who had taken advantage of her helpless condition?’

‘The usual causes of war are excellently described by Swift: “Sometimes the quarrel between two princes is to decide which of them shall dispossess a third of his dominions, where neither of them pretends to any right. Sometimes one prince quarrels with another, for fear the other should quarrel with him. Sometimes a war is entered upon because the enemy is too strong; and sometimes be-

cause

cause he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want; and we both fight, till they take ours, or give us theirs: it is a very justifiable cause of war to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into a war against our nearest ally, when one of his towns lies convenient for us, or a territory of land, that would render our dominions round and compact. If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put the half of them to death, and make slaves of the rest, in order to civilize and reduce them from their barbarous way of living. It is a very kingly, honourable, and frequent practice, when one prince desires the assistance of another to secure him against an invasion, that the assistant, when he has driven out the invader, should seize on the dominions himself, and kill, imprison, or banish the prince he came to relieve *."

On the benefits of literature, the following are Mr. Godwin's remarks:

* Few engines can be more powerful, and at the same time more salutary in their tendency, than literature. Without enquiring for the present into the cause of this phenomenon, it is sufficiently evident in fact, that the human mind is strongly infected with prejudice and mistake. The various opinions prevailing in different countries, and among different classes of men, upon the same subject, are almost innumerable; and yet of all these opinions, only one can be true. Now the effectual way [means] for extirpating these prejudices and mistakes seems to be literature.

* Literature has reconciled the whole thinking world respecting the great principles of the system of the universe, and extirpated the dreams of romance and the *dogmas* of superstition. Literature has unfolded the nature of the human mind, and Locke, and others, have established certain maxims respecting man, as Newton has done respecting matter, that are generally admitted for unquestionable. Discussion has ascertained, with tolerable perspicuity, the preference of liberty over slavery; and the Mainwarings, the Sibthorpes, and the Filmers, the race of speculative reasoners in favour of despotism, are almost extinct. Local prejudice had introduced innumerable privileges and prohibitions upon the subject of trade; speculation has nearly ascertained that perfect freedom is most favourable to her prosperity. If in many instances the collation of evidence have failed to produce universal conviction, it must however be considered, that it has not failed to produce irrefragable argument, and that falsehood would have been much shorter in duration, if it had not been protected and enforced by the authority of political government.

* Indeed, if there be such a thing as truth, it must infallibly be struck out by the collision of mind with mind. The restless activity of intellect will for a time be fertile in paradox and error; but these will be only diurnals, while the truths that occasionally spring up, like sturdy plants, will defy the rigour of season and climate. In

proportion as one reasoner compares his deductions with those of another, the weak places of his argument will be detected, the principles he too hastily adopted will be overthrown, and the judgments, in which his mind was exposed to no sinister influence, will be confirmed. All that is requisite in these discussions is unlimited speculation, and a sufficient variety of systems and opinions. While we only dispute about the best way of doing a thing in itself wrong, we shall indeed make but a trifling progress; but, when we are once persuaded that nothing is too sacred to be brought to the touchstone of examination, science will advance with rapid strides. Men, who turn their attention to the boundless field of inquiry, and still more who recollect the innumerable errors and caprices of mind, are apt to imagine that the labour is without benefit, and endless. But this cannot be the case, if truth at last have any real existence. Errors will, during the whole period of their reign, combat each other; prejudices that have passed unsuspected for ages, will have their era of detection; but, if in any science we discover one solitary truth, it cannot be overthrown.

Such are the arguments that may be advanced in favour of literature. But, even should we admit them in their full force, and at the same time suppose that truth is the omnipotent artificer by which mind can infallibly be regulated, it would yet by no means sufficiently follow, that literature is alone adequate to all the purposes of human improvement. Literature, and particularly that literature by which prejudice is superseded, and the mind is strung to a firmer tone, exists only as the portion of a few. The multitude, at least in the present state of human society, cannot partake of its illuminations. For that purpose it would be necessary, that the general system of policy should become favourable, that every individual should have leisure for reasoning and reflection, and that there should be no species of public institution, which, having falsehood for its basis, should counteract their progress. This state of society, if it did not precede the general dissemination of truth, would at least be the immediate result of it.

But in representing this state of society as the ultimate result, we should incur an obvious fallacy. The discovery of truth is a pursuit of such vast extent, that it is scarcely possible to prescribe bounds to it. Those great lines, which seem at present to mark the limits of human understanding, will, like the mists that rise from a lake, retire farther and farther the more closely we approach them. A certain quantity of truth will be sufficient for the subversion of tyranny and usurpation; and this subversion, by a reflected force, will assist our understandings in the discovery of truth. In the mean time, it is not easy to define the exact portion of discovery that must necessarily precede political melioration. The period of partiality and injustice will be shortened, in proportion as political rectitude occupies a principal share in our disquisition. When the most considerable part of a nation, either for numbers or influence, becomes convinced of the flagrant absurdity of its institutions, the whole will soon be prepared tranquilly, and by a sort of common consent, to supersede them.' Vol. i. p. 20—23.

Among

Among other instances, contained in this first book, of the influence which political institutions have on society, the characteristic marks of the priesthood are animated, but severe; though far more liberal than the general sentiments of the declared enemies of hierarchy. For these, and for numerous other particulars, on which we have not time to expatiate, we must refer to the work itself.

Book II. treats of the principles of society; of the distinction between society and government; of justice, including suicide, and duelling; of duty; of the equality of mankind; of the rights of man; and of the exercise of private judgment. The first book may be considered as introductory, and the subject is fully discussed in the second. An opponent, not only of divine right and patriarchal power, but even of the favourite and famed social contract, our author makes justice the foundation of his system. It is, therefore, necessary that his ideas on this very essential question, justice, should in part be stated:

(Vol. i. p. 80.) 'From what has been said, it appears, that the subject of the present enquiry is, strictly speaking, a department of the science of morals. Morality is the source from which its fundamental axioms must be drawn, and they will be made somewhat clearer in the present instance, if we assume the term justice as a general appellation for all moral duty.

'That this appellation is sufficiently expressive of the subject will appear, if we consider for a moment mercy, gratitude, temperance, or any of those duties which in looser speaking are contradicting with justice. Why should I pardon this criminal, remunerate this favour, abstain from this indulgence? If it partake of the nature of morality, it must be either right or wrong, just or unjust. It must tend to the benefit of the individual, either without intrenching upon, or with actual advantage to, the mass of individuals. Either way it benefits the whole, because individuals are parts of the whole. Therefore to do it is just, and to forbear it is unjust. If justice have any meaning, it is just that I should contribute every thing in my power to the benefit of the whole.'—

(P. 85.) 'Is the general good promoted by falshood, by treating a man of one degree of worth, as if he had ten times that worth? or as if he were in any degree different from what he really is? Would not the most beneficial consequences result from a different plan; from my constantly and carefully enquiring into the deserts of all those with whom I am connected, and from their being sure, after a certain allowance for the fallibility of human judgment, of being treated by me exactly as they deserved?'—

(P. 88.) 'I will suppose, for example, that it is right for one man to possess a greater portion of property than another, either as the fruit of his industry, or the inheritance of his ancestors. Justice obliges him to regard this property as a trust, and calls upon him maturely to consider in what manner it may best be employed for the increase of liberty, knowledge and virtue. He has no right to dispose of

of a shilling of it at the will of his caprice. So far from being entitled to applause for having employed some scanty pittance in the service of philanthropy, he is, in the eye of justice, a delinquent if he withhold any portion from that service. Nothing can be more incontrovertible. Could that portion have been better or more worthily employed? That it could, is implied in the very terms of the proposition. Then it was just it should have been so employed—In the same manner as my property, I hold my person as a trust in behalf of mankind. I am bound to employ my talents, my understanding, my strength, and my time for the production of the greatest quantity of general good. Such are the declarations of justice, so great is the extent of my duty!

‘But justice is reciprocal. If it be just that I should confer a benefit, it is just that another man should receive it, and, if I withhold from him that to which he is entitled, he may justly complain. My neighbour is in want of ten pounds that I can spare. There is no law of political institution that has been made to reach this case, and to transfer this property from me to him. But in the eye of simple justice, unless it can be shewn that the money can be more beneficently employed, his claim is as complete as if he had my bond in his possession, or had supplied me with goods to the amount.’——

‘It is therefore impossible for me to confer upon any man a favour; I can only do him a right. Whatever deviates from the law of justice, even, I will suppose, in the too much done in favour of some individual, or some part of the general whole, is so much subtracted from the general stock; is so much of absolute injustice.’——

‘Society is nothing more than an aggregation of individuals. Its claims and its duties must be the aggregate of their claims and duties, the one no more precarious and arbitrary than the other. What has the society a right to require from me? The question is already answered: every thing that it is my duty to do. Any thing more? Certainly not. Can they change eternal truth, or subvert the nature of men and their actions? Can they make it my duty to commit intemperance, to maltreat or assassinate my neighbour?—Again. What is it that the society is bound to do for its members? Every thing that can contribute to their welfare. But the nature of their welfare is defined by the nature of mind. That will most contribute to it, which enlarges the understanding, supplies incitements to virtue, fills us with a generous consciousness of our independence, and carefully removes whatever can impede our exertions.’——

Building all his arguments on these immutable principles of justice, the author proceeds to define duty, and equality, and afterward that very popular subject, the rights of man; his reasonings on which, because of their originality and force, we think it our duty to state:

(P. 109.) ‘There is no subject that has been discussed with more eagerness and pertinacity than the rights of man. Has he any

any rights, or has he none? Much may plausibly be alledged on both sides of this question; and in the conclusion those reasoners appear to express themselves with the greatest accuracy who embrace the negative. There is nothing that has been of greater disservice to the cause of truth, than the hasty and unguarded manner in which its advocates have some times defended it: and it will be admitted to be peculiarly unfortunate, if the advocates on one side of this question should be found to have the greatest quantity of truth, while their adversaries have expressed themselves in a manner more consonant to reason and the nature of things. Where the question has been so extremely darkened by an ambiguous use of terms, it may at any rate be desirable to try, whether, by a patient and severe investigation of the first principles of political society, it may be placed in a light considerably different from the views of both parties.

Political society, as already has been observed, is founded in the principles of morality and justice. It is impossible for intellectual beings to be brought into coalition and intercourse, without a certain mode of conduct, adapted to their nature and connection, immediately becoming a duty incumbent on the parties concerned. Men would never have associated, if they had not imagined that in consequence of that association they would mutually conduce to the advantage and happiness of each other. This is the real purpose, the genuine basis of their intercourse; and, as far as this purpose is answered, so far does society answer the end of its institution.

There is only one postulate more, that is necessary to bring us to a conclusive mode of reasoning upon this subject. Whatever is meant by the term right, for it will presently appear that the sense of the term itself has never been clearly understood, there can neither be opposite rights, nor rights and duties hostile to each other. The rights of one man cannot clash with or be destructive of the rights of another; for this, instead of rendering the subject an important branch of truth and morality, as the advocates of the rights of man certainly understand it to be, would be to reduce it to a heap of unintelligible jargon and inconsistency. If one man have a right to be free, another man cannot have a right to make him a slave; if one man have a right to inflict chastisement upon me, I cannot have a right to withdraw myself from chastisement; if my neighbour have a right to a sum of money in my possession, I cannot have a right to retain it.—It cannot be less incontrovertible, that I have no right to omit what my duty prescribes.

From hence it inevitably follows, that men have no rights. By right, as the word is employed in this subject, has always been understood discretion, that is, a full and complete power of either doing a thing or omitting it, without the person's becoming liable to animadversion or censure from another; that is, in other words, without his incurring any degree of turpitude or guilt. Now in this sense I affirm that man has no rights, no discretionary power whatever.

It is commonly said, "that a man has a right to the disposal of his fortune, a right to the employment of his time, a right to the uncontrolled

uncontrouled choice of his profession or pursuits." But this can never be consistently affirmed till it can be shewn that he has no duties, prescribing and limiting his mode of proceeding in all these respects. My neighbour has just as much right to put an end to my existence with dagger or poison, as to deny me that pecuniary assistance without which I must starve, or as to deny me that assistance without which my intellectual attainments or my moral exertions will be materially injured. He has just as much right to amuse himself with burning my house or torturing my children upon the rack, as to shut himself up in a cell careless about his fellow men, and to hide "his talent in a napkin."

'If men have any rights, any discretionary powers, they must be in things of total indifference, as whether I sit on the right or on the left side of my fire, or dine on beef to-day or to-morrow. Even these rights are much fewer than we are apt to imagine, since before they can be completely established, it must be proved that my choice on one side or the other can in no possible way contribute to the benefit or injury of myself or of any other person in the world. Those must indeed be rights well worth the contending for, the very essence of which consists in their absolute nugatoriness and inutility.

'In reality, nothing can appear more wonderful to a careful enquirer, than that two ideas so incompatible as man and rights should ever have been associated together. Certain it is, that one of them must be utterly exclusive and annihilatory of the other. Before we ascribe rights to man, we must conceive of him as a being endowed with intellect, and capable of discerning the differences and tendencies of things. But a being endowed with intellect, and capable of discerning the differences and tendencies of things, instantly becomes a moral being, and has duties incumbent on him to discharge: and duties and rights, as has already been shewn, are absolutely exclusive of each other.

'It has been affirmed by the zealous advocates of liberty, "that princes and magistrates have no rights;" and no position can be more incontrovertible. There is no situation of their lives that has not its correspondent duties. There is no power intrusted to them that they are not bound to exercise exclusively for the public good. It is strange that persons adopting this principle did not go a step farther, and perceive that the same restrictions were applicable to subjects and citizens.

'Nor is the fallacy of this language more conspicuous than its immoral tendency. To this inaccurate and unjust use of the term right we owe it, that the miser, who accumulates, to no end, that which, diffused, would have conduced to the welfare of thousands, that the luxurious man, who wallows in indulgence, and sees numerous families around him pining in beggary, never fail to tell us of their rights, and to silence animadversion and quiet the censure of their own mind by reminding us, "that they came fairly into possession of their wealth, that they owe no debts, and that of consequence no man has authority to enquire into their private manner of disposing of that which is their own." A great majority of mankind are conscious that they stand in need of this sort of de-

sence, and are therefore very ready to combine against the insolent intruder, who ventures to enquire into "things that do not concern him." They forget, that the wise man and the honest man, the friend of his country and his kind, is concerned for every thing by which they may be affected, and carries about with him a diploma, constituting him inquisitor general of the moral conduct of his neighbours, with a duty annexed to recal them to virtue, by every lesson that truth can enable him to read, and every punishment that plain speaking is competent to inflict.

... 'It is scarcely necessary to add, that, if individuals have no rights, neither has society, which possesses nothing but what individuals have brought into a common stock. The absurdity of the common opinion, as applied to this subject, is still more glaring, if possible, than in the view in which we have already considered it. According to the usual sentiment, every club assembling for any civil purpose, every congregation of religionists assembling for the worship of God, has a right to establish any provisions or ceremonies, no matter how ridiculous or detestable, provided they do not interfere with the freedom of others. Reason lies prostrate under their feet. They have a right to trample upon and insult her as they please. It is in the same spirit we have been told that every nation has a right to choose its form of government.'

The third book treats of the principles of government; containing the systems of political writers; an examination of the social contract; of promises; of political authority; of legislation; of obedience; and of forms of government. We shall select the question of promises, as likely to afford, from the solution which is given to it, pleasure and information to the lover of truth:

P. 150. 'The whole principle of an original contract proceeds upon the obligation under which we are placed to observe our promises. The reasoning upon which it is founded is, "that we have promised obedience to government, and therefore are bound to obey." It may consequently be proper to enquire into the nature of this obligation to observe our promises.

'We have already established justice as the sum of moral and political duty. Is justice then in its own nature precarious or immutable? Surely immutable. As long as men are men, the conduct I am bound to observe respecting them must remain the same. A good man must always be the proper object of my support and co-operation; vice of my censure; and the vicious man of instruction and reform.

'What is it then to which the obligation of a promise applies? What I have promised is either right, or wrong, or indifferent. There are few articles of human conduct that fall under the latter class; and the greater shall be our improvements in moral science, the fewer still will they appear. Omitting these, let us then consider only the two preceding classes. "I have promised to do something just and right." This certainly I ought to perform. Why?

Why? Not because I promised, but because justice prescribes it. "I have promised to bestow a sum of money upon some good and respectable purpose. In the interval between the promise and my fulfilling it, a greater and nobler purpose offers itself, and calls with an imperious voice for my co-operation." Which ought I to prefer? That which best deserves my preference. A promise can make no alteration in the case. I ought to be guided by the intrinsic merit of the objects, and not by any external and foreign consideration. No engagements of mine can change their intrinsic claims.

All this must be exceedingly plain to the reader who has followed me in my early reasonings upon the nature of justice. If every shilling of our property, every hour of our time, and every faculty of our mind, have already received their destination from the principles of immutable justice, promises have no department left upon which for them to decide. Justice, it appears, therefore, ought to be done, whether we have promised it or not. If we discover anything to be unjust, we ought to abstain from it, with whatever solemnity we have engaged for its perpetration. We were erroneous and vicious when the promise was made; but this affords no sufficient reason for its performance.

But it will be said, "if promises be not made, or when made be not fulfilled, how can the affairs of the world be carried on?" By rational and intelligent beings acting as if they were rational and intelligent. A promise would perhaps be sufficiently innocent, if it were understood merely as declaratory of intention, and not as precluding farther information. Even in this restrained sense, however, it is far from being generally necessary. Why should he be supposed that the affairs of the world would not go on sufficiently well, though my neighbour could no farther depend upon my assistance than it appeared rational to grant it? This would be a sufficient dependence, if I were honest; nor would he, if he were honest, desire any thing more. If I were dishonest, if I could not be bound by the reason and justice of the case, it would afford him a slender additional dependence to call in the aid of a principle founded in prejudice and mistake; not to say, that, let it afford ever so great advantage in any particular case, the evil of the immoral precedent would outweigh the individual advantage.

We must not conclude this first part of our review of Mr. Godwin's performance, without remarking, for the farther information of our readers, (though, perhaps, few of them will need it, after having perused the foregoing extracts,) that this writer is no stranger to the works of Helvetius, Rousseau, and the author of the *Système de la Nature*, nor much at variance with their principles:—of this circumstance, indeed, he gives ample intimation, in his preface.

[To be continued]

ART. XV. *Contemplatio Philosophica*: A Posthumous Work of the late Brook Taylor, LL. D. F. R. S. Some Time Secretary of the Royal Society. To which is prefixed a Life of the Author, by his Grandson, Sir William Young, Bart. F. R. S. A. S. S. With an Appendix, containing sundry Original Papers, Letters from the Count Raymond de Montmort, Lord Bolingbroke, Marcilly de Villette, Bernouilli, &c. 8vo. pp. 150. London. 1793. Not published.

IT has frequently been remarked that the lives of literary and scientific men, whose studies and habits have secluded them from general intercourse with the world, supply few incidents that are likely to engage the attention and gratify the curiosity of the more numerous class of readers. To those, however, who are disposed to derive instruction from observing the progress of the human mind, and the various gradations by which the boundaries of science are enlarged, this species of biography cannot fail of being interesting and useful. Much depends on the judgment with which it is conducted, on the assiduity with which the scanty materials that such lives afford are collected, and on the incidental and collateral observations which an intelligent biographer will introduce. The lives of men, whose time and talents have been devoted to the cultivation of literature and science, and who have been little known, except as classical scholars, theologians and biblical critics, or mathematicians and philosophers, when the materials which they furnish are thus judiciously selected, arranged, and applied, will afford a very valuable addition to the general history of knowledge. Though, in their private history, there may be little variety and few incidents that are amusing, yet, the course of their studies, and the character of their literary works, will be rendered instructive and interesting by the biographer who unites erudition and taste, science and judgment. There will always be readers of a certain description, and we profess ourselves to be of this number, who will be gratified and improved by the memoirs of authors and of men of letters; though 'the habits incidental to their vocation, generally at least, preclude variety in themselves, their inmates, or their intercourse with the world.' Some information with regard to 'divines, who actually believed in God, and physicians, who really studied physic, and other good and scientific persons,' we are so dull as to wish to obtain, 'separately and in contradistinction to their works;' because we think that those, by whose works we are amused and profited, have established a title to our grateful remembrance; and that the memoirs of such persons deserve to be transmitted to posterity. We cannot be of opinion, that when

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' authors

'authors write about authors, and seek to establish a claim on the retributive justice of their fraternity, for their own reputation with after times,' this is 'a perversion of biography.' Authors, who have written and published works which deserve to be read, and which communicate useful instruction, merit a public record. It is, in such cases, a just remuneration, and it holds out an incitement to the diligence and zeal of others.

These reflections have occurred to us in perusing the editor's introduction to the present work, and to the life of his venerable ancestor. Many of his remarks are unexceptionable: but we think that he has extended his objections against a particular species of biography, to a latitude which would restrict our pleasure and our benefit, without necessity, and with injury to the general cause of literature and science. We are far from apprehending that he had any such design; and we only wish that he had expressed himself with a greater degree of caution and reserve on this subject.

Sir William Young allows, and here we cordially unite with him in opinion, that 'there are memoirs of authors (merely as authors) which bear a very different description' from those which he is desirous of excluding, 'and are of a great and superior interest in the republic of letters; such are those writings which, in delineating one learned man, personify, as it were, *learning itself*; and take up a recital of its origin, growth, course, and success, in all its conflicts with error, and under all its alliances with genius, throughout a literary world, and in an enlightened period of its career. Memoirs of this sort are interesting and useful indeed, are worthy the pen of [such] a philosopher as Bayle, and dignify the first powers of intellect and of knowledge, when exerted in a manner becoming the undertaking.'

Of this kind is every thing that relates to a character so distinguished as that of Dr. Brook Taylor. We have often regretted that he has so long escaped the notice of biographers. Discouraged, probably, by the difficulty of obtaining the necessary materials, they have suffered more than half a century to elapse, without contributing to preserve his name and character, otherwise than as they exist in his valuable writings. For those domestic materials, which frequently elude the most diligent research, we are highly indebted to his ingenious grandson; who, in consequence of a requisition transmitted to William Seward, Esq. by some of the French academy about three years ago, that he would make inquiries relative to this able mathematician, embraced the first opportunity of leisure for collecting and printing them. One hundred copies only of this work are struck off for the use of his friends, but we hope to see it more generally circulated.

‘ Brook Taylor moved in, and adorned, that circle of luminaries, who, in the beginning of this eighteenth century, threw a new and clear light on the operations of nature, and on the mind of man: he was the friend of Keil, of Hally, of Newton: he was an expositor of his sublime philosophy to foreign nations, and an able defender of his pretensions and tenets against Leibnitz and the Bernouillis: he was an acute refuter of the over-refined metaphysics of Malebranche, and of the grosser mechanisms of the German school.’
Introduct. p. 5.

Sir W. Young introduces the memoirs with the following modest apology:

‘ To write the memoirs of such a man in the way which I have pointed out (and which is the true and only way in which they should be written,) would require a perfect knowledge of the higher mathematics, and of every step of human invention towards facilitating or confirming the inferences of the Newtonian philosophy. The human intellect should be followed *pari passu* in its highest range, accompanied by its *satellites* furnishing every detail of expedient, and of mechanism, which patient and penetrating calculation might supply. Whatever habits of reading I may possess, have been turned to other branches of literature, and in truth I must declare myself, on every account, incompetent to pursue such arduous course of inquiry—and follow, describe, and illustrate the lofty career of genius which belonged to these times. I propose merely to supply some dates, some names, some land-marks, to note the place of investigation, should any one of more congenial studies, accept my invitation to engage and build on the foundations which I venture to mark out.’

We hope that this invitation will be accepted by some person who is capable of giving more in detail the works of this eminent mathematician, and of ascertaining their true value.

Dr. Brook Taylor was born at Edmonton, Aug. 18, 1685. He was the son of John Taylor, Esq. of Bifrons-house in Kent, by Olivia, daughter of Sir Nicholas Tempest, of Durham, Baronet. His grandfather, Nathaniel Taylor, was one of those puritans whom ‘ Cromwell thought fit to elect by a letter, dated June 14, 1653, to represent the County of Bedford in parliament.’ The character of his father partook in no small degree of the austerity that had been transmitted to him in the line of his ancestors, and by the spirit of the times in which they lived; and to this cause the editor ascribes the disaffection which sometimes subsisted between the father and even such a son as is the subject of these memoirs. His morose temper, however, yielded to the powers of music; and the most eminent professors of the art in that period were hospitably welcomed in his house. His son Brook was induced, by his natural genius, and by the disposition of his father, which he wished, by all the means in his power, to conciliate, to direct his par-

ticular attention to music; and he became, in very early life, a distinguished proficient in it. 'In a large family piece, he is represented, at the age of thirteen, sitting in the centre of his brothers and sisters, the two elder of whom, Olivia and Mary, crown him with laurel, bearing the insignia of harmony.'

To music he added another accomplishment, in which he equally excelled. 'His drawings and paintings,' (says Sir W. Y.) preserved in our family, require not those allowances for error or imperfection with which we scan the performances of even the superior *dilettanti*:—they will bear the test of scrutiny and criticism from artists themselves and those of the first genius and professional abilities.' Though he was eminent in the culture and practice both of music and drawing in his early youth, his whole attention was not occupied by these fascinating arts. His classical education was conducted at home under a private tutor; and his proficiency in the ordinary branches of the languages and the mathematics was so great, that he was deemed qualified for the university at the early age of fifteen.

In 1701 Mr. B. T. was entered a Fellow Commoner at St. John's, Cambridge. This was a period when

'Mathematics engaged more particularly the attention of the university; and the examples of eminence in the learned world, derived from that branch of erudition, attracted the notice and roused the emulation of every youth possessed of talents and of application. We may presume, that B. T. from the very hour of his admission at college, adopted the course of study which a Machin, a Keil, and above all, a Newton, had opened to the mind of man, as leading to discoveries of the celestial system.——That he applied early to these studies, and without remission, is to be inferred from the early notice and kind attention with which he was honoured by these eminent persons; and from the extraordinary progress which he made in their favourite science.'

In 1708 he wrote his treatise *on the centre of oscillation*, which was not published in the Philosophical Transactions till some years afterward. In 1709, he took his degree of bachelor of laws. In 1712, he was chosen a Fellow of the Royal Society. During the interval between these two periods, he corresponded with Professor Keil on several of the most abstruse subjects of mathematical disquisition. Sir W. Y. informs us, that he has in his possession a letter, dated in 1712, addressed to Mr. Machin, which contains at length a *solution of Kepler's problem*, and *marking the use to be derived from that solution*. In this year, he presented to the Royal Society three different papers: one, which was the first that he communicated to this Society, *on the ascent of water between two glass planes*; a second, *on the centre of oscillation*; and a third, *on the motion of a stretched string*. It appears

pears from his correspondence with Keil, that in 1713 he presented a paper on his favourite subject of *music*: but this is not preserved in the Transactions.

These are a few of the learned productions of Mr. B. T. about this period: but his biographer acknowledges that he is not competent to enumerate all the various and indefatigable labours of this prolific genius.

His distinguished proficiency in those branches of science, which engaged the particular attention of the Royal Society at this period, and which embroiled them in contests with foreign academies, recommended him to the notice of its most illustrious members; and in 1714, he was elected to the office of secretary. In this year, he took, at Cambridge, his degree of doctor of laws; and at this time he transmitted, in a letter to Sir Hans Sloane, an account of some curious experiments relative to *magnetism*; which, however, was not delivered to the Society till many years afterward: when it was printed in the Transactions. His application to those studies, to which his genius inclined, was indefatigable: for we find that in 1715 he published in Latin his *Methodus Incrementorum*; also a curious essay, preserved in the Philosophical Transactions, entitled *an account of an experiment for the discovery of the laws of magnetic attraction*; likewise a treatise, well known to mathematicians, and highly valued by the best judges, *on the principles of linear perspective*. In the same year, (such were his admirable talents, and so capable were they of being directed to various subjects,) he conducted a controversial correspondence with the Count Raymond de Montmort, on the *tenets of Malebranche*; which occasioned his being particularly noticed in the eulogium pronounced by the French academy on the decease of that eminent metaphysician.

The new philosophy of Newton, as it was then called, engaged the attention of mathematicians and philosophers both at home and abroad. At Paris, it was in high estimation; and the men of science in that city were desirous of obtaining a personal acquaintance with the learned secretary of the Royal Society, whose reputation was so generally acknowledged, and who had particularly distinguished himself in the Leibnitzian or German controversy, as we may denominate it, of that period. In consequence of many urgent invitations, he determined to visit his friends at Paris in the year 1716. He was received with every possible token of affection and respect; and he had an opportunity of displaying many traits of character, which mark the general scholar and accomplished gentleman, as well as the profound mathematician. His company was

courted by all 'who had temper to enjoy, or talents to improve, the charms of social intercourse.' Beside the mathematicians, to whom he had always free access, he was here introduced to Lord Bolingbroke, the Count de Caylus, and Bishop Bossuet. 'He inspired partiality on his first address; he gained imperceptibly on acquaintance; and the favourable impressions which he made from genius and accomplishments, he fixed in further intimacy by the fundamental qualities of benevolence and integrity.'

From some notes addressed to him by Lord Bolingbroke, and preserved in the appendix to this treatise, it appears how much he was esteemed by his lordship, and with what ardent friendship they were mutually attached to each other.

Among the ladies, who honoured Dr. B. T. with a particular regard, we may mention the names of Marcella de Villette, and of Miss Brunton, the beautiful and accomplished niece of Sir Isaac Newton.

Early in 1717, he returned to London, and composed three treatises, which were presented to the Royal Society and published in the 30th volume of the Transactions.

About this time, his intense application had impaired his health in a considerable degree; and he was under the necessity of repairing, for relaxation and relief, to Aix la Chapelle. Having likewise a desire of directing his attention to subjects of moral and religious speculation, he resigned his office of Secretary to the Royal Society in the year 1718.

After his return to England, in 1719, he applied to subjects of a very different kind from those that had employed the thoughts and labours of his more early life. Among his papers of this date, Sir W. Y. has found detached parts of *a treatise on the Jewish sacrifices*, and a dissertation of considerable length, *on the lawfulness of eating blood*. He did not, however, wholly neglect his former subjects of study, but employed his leisure hours in combining science and art; with this view, he revised and improved his treatise *on linear perspective*. Drawing continued to be his favourite amusement to his latest hour; and it is not improbable, that his valuable life was shortened by the sedentary habits which this amusement, succeeding his severer studies, occasioned.

'He drew figures with extraordinary precision and beauty of pencil. Landscape was yet his favourite branch of design. His original landscapes are mostly painted in water colours, but with all the richness and strength of oils. They have a force of colour, a freedom of touch, a varied disposition of planes of distance, and a learned use of aerial, as well as linear perspective, which all professional men who have seen these paintings, have admired. Some pieces

pieces are composition; some are drawn from nature; and the general characteristic of their effect may be exemplified, in supposing the bold fore-grounds of Salvator Rosa to be backed by the succession of distances, and mellowed by the sober harmony, which distinguish the productions of Gaspar Poussin. The small figures interspersed in the landscapes would not have disgraced the pencil of the correct and classic Nicholas.

The work of Dr. B. T. in linear perspective was censured by Bernouilli, in a treatise published in the *Acts of Leipsic*, as 'abstruse to all, and as unintelligible to artists for whom it was more especially written.' It must be acknowledged, that this excellent work, for so it deserves to be called, was not level to the apprehensions of practitioners in the art of drawing and design; but it was much esteemed by mathematicians. Three editions of it have been published; and, as it is now scarce, a republication of it, in its most improved and perfect state, would be very acceptable. Mr. Kirby, however, has made it more plain and popular, in his treatise, entitled, "*B. Taylor's Perspective made easy*;" and this book, detailing and illustrating the principles of the original work, has been the *vade mecum* of artists. Dr. B. T. was incensed by the invidious attack of Bernouilli; and he published an *Apology against J. Bernouilli's Objections*, which may be seen in the 30th volume of the *Philosophical Transactions*. We have also an essay, in the appendix to this work, which will give the reader a farther idea of the nature of this learned dispute, and of the animosity with which it was conducted. We have no reason to doubt Dr. T.'s claims to the undecided discovery of the method which he describes; though he is not an original inventor. This method was long before published by Guido Ubaldo, in his *Perspective*, printed at Pesaro in 1600; where it is delivered very clearly, and confirmed by most elegant demonstrations; and where it is actually applied to the art of delineating the scenes of a theatre. See Dr. Wilson's Appendix to Robins's *Mathematical Tracts*, vol. ii. p. 322.

Toward the end of the year 1720, Dr. B. T. accepted the invitation of Lord Bolingbroke to spend some time at La Source, a country seat near Orleans, which he held in right of his wife, the widow of the Marquis de Villette, nephew of Madame de Maintenon. During his residence at this beautiful spot, he fixed and cemented a friendship with its noble owners, which terminated only with life.

In the next year, he returned to England, and published the last paper which appears with his name in the *Philosophical Transactions*, entitled, *an experiment made to ascertain the proportion of expansion of liquor in the thermometer, with regard to the degree of heat*.

In 1721, Dr. B. T. married Miss Bridges of Wallington in the county of Surrey, a young lady of good family, but of small fortune; and this marriage occasioned a rupture with his father, whose consent he had never obtained. The death of this lady in 1725, and that of an infant son whom the parents regarded as the presage and pledge of reconciliation with the father, and who actually proved such, deeply affected the sensibility of Dr. T. However, during the two succeeding years, he resided with his father at Bifrons; where

‘The musical parties, so agreeable to his taste and early proficiency, and the affectionate attentions of a numerous family welcoming an amiable brother, so long estranged by paternal resentment, not only soothed his sorrows, but ultimately engaged him to a scene of country retirement, and domesticated and fixed his habits of life. He could no more recur to the desultory resources and cold solace of society, which casual visits, slight acquaintance, and distant friendships, afford the man—who hath none to make, and cheer, a constant home.’

In 1725 he formed a new connection; and, with the full approbation of his father and family, married Sabetta, daughter of John Sawbridge, Esq. of Olantigh, in Kent. In 1729, on the death of his father, he succeeded to the family estate of Bifrons. In the following year he lost his wife in child-bed. The daughter, whose birth occasioned this melancholy event, survived, and became the mother of Sir W. Y. to whom we owe these memoirs of his grandfather.

In the interval that elapsed between the years 1721 and 1730, no production by Brook Taylor appears in the Philosophical Transactions; nor did he publish, in the course of that time, any work. His biographer has found no traces of his learned labour, excepting a *treatise of logarithms*, which was committed to his friend Lord Paisley (afterward Abercorn) in order to be prepared for the press: but which, probably, was never printed. His health was now much impaired: relaxation became necessary; and he was diverted by new connections from the habit of severe study, which had distinguished the early period of his life, and which had contributed to contract the duration of it. Happy in the social circle of domestic enjoyment, and devoting his attention to business or amusement, as they occurred, his application and his literary emulation seem to have declined. He did not long survive the loss of his second wife; and his remaining days were days of increasing imbecility and sorrow.

‘The essay entitled *Contemplatio Philosophica*, now printed, appears to have been written about this time, and probably with a view to abstract his mind from painful recollections and regret. It was the effort of a strong mind, and is a most remarkable example

of the close logic of the mathematician applied to metaphysics. But the blow was too deep at heart for study to afford more than temporary relief. The very resource was hurtful, and intense study but accelerated the decline of his health. His friends offered every comfort; in particular Lord Bolingbroke pressed his consolation, and sought to call his mind from regret of domestic endearments to social friendship at Dawley, with a solicitude which places the affectionate heart and goodness of that statesman in the most unequivocal point of view.

The attention and kindness of his friends, however, could not ward off the approaches of dissolution.

Having survived his second wife little more than a year, Dr. Brook Taylor died of a decline in the 46th year of his age, December the 29th 1731; and was buried in the church-yard of St. Ann's, Sq. 6. I am spared; (says his descendant,) the necessity of closing this biographical sketch with a prolix detail of character:—in best acceptance of duties relative to each situation of life in which he was engaged, his own writings, and the writings of those who best knew him, prove him to have been *the finished christian, gentleman, and scholar.*

Our readers, we are persuaded, will kindly accept our detailed account of so distinguished and illustrious a character as that of the subject of these memoirs. We have availed ourselves of the opportunity that has been afforded us by the perusal of a book which is not likely (at least for the present,) to fall into many hands; and we are happy in rendering our tribute of respect to Sir William Young for the pleasure which the perusal has afforded us.

The *Appendix* consists of sundry letters, and extracts of letters, which passed between Dr. T. and several of his correspondents, the principal of whom are enumerated in the title page.

In a sonnet from the lively, yet learned mathematician, the Count Raymond de Montmort, "the god of love takes the seat of heavenly attraction, in order to rectify the errors and repair the ruin of Phaeton's management." The poetical compliment is made to Newton, as rectifying the errors of Descartes; but furthermore, with a kind of astronomical gallantry, well suited to a Frenchman of those days, the metaphor introduces the master of the heart, as controuling the universe.'—"In those times, (as these letters inform us,) the potentates of the earth seem to have considered a share in the victories of the human mind, as conferring a glorious wreath on the sovereign's brow. We see, among the gay and great, a king of France and princess of Wales zealous in the discussions of literary pretensions. They seem to have contested, on part of their respective subjects, a new discovery in mathematics, as they would the appropriation of a new region of the globe, and a new field of command and of commerce. On one occasion, mentioned in a letter annexed, from the illustrious Abbé Conti, we are

told that the representatives of every crowned head in Europe, the collective ambassadors and envoys at Paris, met, on special summons, to decide the merits of pretension to an invention of subordinate class, disputed by Sir Isaac Newton and Leibnitz.' (Introduction.)

The *posthumous essay*, now printed, seems to be a part of a more extensive and elaborate work, which the author had projected, but which he did not live, or had not leisure, to finish. The first title of this treatise was, "Some Reflections relating to the first Principles of general Philosophy;" and he began it in these words: "In the search of truth, nothing seems to be so much wanting as to settle rightly, what is the nature, and what the extent, of the knowledge we are capable of attaining to, by the help of our own *uninspired natural faculties*," &c. In its present state, it is a very valuable fragment, and merits the attention of those who have leisure and inclination for metaphysical speculations. Whatever may be thought of the author's general reasoning, and of the conclusions which he deduces from it, it must be allowed that he writes, as he thought, with clearness and precision; and that this treatise contains many observations of importance, in their relation to controversies, which have been lately much agitated.

'Substance, (says Dr. T.) is a thing subsisting of itself, by the reality of its own nature, without any extrinsical cause required to keep it in existence; which existence is not conceived as an effect, but as a matter of fact,—a mere actuality, which will always continue, unless some positive active cause does interpose, and alter it.' Hence he infers, that as a substance may be conceived as existing to all eternity by its own nature, or at least till some cause by a positive act destroys it, it may also be conceived to have existed from all eternity, and so not to have been created *ex nihilo*. From whence it appears, that creation *ex nihilo* cannot be proved by the light of natural reason without revelation. Before you can prove substance to have been produced *ex nihilo*, you must first prove the fact, of its having once not existed, which cannot be done by the mere light of nature. According to the light of nature, therefore, it is most probable that all substances, viz. the spirits of angels, men, &c. and bodies, were not produced *ex nihilo*, but have always existed:—not by a necessity of nature, for there is no such necessity belonging to them, but by mere matter of fact;—and that the modes and affections of substances are the only objects of active powers, and not the existence of the substances themselves.'

After defining time and space, and introducing such remarks as these subjects suggested, the author proceeds to the investigation of the nature and properties of body and mind.

'Body is a substance, whose only attribute is solidity, which necessarily must exist in space, and fill space by so existing.—It is evidently distinguished from hardness, which is solidity with cohe-

sion

tion of parts added to it; but pure solidity may be either with or without cohesion of parts. Water is as solid as a stone; but water is not hard, though a stone is.—From the solidity of body results its extension, which is not properly the attribute of the body, but of the space or place it fills.

Dr. Taylor proceeds to observe, that ‘the idea of solidity is not necessary, but contingent—that body is not necessarily existent—nor necessarily infinite; that its finite parts are distinct substances entirely independent on one another, and, therefore, do not necessarily cohere by their own nature.’ Hence he infers, that ‘cohesion is a phenomenon, which requires an extrinsecal cause to account for it: it is a constant effect, which would cease, and the body be no longer hard, if that cause should cease to act.—The *vis inertia* of body is nothing positive, distinct from and superadded to the nature of body, for it is only the necessary consequence of that property of body, by which two particular bodies cannot be in the same place at the same time.’ Body is also ‘entirely of an inactive nature: therefore, when a body, formerly at rest, does afterwards move, or on the contrary, there must be some extrinsecal cause assigned of this phenomenon, because the thing was not capable of doing this itself.’

On the subject of MIND, the author observes, that

‘By reflecting on what passes within ourselves, we find *mind* to be capable of these three things: perception, sensation, and action. By perception, we see and conceive things; by sensation, we feel and taste of pleasure and pain; and by action, we perform all we do.—Sensation and perception, though the mind is passive in them both, are certainly as different from one another as can be. It is surely a thing of a quite different kind to perceive two and two to be four; and to be glad or sorry. It is absurd to ask a physical cause of the action of a mind, as we do of the beginning of motion in body, because body cannot move itself; but the actions of mind are from itself, and therefore must have no cause asked of them; for that would be to deny mind to be an active being: it would be to deny, that there is any such thing as action *in rerum naturâ*. The mind finds itself uneasy in its present condition, sees what actions of its own will remove that uneasiness, and therefore it is reasonable to expect that it should exert that action. But yet when it exerts that action, it does it not necessarily: it is not a physical consequence of that uneasiness it now feels, or of that perception of its own power: but that action is the pure and simple effect of the mind’s own self-determination, which has no physical necessary cause antecedent to it; but might have been exerted or not, notwithstanding any influence of the knowledge the mind has, or of its present sensation. Men, for the most part, act according to their view of what would be best for them, but not always: for every one is too notoriously sensible that he does sometimes choose a smaller present and transient good, in preference to a more substantial and

lasting one, which he might have chosen. This is not to be accounted for, but by the mere spontaneity of action; and even when we have considered that, it leaves the mind full of wonder and amazement, that any agent should be such a fool, and so indiscreet. We wonder at folly, though we see it, and practise it ourselves every day; because it is unreasonable to quit a greater good for a less, or to submit to evil, when it may be avoided. Yet we see that it can be done, and too often is done: and the power of so doing is the foundation of all morality.

According to this account of proper self-activity, the actions of a mind seem to be the most entirely free, and void of necessity, that is possible, and indeed they are truly so: for the mind does never exert any action, but it had it in its power to have forbore it, even with the same entire view and sensation of all those circumstances upon account of which it determined itself to act. This entire freedom of action seems to most persons to make the actions of minds the most perfectly contingent and void of certainty; yet if we consider this matter carefully, we shall find, that though, upon account of the spontaneity and freedom we have described, the actions of minds are most truly contingent, as contingency is opposed to necessity, (I mean physical necessity, which is found in all those things that flow immediately from the nature of the subject, as the uniform motion of body,) and yet they may nevertheless be so far from uncertainty, as to be certain in the highest degree. It is hard to reconcile certainty with absolute freedom of self-action, which is the only foundation of all morality; because it is hard to separate certainty from physical necessity. But those two things are not necessarily and essentially joined. For though my action, in certain circumstances, be absolutely spontaneous, and from myself; yet it may be certain that I shall act thus, rather than otherwise. It seems not to be difficult to know how a man of known wisdom will act on a certain occasion; yet that action is entirely free and spontaneous. When the character of the agent's wisdom is imperfect, it seems to be but probable how he will act in certain circumstances: it being but probable that he will follow right reason. But where the wisdom of the agent is consummate and altogether perfect, it is certain that he will follow right reason, and therefore certain how he will act upon any occasion; but all this while his actions are entirely free and spontaneous, and therefore truly contingent, and not at all necessary physically; because he has it in his power to do otherwise than he does, though it is certain he will not. What in the nature of any agent can be the cause of this absolute certainty, which does not proceed from physical necessity, but is perfectly consistent with perfect freedom, and the truest spontaneity, and therefore does not at all interfere with morality, is impossible for us to know; because we have no knowledge of the essence of mind, wherein that certainty is founded. For the same reason, we cannot assert, but that the actions of beings less perfect in the character of wisdom, may be absolutely certain in the same sense, though entirely spontaneous, and therefore subject to morality. I say, we know not enough of the nature of mind, to assert this to be impos-

ble: on the contrary, the prescience, or foreknowledge of God, which we have the fullest testimony of that can be, does seem in fact to prove it. But of this more largely by and by.'

From this latter sentence, as well as from other passages that occur in the essay, it appears that the author intended to have pursued, more at large, an investigation of the evidence and operations of Divine Providence; and also to have farther discussed a variety of subjects, which are only briefly mentioned in the present short and imperfect treatise.

After cursorily reciting the opinions of the Cartesians and Malebranche, and also of Leibnitz, with respect to the powers of nature, and the extent of the providence of God, our author observes, that the only argument, by which natural religion can be demonstrated, is the necessity of a God to produce the phenomena of the world.

To make this necessity the more sensible, it is worth while to consider how impossible it is to account for the phenomena of nature, by the mere nature of matter. It will be sufficient to shew it in *gravitation* and *cohesion*. As matter can do nothing but by local motion, therefore these phenomena must be produced by the rapid motion of a fluid. But to produce gravitation, that rapid motion must tend towards the centre, whither heavy bodies tend. But such a converging motion of a fluid is impossible, and if it did once begin; it would immediately cease by the mutual resistance of the parts of the fluid; and therefore gravitation cannot be solved this way. Neither can cohesion be solved by mere mechanism. For if it be occasioned by mechanism, it must be by a pressure, occasioned by the motion of an ambient fluid; but such a pressure cannot make any particles to cohere which are not hard already; therefore the pressure of a fluid cannot produce hardness: besides, that such a pressure may be proved to be impossible by the common known laws of motion. Therefore neither cohesion nor gravitation can be accounted for by mere mechanics; and much less can the other more compounded phenomena of nature, as the formation and growth of minerals; vegetable, and animal substances, the motions and life of animals, &c. It is necessary, therefore, to have recourse to a Providence influencing every thing in a manner unknown to us. Those who assert this, and consider rightly the final causes which discover themselves in the nature of men, and in every part of the creation, do put natural religion upon the most sure, and unmoveable foundation, whatever be their opinion concerning the creation of substances from nothing.'

On this subject, the author thinks that truth is unattainable by the exercise of our natural faculties, unaided by divine revelation, and therefore that it is best to own our ignorance, and neither to affirm nor deny: 'If, (says he,) after a full inquiry I shall find that revelation has asserted the creation of substances out of nothing, I am prepared to believe it; because I cannot

demonstrate

demonstrate the impossibility of it, no more than I can the possibility, much less the necessity of it.'

We cannot forbear remarking, that this concession of the ingenious author seems to militate against the notion of the eternity of matter. If creation, considered as the act of giving existence to substances that before did not exist, (which is a mode of expression that we prefer to that of 'creation out of nothing,') be not impossible; and we perceive no sufficient reason for questioning its possibility; it is, we apprehend, much the most probable opinion, that this is the case. It obviates many difficulties and objections, which the eternity of matter, conceived to be co-existing with the intelligence and activity that form and modify it in infinitely different ways, must suggest. Although the human imagination cannot conceive or assign a period in which other substances, material and mental, beside God himself, did not exist; yet let us trace the commencement of their existence to ever so remote an era, we are constrained to allow that, if it be in any sense derived and dependent, its duration cannot be coeval with that of the Deity, any more than the effect can be contemporary with the cause. On the other hand, we are ready to acknowledge, that there is no instant of duration in which we can conceive the Deity to have been inactive. It is equally impossible to set limits in space, as in duration, to the operations of his wisdom, power, and benevolence. Speculations of this kind, which do not exclude the agency and moral providence of God, can do no injury to the cause either of rational faith or religious virtue. Yet the author seems to have had some apprehension of the clamour that might be occasioned by such disquisitions. He speaks of persons, and the race is not extinct, who are apt to

'Cry out, immediately, as if the foundations of religion were going to be undermined, when they see any body (though purely out of a sincere love of truth) endeavour to shew the weakness, or so much as pretend to question the conclusiveness, of any argument, that ever has been used in favour of religion. False arguments are like false friends, and treacherous or cowardly soldiers, who are more likely to betray and weaken a cause, and to overthrow the security of its solid bulwarks than to do it any service. Therefore it is a service to truth, and not an injury done to it, to discover and to explode all false reasons that have been brought to the pretended support of it. Truth has no occasion for falsehood to support it: its only strength is in its own forces, in its own evidence, which is able to bear out against all attacks, and grows the stronger for being tried. That which will not bear the strictest trial, is not truth, but subtle error, which of all things it concerns us to detect, and to avoid.'

Dr. Taylor

Dr. Taylor closes this essay with some remarks on the insufficiency and inconclusiveness of the argument deduced from the nature of perfection, in proof of the necessary existence of God. 'God being infinitely, that is absolutely perfect, it has been said that he must needs be necessarily existent; because necessary existence is one of the greatest of perfections.' The Doctor controverts these premises :

'Perfection, (he says,) is a term of relation; and its sense implies a fitness or agreement to some certain end, and most properly to some power in the thing that is denominated perfect. Perfection belongs to the essence of things, and not properly to their existence; which is not a perfection of any thing, no attribute of it, but only the mere constitution of it *in rerum natura*. Necessary existence therefore, which is a mode of existence, is not a perfection, it being no attribute of the thing, no more than existence is, which it is a mode of. But it may be said, that though necessary existence is not a perfection in itself; yet it is so in its cause, on account of that attribute of the entity from whence it flows: that, that attribute must of all others be the most perfect and most excellent which necessary existence flows from, it being such as cannot be conceived otherwise than as existing. But what excellency, what perfection is there in all this? Space is necessarily existent on account of extension, which cannot be conceived otherwise than as existing. But what perfection is there in space upon this account, which can in no manner act upon any thing, which is entirely void of all power, wherein I have shewed all perfection to consist? Therefore necessary existence, abstractedly considered, is no perfection; and therefore the idea of infinite perfection does not include, and consequently not prove God to be, necessarily existent. If he be so, it is on account of those attributes of his essence, which we have no knowledge of.'

We should, with pleasure, have made some extracts from the *original letters* which are inserted in this volume: but we are obliged to repress our inclination, in this respect, by the great length to which the article is already extended.

ART. XVI. *Designs of the Church and Royal Monastery of Batalba, situated in the Province of Estremadura, in Portugal.* With an Introductory Discourse upon Gothic Architecture. By James Murphy, Architect. N^o 1. Superfine Vellum Paper. Imperial Folio. 15s. Cadell, &c. 1792.

TO the best of our recollection, this is the first attempt that we have ever seen, to treat, professedly, on Gothic architecture; and that this should be the case, no one will wonder, who duly considers the difficulty attending an undertaking which requires no small share of ability, labour, and perseverance. If, however, we may venture to judge from the specimen

men before us, Mr. Murphy, though a young artist, possesses the requisite qualifications for illustrating this long neglected branch of the fine arts.

The general plan of this most grand and beautiful structure, the celebrated Batalha, is here laid down with the greatest mathematical precision,—with the dimensions of the several component parts, expressed in feet, inches, &c. — The letters of the plan, we presume, are intended for the purpose of reference to the several apartments, tombs, &c. &c. — The measures and drawings were taken by Mr. Murphy, on the spot, in the year 1789.

Truth and accuracy seem to be the principal objects of this ingenious author's view, in expressing the designs of Batalha; and we do not observe a single attempt towards sacrificing mathematical accuracy to optical effect: which is too frequently practised.

The architecture is of the modern Norman Gothic style. Simplicity of design, elegance of ornament, with chastity and taste in the distribution of the several members, appear to prevail throughout the whole of this truly magnificent structure. The plates are very well engraved; and we have no doubt, if the undertaking meets with the encouragement which, from the execution of this first number, it seems to merit, that the work will be esteemed as a useful and valuable addition to the libraries of our connoisseurs in the elegant art to which it relates.

From what Mr. Murphy, in his *introduction*, observes on the origin of the pointed arch, he appears to have paid no superficial attention to his subject; nor does he seem to be a servile follower of other writers. His remarks are, as far as we can pretend to judge, perfectly original, and apparently just:—we will extract the following passage as a specimen:

‘Whether the Gothic architects were the inventors of this arch, or borrowed the idea of it from others, is not easy to determine; but it is very reasonable to suppose, that it originated with themselves, as they were the only scientific builders known to have used the pyramidal figure in the composition of their edifices, except the Egyptians; and it is generally supposed, that the latter were ignorant of the art of constructing arches, though, in other respects, an ingenious people. But the Gothic architects, in using this art, did no more, in my opinion, than the Greeks or Romans would have done in similar circumstances. For, if we suppose, for a moment, that an Athenian artist, of the age of Pericles, or a Roman architect, of the Augustan age, had been called in to build a Gothic structure that had neither doors nor windows, he could not, I think, have introduced any other but a pointed arch, in an edifice where every part grew up to a point, without being guilty of a direct violation

lation of the laws of art, and of the precepts so strongly inculcated in the architecture of his own country!"

The author adds the following conjecture, which seems to be justly founded:

"The rule observed by the Gothic architects, of adapting the form of the arch, to the general figure of the edifice, is, I believe, consonant with the custom of the ancients, though I cannot find that any writer, ancient or modern, has taken notice of this circumstance. The Grecian temples, which were chiefly of an oblong form, have their doors and windows terminated horizontally, in all the designs that I have seen of the ruins of that country; some exceptions may perhaps be found, but I believe they never occur, except where propriety was made subservient to convenience!"

This first number of the present work contains the following specimens of the engravings, viz.—a general plan of the church and the royal monastery of Batalha;—the north elevation of the church, with the *mausoleum* of King Emanuel;—a section of the chapter-house at Batalha;—and the south elevation of the *mausoleum* of King John I. at the same place.

The whole undertaking is to be completed in five numbers, including an historical and descriptive account of this famous Gothic structure, translated from the Portuguese of *Fr. Lewis de Souza*.

MONTHLY CATALOGUE,

For MARCH, 1793.

FRENCH AFFAIRS.

Art. 17. *The Memorial of Monsieur le Brun, Secretary for Foreign Affairs to the French Republic. On the Situation of Affairs between Great Britain and France, delivered 17th December 1792, by Monsieur Chauvelin, to Lord Grenville, Secretary for Foreign Affairs in London. With his Lordship's Answer.* 8vo. 3d. Ridgway. 1793.

THIS report to the National Convention of France is properly considered as a state memorial, designed to justify the French nation on the three charges brought against them by the British court; the opening of the Scheldt; the decree of the 19th of November; and their intentions respecting Holland.

Art. 18. *Critique on the late French Revolution, in a Speech delivered at the Society for Free Debate at ———. To which are prefixed, some Remarks on such Societies in general.* 8vo. pp. 78. 1s. 6d. Faulder. 1793.

With whatever degree of reverence we may be disposed to contemplate the principle of liberty which has lain at the foundation of the French revolution, we are very far from being inclined to undertake

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dertake the justification of all the measures which have been professedly derived from this principle, or to vindicate throughout the conduct of the representatives of the French nation. We shall, therefore, readily concede to the author of this ingenious pamphlet, the leading point on which he insists,—that, on the review of the proceedings of the National Assembly and the Convention, there can be no difficulty in finding instances of unsteadiness and inconsistency, and of injudicious and erroneous decision. We do not, however, think, that their proceedings are so generally deserving of censure, as this writer represents. It would be easy to urge many considerations in favour of the provisions made by the late constitution, for the regulation of public instruction, of education, of magistracy, and other particulars here noticed; were it not, that such discussions are in a great measure superseded by the change which the whole form of government has lately undergone. In justice to the ingenuity with which this pamphlet is written, we shall make a short extract, in which the writer expresses his ideas concerning the beneficial effect of rank and title:

‘In the policy of former times, it was imagined that the wealth of nations consisted in the heaps of gold treasured ineffectively in the coffers of the rich. Experience has, however, demonstrated, that money is only useful in circulation; and that all those sumptuary laws which restricted the expence of the individual in articles furnishable by the country, were so many unjust and impolitic obstructions to the industry, commerce, and consequent population of the State. Under this conviction, a wise government is eager to promote, by every possible encouragement, the invention and improvement of those arts and manufactures which, by applying to the real or imaginary wants of mankind, extort from their pride or vanity, or indolence, what their avarice could withhold from the strongest appeals of duty or humanity.

‘But of all the incentives to expence, to support the dignity of rank is perhaps the most powerful: with men whose fortunes, in their own and the estimate of the world, are but proportioned to their titles, it effectually precludes the possibility of hoarding; and even in those whose revenues are more ample, an ambition to be distinguished is frequently of equal use. In the commonest public vehicles, at the meanest ordinaries, we meet with men who, with all the affluence of nobility, but without the rank, are thus content, by ill-served meals and uncomfortable travelling, to add something to a heap, of which they hope not the enjoyment; and please themselves with the idea of thus avoiding a charge, the ten-fold of which, but with the added bauble of a title, they would be eager to incur.

‘We are now in the city, and the majority of us are probably of its members: I shall, therefore, venture to illustrate the proposition by the example of a late chief magistrate, with whose history many of you cannot fail to be acquainted. Whilst undistinguished from the crowd of fellow-citizens, his house, and dress, and table, were all regulated by the most parsimonious frugality: this last, indeed, was often no other than a joint-stool, where the luxury of table-linen was unknown; and the viands suited to the simplicity of the board.

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His property was, however, notorious: the expectation of a fine, rather than the thought of his executing the office, procured him a nomination to the shrievalty, and his conduct in it was rewarded by the gown of an alderman. But in these new dignities the economy of his household underwent a total mutation: he was no longer the sordid mechanic, blindly labouring for the benefit of others; he was now studious only to enjoy, in an honourable old age, the product of his former toils; and his mayoralty, which he did not long survive, may be ranked amongst the most eminent of late years for liberality and splendour.

Nor are arms and liveries distinctions that operate less potently in disposing their owners to expence: for an equipage to be known wherever it is seen, is sufficient inducement to furnish it in such a style as may not discredit the proprietor; and the excellence of the horses, the elegance of the carriage, and the gaudiness of the servants, though intended to gratify but the vanity of one, contribute, through the care of Providence, to the wealth and subsistence of many employed in the various branches of the work: nor does the advantage end with these—the expectations excited by the first appearance must be gratified by subsequent disbursement. Thus every tax on vanity acts but as the prelude and incentive to a heavier; and the voluntary burthen is supported with pleasure, since it adds to the importance of the bearer.

It was unworthy of the good sense and ability which this *supposed* speech discovers, to harangue, at the close, on the ground of the ridiculous vulgar error, or the wilful misrepresentation, which confounds the doctrine of equality into a plan for equalizing property, and for levelling all distinctions in society:—an idea which, one would think, could never, even for a moment, have seriously taken place in the sober mind of honest John Ball, or any of his upright, downright, worthy family.

Art. 19. *The Speech of Kerfains to the French National Convention.*

With the Resolutions of that Body respecting a War with England. 8vo. 3s. Ridgway. 1793.

The chief purport of this speech, already detailed in the public papers, is to state the disadvantages under which, according to the ideas of the French Convention, England enters on a war with France; the principles on which the French nation carry on the war; and the probable consequences of a general contest with the powers of Europe. Whether the statement be accurate or not, we do not take on us to pronounce; it may, however, be of use that we should be informed in what light our situation and our conduct are viewed by the nation with whom we are at war.

Art. 20. *The New Constitution of France* Literally translated from the original Copy, presented to the People of France for their Consideration. By the Committee of Constitution. Consisting of Barrere, Brissot, Condorcet, Gensonne, Petion, Danton, Sieyes, Thomas Paine, and Vergniaud. 8vo. pp. 70. 1s. Ridgway. 1793.

Without attempting at present any critique on the *political merit* of this code, we shall content ourselves with merely announcing its publication.

Art. 21. *An authentic Copy of the New Plan of the French Constitution*, as presented to the National Convention, by the Committee of Constitution. To which is prefixed, the Speech of M. Condorcet, Feb. 15th, 1793. 8vo. 2s. 6d. Debrett.

The speech of M. Condorcet, here prefixed to the plan, &c. is an elaborate performance; and may, possibly, be held in remembrance, when the new constitution itself, like that which was given to the world by the *National Assembly*, is consigned to oblivion. Such are the vicissitudes of the times!

Art. 22. *Lettre de M. de la Rochefoucauld Liancourt, à Monsieur de Malesherbes, Défenseur du Roy.* 8vo. 6d. Herbert. 1793.

This letter, dated from Bury in Suffolk, Dec. 20, 1792, was designed to communicate to M. de Malesherbes, some private anecdotes concerning the late King of France, sending to display his amiable dispositions, and to prove the sincerity of his attachment to the interest of his subjects. It will not be read without strong feelings of regret for the sad catastrophe, which terminated the life of that unfortunate Prince.

Art. 23. *Raisons for wishing to preserve the Life of Louis Capet* As delivered to the National Convention. By Thomas Paine, Member of the National Convention, &c. 8vo. 6d. Ridgway.

In this speech, Mr. Paine earnestly advised the National Convention to spare the life of Louis XVI. Though he was hostile to the monarch, he pitied the man; and he would have persuaded the French nation not to degrade herself by a spirit of revenge. It was his proposition that the late King should be detained in prison till the end of the war, and then be banished to the United States of America.

Art. 24. *Report of the Committee of General Defence on the Dispositions of the British Government towards France, and on the Measures to be taken.* Addressed to the National Convention of France, in the Sitting of January 12th, 1793, the second Year of the Republic. Also the second Report on a Declaration of a War with England. By J. P. Brissot, Deputy from the Department of Eure et Loire. Translated from the Copy published by Order of the National Assembly. To which is added, the Protests entered upon the Journals of the Lords House of Parliament against a War with France. By the Marquis of Landdown, Earl of Lauderdale, and Earl of Derby. 8vo. 1s. Ridgway. 1793.

This Report contains authentic information concerning the grounds on which the National Convention have judged the British court hostile toward the French republic, and have declared war with England. The annexed Protest is replete with plain and manly sense, expressed in plain and manly terms.

AFFAIRS OF IRELAND.

Art. 25. *A Vindication of the Conduct and Principles of the Catholics of Ireland*, from the Charges made against them, by certain late Grand Juries, and other interested Bodies in that Country. With an Appendix of authentic Documents. Published by Order of

the General Committee of the Catholics of Ireland, assembled at Dublin, December 3, 1792. To which is added, a correct Copy of the Petition presented to his Majesty, January 2, 1793. 8vo. pp. 91. 2s. 6d. Debrett.

This publication affords a clear view of the grounds of the present ardent struggle of the Roman Catholics of Ireland, for emancipation from the oppressions under which they have long laboured. It states the particulars of their grievances; asserts the justice of their claims; relates the opposition which they have experienced from the interested and the bigoted; and contains documents of the proceedings of their committees and delegates. The whole affords an encouraging example to prove, that firm and temperate perseverance in a just cause must at length be successful; though grand juries thought it necessary to oppose their claims with an offer of their lives and fortunes; though one of their bodies, with the *Speaker of the Irish House of Commons at its head*, declared the proposed innovation incompatible with the safety of the Protestant establishment, and with the continuance of the Hanoverian succession; and though another county meeting, dignified with the presence of the *Lord High Chancellor of Ireland*, instructed their representatives, at all events, to oppose any proposition for extending to Catholics the right of elective franchise; notwithstanding all this opposition, the advocates for equal rights, and the friends of universal freedom, have had the satisfaction to see the petition of the Irish Roman Catholics to the throne graciously received, and recommended to the attention of the Irish parliament.

LAW.

Art. 26. *The whole Proceedings, in several Informations, in the Nature of a Quo Warranto. The King, on the Prosecution of James Templar, Esq. his Majesty's Coroner, against Mr. Thomas Amery, One of the Twenty-four Aldermen, and Mr. John Monk, One of the Forty Common Council-men, of the City of Chester, on the Relation of Ralph Eddowes, of the said City, Merchant.* 8vo: 2 Vols. pp. 569. 1l. 1s. Boards. Sael.

In the year 1306, Henry the Seventh gave a charter to the corporation of Chester, which, 'though it granted new privileges, and created new offices, is to be considered as confirmatory of, and founded upon the ancient and well-known customs of the place.'—This charter, which was afterward confirmed by Queen Elizabeth and by James the First, recognized the right of the *citizens at large* to chuse the principal officers of the corporation; and under and by right of it, their elections were regulated in that manner, until the latter end of the reign of Charles the Second; when the former charter was surrendered by the Tories, (a proceeding which Blackstone calls "a kind of suicide,") and a new one was made out in a manner more favourable to the views of the King than the former had been; for, by this latter charter, he was empowered to put in and remove magistrates at pleasure; and the aldermen and common council were, by *themselves alone*, without the interference of the rest of the citizens, enabled to chuse the principal officers, on resignation or removal by death.—Such informalities, however, attended these

proceedings, as created a doubt whether the former charter was superseded by this latter one, and whether this latter charter of Charles the Second was valid or not. These doubts arose from the idea that the charter of King Charles had never been accepted by the corporation.—The matter, nevertheless, remained in an undetermined state, till the year 1784, when proceedings were instituted in the nature of *quo warrantis* against Mr. Amery, one of the aldermen, and Mr. Monk, one of the common-council men, of Chester, who had been elected by their own bodies only, and inquiring by what right they claimed to be such officers of the corporation.—After two trials in the cause, judgment was given by the Court of King's Bench, in favour of the defendants; the cause was afterward removed to the House of Lords, and the judgment of the Court of King's Bench was there reversed, and entered up for the prosecutor. By this decision, the city of Chester are restored to the rights which they enjoyed under the charter of Henry the Seventh, and the charter of Charles the Second is declared to be of no force nor validity. By this decision, the right of electing the officers of the corporation is vested in those to whom it most immediately belongs; namely, the people at large.

The volumes before us contain an accurate account, and a complete collection, of all the proceedings which took place in this important cause, and form a valuable addition to every lawyer's library.—A short, but interesting, sketch of the political history of the city of Chester, as far as is connected with the subject of the cause in question, is prefixed to the work.

POETRY and DRAMATIC.

Art. 27. *The Brunswick Laurel, a Poem.* 4to. pp. 28. ss. Wayland. 1793.

This poem is inscribed to the Right Hon. Charles James Fox, and the author calls it a *weak* effort to support the same objects, which the eminent talents and virtues of his patron have lately been so conspicuously supporting: *videlicet*, the cause of freedom, and endeavours to avert the miseries of war.—The intention, to promote the general interests of mankind, is a good one; but if authors, who complain of their debility, are conscious of the fact, why do they not either make greater exertions at present, or patiently wait till they have acquired more strength? The task of instructing mankind is no mean one; and he who undertakes it ought conscientiously to examine what are his qualifications. In the poem before us, we occasionally find thoughts, and lines, which lead us to hope for something better, when the author's talents shall be more mature: but the present performance is too crude and unequal to give either fame to the poet or lustre to truth. The following is a favourable specimen:

“Live I to see a race arise, who late,
Meekly submitted to your law—
And, wisely mindful of their humble state,
Your glories at an awful distance saw.”

• The law [or laws] of monarchy and hierarchy, &c.

Swarm from their dunghills, and devoid of grace,
 Boldly approach—and gaze you in the face?
 Nay, worse than this—a vile presumptuous crew!
 Swear you were born for them, not they for you?
 This people, whom so oft—what!
 Most aptly, I have likened to an ass;
 For patient form'd—too detest to complain—
 Carrying corn, wine, and oil for all your train;
 Now changed, more like a restless ram appears;
 That struggling—springs at your almighty sneers;
 Kicking, and plunging till his sinews crack—
 Stubborn—to keep his fleece upon his back.*

Art. 28. *A Poetical and Philosophical Essay on the French Revolution.*
 Addressed to the Right Hon. Edmund Burke. 4to. pp. 39. 2s.
 Ridgway. 1793.

Though the author's name be not in the title-page, we are informed, both by public fame and public advertisements, that this poem is written by John Courtenay, Esq. M. P. From such a writer, that is, from a gentleman-author of talents, the world may well expect what may here be found; thoughts and passages which denote genius, but which want connection and order, and have not a progressive beginning, middle, and end; the possession of which is a beauty that can only be the fruit of earnest application, and repeated efforts. Mr. Courtenay openly declares himself a lover of liberty, and of the French revolution; and an enemy to the doctrines of Mr. Burke: who, he says, [preface, p. v.] 'exerts great zeal and logic to prove, that we are authorized by all laws, human and divine, to cut off the people of France, root and branch, even to the third and fourth generation, from the face of the earth, as a proscribed race of philosophers, metaphysicians, and Mahometans.'—We hope that this censure of Mr. Burke is too violent. Whatever the error of Mr. B.'s opinions may be, we cannot but consider him, in intention, as a zealous and indefatigable friend of man. If this supposition be true, and if he be the intentional friend of man, that he should wish to cut off a whole people, root and branch, we consider as an impossibility. We are likewise at a loss to know how a whole people, cut off root and branch, can procreate to a third and fourth generation? We lament to see that men of such high talents as Mr. Courtenay and Mr. Burke, with many of the defendants and opponents of their different systems, in their zeal for the cause which they mean to support, so frequently forget the benevolent spirit which ever accompanies pure truth. To suppose that men are vile, dishonest, and enemies to good, because their opinions are erroneous, or rather because their opinions differ from our own, is one of the evils which most immediately deserves every exertion of genius for its extirpation. Mr. Courtenay himself, for example, delivers his sentiments with a fervour that leaves no doubt, on our minds, of the virtue of his intentions. Yet how frequently * do we find him accused of the most insidious and vile

* See, as an example, the next article.

motives for his conduct? Who, indeed, that has an opinion, and that publicly delivers that opinion, can escape; while men shall continue to imagine, as is the present custom, that difference in opinion is a proof of sinister and base designs.

The poem before us, however, considering that it occasionally indulges in satire, is far from being written with an illiberal spirit; and to those who happen to think with the author, there are many passages that will give pleasure. Among these, we imagined the following will be found, as containing an enumeration of various evils, from which the French have been relieved by the revolution:

The Muse

Sees liberty in splendid triumph shine,
And Gallia's sons kneel at her sacred shrine,
Where the Bastille once spread its dreary gloom,
And daring spirits found a living tomb,
No slaves in arms now shield a despot's throne,
Man's sacred claims her generous soldiers own,
No charter'd grants the virtuous prove restrain,
Nor on the artist cast a galling chain,
No parish bounds confine him to a spoon,
To starve by law, unpitied and forgot,
No statesman, there, a venal suffrage buys,
And shackles freedom by a vile excise,
No inquisition, marriage rites profane,
No Test Act, there, with pious rancour reign,
No bloated priests count godliness by gain,
While starving curates supplicate in vain,
As all religions with one voice agree
To preach good morals, every sect is free,
No subtle judge's laws strong bulwark mine,
And doom a prison, by the insolvent's fine,
There, mild philosophy bids contest cease,
And vile attorneys curse the word of peace,
No nuptial bonds bid nuptial Bastilles rise;
Love hovers round, releas'd from galling ties,
Oppression's grasp the peasant feels no more,
No longer doom'd to drag the slavish oar,
A wretched exile from his natal place;
Torn from his wife, his children's fond embrace,
To mourn one fatal crime—a partridge slain,
While night by night, he watch'd his scanty grain,
His scanty grain no more the Levite's spoil;
The tythe-sheaf now rewards his honest toil,
No mean exemption cringing nobles find,
No partial taxes press the labouring hind,
No courtier's pension robs his humble shed,
And cheats a village of their hard-earn'd bread,
No more he dreads the *Corvée's* servile day,
Nor slaves and sweats to form the royal way.

Art. 29. *An Address in Verse to the Author of the 'Poetical and Philosophical Essay on the French Revolution.'* 4to. pp. 12. 1s.

Owen. 1793.

This address is a personal attack on the author of the foregoing poem; in which the writer enumerates, among his favourite heroes, Aristides, Cato, Hampden, Russell, Sidney, Seymour, Milton, Locke, and Edmund Burke; and, in the opposite list, Damourier, Gustave, Paine, Sheridan, Grey, and Courtenay. For what reasons these names came to be thus classed, and how the author has proved, to his own satisfaction, that the two lists are totally in opposition to each other, we are at a loss to divine:—but nothing is more easy than to give opinions, and to venture bold assertions: while nothing is more difficult than the previous examination which justice requires, before such assertions ought to be made, and such opinions delivered. Among other accusations against Mr. Courtenay, in the poem under review, is that of dullness. Ought not the author to have examined, whether, in this respect, he himself would not be liable to the resort courteous? We know not, indeed, how it was possible for him to write with that acumen which alone can give life to any composition, since he does not seem himself to know what he intends, nor whether he is the friend, or the enemy, of freedom. In proof of this appearance of indecision, we cite the following passage:

‘ O holy Liberty! to mortals giv’n
The first, the fairest boon of parent Heav’n,
Whose absence wraps the fairest scene in gloom,
Whose genial presence bids the desert bloom,
Say have our eyes, deceiv’d, thy image trac’d
Thro’ paths by heroes and by patriots grac’d?
Chiefs who by godlike deeds fought godlike fame,
Virtue their means, and public-good their aim!
Were these but senseless fools, by dullness bred;
Pillows, for active vice to rest the head?
Was Aristides but a pedant to be;
Cato an idiot, of the stoic school;
While, form’d on wings of infamy to rise,
Cleon and Catiline were truly wise?
Was Hampden but a swollen balloon, to bear
The nobler flight of Cromwell thro’ the air?
Were all the train, to whom we long have rear’d
Our grateful eyes, have honour’d and rever’d,
Who plac’d, who fram’d the structure of our laws,
Who conquer’d, or who perish’d in their cause;
Were these alone, in fond delusion great,
Phantoms of worth, the puppets of the state,
Which the dup’d crowd with senseless gaze admire,
While master-hands behind direct the wire?—

If these sentiments were sincere, and if this and similar passages were not in direct contradiction to the general tenor of the poem, we imagine that the patriots of all ages would be glad to enlist the author as one of their phalanx.

As critics, we must ask, what the writer means by his swollen balloon, which, instead of bearing *Cromwell*, bore his *figh* through the air?—To rear eyes; to plan and frame a structure of *latus*; and phantoms of *worth*; are also idiomatic phrases to which we cannot but object.

Art. 30. *L'Amant Timide; i. e. The Timid Lover, a Comedy*, in three Acts, and in Prose. By B. Frere de Chereuil. 8vo. pp. 73. Evans. 1793.

The character of this timid Lover, Lindor, is strongly contrasted with that of Valere, an impertinent profligate and mean rascal, whose extreme worthlessness is equalled only by his overbearing conceit of his own frivolous accomplishments. This Valere is the real hero of the piece, as he has been of a thousand former comedies. The play is well conducted, and well written: but it abounds in typographical errors, even more than is usual with French works printed on this side of the water.

Art. 31. *Gower's Patriotic Songster; or, Loyalist's Vocal Companion*: being a Selection of the most approved Constitutional and Loyal Songs that have appeared from the various Associations in this Kingdom, for preserving Liberty and Property against Republicans and Levellers. Together with suitable Poems and Sentiments. To which is added, Two Soliloquies of the unfortunate French Monarch, Louis XVI. and other Poetic Pieces on his Imprisonment and Execution. 12mo. 6d. Downes.

These songs are well calculated to answer the end proposed by their dissemination:—to increase John Bull's love for the King, and his reverence for the Constitution. To effect this purpose, we would cheerfully join, heart, hand, and voice, with honest John: but, reprobators as we ever must be of all violations of the principles of Christian charity and common humanity, we cannot approve the instillation of *enmity* toward any of our fellow-creatures; and, equally detesting every kind of serious and effectual *deception*, we must censure the strange perversion of doctrines which some of these songs contain. There are others of them, in which we were happy to see the principles of benevolence inculcated. How long will mankind endeavour to propagate sentiments by force and by fraud! May Every One, who adopts these means, see his error, and repeat!

POLITICS and POLICE.

Art. 32. *The Rights of Englishmen; or, The British Constitution of Government compared with that of a Democratic Republic*. By the Author of the History of the Republic of Athens, 8vo. 1s. 6d. Stockdale. 1793.

We agree with the sensible and learned writer of this pamphlet, (Sir William Young, to whom the public is indebted for the ingenious work mentioned in the title †,) that no question can be more

* Author of the Modern Hero [*Heros Modernus*] mentioned in the 7th volume of our Review, *New Series*, p. 107.

† See Rev. vol. lxxvi. p. 457. See also Art. xv. of this Rev.

interesting to Englishmen, in the present conjuncture, than that which is here canvassed, viz. Which is preferable, a republican form of government, or that kind of mixed monarchy which subsists in Great Britain? and if the question be considered theoretically, without regard to the actual administration of such a monarchy, or to the corruptions which time may have introduced into it, it is our opinion, that such a system of mutual checks, as that of the British government, bids fairer to give stability and energy to power, while it effectually preserves liberty, than any other plan hitherto adopted.

Sir W. Young apprehends unavoidable inconveniencies in republics, from the encouragement which they give to the restless spirit of contest; Perpetual struggles for the executive power, the constant practice of the arts of seduction and corruption, and a continued course of tumults and violence, are, in his opinion, inseparable from a republic:

‘ The operation of struggles for the executive power in smaller commonwealths, and republics in general, is equally destructive to domestic happiness, and to the political institution,

so the ascendancy of a single character hath often, in the early periods of a republic, mounted to power on patriotic services; but this cannot be always the case, and to lay down and resign power, is an effect of moderation rarely to be expected; and certainly in an enlightened and vicious age is not to be expected, whilst any means to remain it can be devised. These means have been so common place, so systematic in all popular republics, and so successful too, that he must be a bungling statesman indeed who at the head of a future democracy shall omit to profit of the lesson.

‘ This policy of great and leading men is on record in every history of popular governments.

‘ It is to bribe the people at large, by exactions on the few. It is to pay from the public purse for individual votes under the plea of remunerating public duties. It is to requite the gift of more power from the people by giving more liberty (as it is called) to the people. It is to repay the grant of new authorities with the grant of further licentiousness. It is, in other words, at the same time to strengthen the force of one man, and to weaken the establishment of the whole: it is a bargain of a demagogue on one part, and of the people on the other—for rights to do wrong.

‘ The above observations go specially to any and every single character rising unrivalled on the shoulders of the people to command over them. In making them the instrument of their tyranny over the objects of popular envy, namely, the rich and the good, they will in the end confirm a despot over all.

‘ But let us suppose a competition of ascendant characters. There ever have been, for the most part, and always will be, able and enterprising men struggling together for ascendancy. These busy and ambitious men are seldom so virtuous as to be nice about the means, so that they attain their ends. Human ingenuity will soon be exercised and well practised in all the arts to gain or to cheat the people, to seduce, to corrupt, or to deceive; whilst the

animosity

animosity of contending parties permits not either to see that in the end the people are merely cavilling for who shall establish despotism in the person of their own chusing; or perhaps two or three parties find it necessary to join their forces; and the result is the worst of all governments—an hateful aristocracy.

During these struggles, no end of good government is answered. There is no peace, there is no private happiness, no security of person, no security of property; there is little too of liberty, as applied to the individual station. The majority in a democratic assembly ever have tyrannized over the minority; the general picture of a democracy is of a party conquering, and of a party subdued; of a party oppressing, and a party suffering; an alternate abuse of power, and vicissitude of murders, exile, and confiscations.

Thus all democratic republics have fallen, and will fall, and be of short duration, from the impracticability of so ordaining the executive power, as not to be the object of undue practices, and not to be the means of undue influence; the one tending to corrupt, and the other to overturn the political institution.

These evils our author conceives to be effectually excluded from the British government, in which the supreme executive power is under the controul of law; the supply of arms and money is in the hands of the people; the voice of the parliament is the voice of the people; the aristocratic order interposes between the crown and the commons, and gives stability to the whole system; and all orders of men enjoy the benefit and security of equal laws.

Did all this pleasing theory coincide with fact, the author's reasoning would rest on a firm foundation:—but while the independence of the three estates rather exists in idea than in reality, and while only a very small part of the people have a share in the election of their representatives, and through them a voice in parliament, the true friends to the British constitution will continue to feel the necessity of essential reforms, before it can become in fact that inestimable treasure which it is in theory.

Sir William admits that our constitution finds remedies to its own abuses, and has that principle of self renovation, which Machiavel states as the perfection of human wisdom in political institutions. Why then does he accuse those men, who are endeavouring to obtain the purgation and renovation of the constitution, as sowers of sedition, as 'bad men, who, under the appearance of zeal for public liberty, are seeking private interest; and hope in the confusion of things to find some dark and crooked passage to power?' Among other positions in this pamphlet, on which the writer's ingenuity, we think, has not been very successfully employed, we must reckon his assertion, that the charges of government are cheaper to the people, and must in their very nature be cheaper, under the British constitution than under a republican form. A comparison, with all due allowance for difference of circumstances, drawn between America and Great Britain, would, we suppose, be a complete refutation of this opinion:—but we mean not, by this economical remark, to give any preference to the republican sys-

tem; the common objections to which (by us often stated,) are, in our opinion, irresistible.

Art. 33. *More Reasons for a Reform in Parliament*, contained in Letters to the following Persons, viz. to the President of the Society for the Relief and Discharge of Persons imprisoned for Small Debts; to Mr. Justice Ashurst, on his Charge to the Grand Jury; to the Secretary of the Association for preserving Liberty and Property against Republicans and Levellers; and to Thomas Bull, in Answer to his Letter to his Brother John. 8vo. 3d. 1st Ridge way. 1793.

The reader will perceive, from the title of this pamphlet, that it is directly pointed against several attempts which have lately been made to obstruct the efforts of the friends of freedom toward obtaining a reform in parliament. It is the opinion of the writer, that this is the only effectual method of procuring a correction of political disorders and abuses. Judge Ashurst is requested to write a refutation of Paine's *Rights of Man*, of which the writer avers that 30,000 copies have been sold. The association for preserving liberty and property is *applauded* for its independency. John Bull maintains the sovereignty of the people; and asserts that, if the people of England had been fairly and equally represented in Parliament, the war with America would not have happened; and we should have escaped a debt of 140 millions. We quote the following paragraph from John's answer to his illegitimate brother Thomas:

'I have received your letter, entitled, "One Penny-worth of Truth," which I think very dear, when I consider the contents. It grieves me much to observe, that your sentiments are totally altered; you formerly used to be a true friend to liberty, but it seems now, Thomas, that you are the advocate, and I fear, the pensioned advocate, for despotism: you appear to be much offended at the French, for telling us "all mankind are equal;" and you say it is a lie—but I say, Thomas, it is true, for all men are equal in their rights, and so they are in the eye of the law; but the French have never said, as you have artfully said for them, that all men are equal; or ought to be equal in their properties or possessions, because they know very well that all men are not, and never can be, equal in talents and abilities.

'Our father used to tell us, Thomas, that all power was derived from the people, and that no government was lawful that was not founded on their consent; but I am sorry to find that you have deserted these principles, and have adopted the old exploded doctrine, that kings are the Lord's anointed, and hold their crowns independent of the will of the people. If our ancestors had held this doctrine, there would have been no revolution in 1688; nor would the present family have been upon the throne. Furthermore, Thomas, if you had held this doctrine in the year 1745, your head would probably have been upon Temple-Bar.'

Art. 34. *The Authentic State Papers which passed between Monsieur Chauvelin, Minister Plenipotentiary from France, and the*

Right Hon. Lord Grenville, Principal Secretary of State for Foreign Affairs, from 12th May 1792 to 24th January 1793, and presented to the House of Commons, January 28th, 1793. 8vo. 2s. Ridgway.

Though several of these papers have already appeared in the public prints, it was of importance that they should be collected and published together, that the steps taken on each side toward a negotiation between Great Britain and France might be distinctly seen in one view, and an impartial judgment be thus formed on the great question, whether any thing has been omitted, by the part of the British ministry, which might have prevented the present war. As this pamphlet is not published by order of government, we cannot vouch for its authenticity: but we know of no reason to doubt that it contains an accurate and complete account of what passed between the British and the French minister.

Art. 35. *The Speech of the Hon. Thomas Erskine*, at a Meeting of the Friends to the Liberty of the Press, at Free Mason's Tavern, Dec. 22, 1792. With the Resolutions, &c. of that Truly Patriotic Society. 8vo. 3d. Ridgway. 1793.

If any society can deserve the name of *truly patriotic*, it must certainly be one formed (independently of party views,) to support the liberty of the press; a branch of liberty, without which there cannot be an hour's security for the preservation of the rest. This account will be read with interest by those who wish well to the dearest rights of men. The alleged attack on the constitution, made by associators who are said to have erected themselves into state inquisitors and licensers of the press, is reproved, in the speeches here recorded, with the ardent spirit of Britons, and with becoming respect for the constitution.

Art. 36. *The Speech of the Right Hon. Charles James Fox*, in the House of Commons, Dec. 14, 1792, on that Part of the Address to the King which implicated our being involved in a War with France. 8vo. 2d. Ridgway.

Art. 37. *Two Speeches of the Right Honourable C. J. Fox*; the First, on the King's Message to the House of Commons on the Execution of Louis Capet, January 31st; the Second, on the King's Message to the House of Commons, on the Declaration of War against England by France, February 12th, 1793. 8vo. 6d. Ridgway.

Although the repeated attempts of this indefatigable patriot to preserve his country, by negotiation, from the calamities of war, have proved ineffectual, these speeches will remain to posterity as monuments of his eloquence, wisdom, integrity, and philanthropy. They have already obtained him a tribute of applause, to which our suffrage will be an inconsiderable addition.

Art. 38. *The Present State of the British Constitution, deduced from Facts*. By an Old Whig. 8vo. 6d. Jordan. 1793.

After pointing out, in clear and strong terms, the theoretical excellence of the British constitution, this intelligent writer proceeds to shew in what manner the baneful disease called *influence* has crept

and is preying on its vitals. By means of this instrument, he maintains that the triple capacities of taxation, legislation, and execution of the laws, are united in the executive power. Particular details are given to prove that, in the house of peers, the minister may at all times expect a majority of more than three to one; and that, in the house of commons, the representatives of rotten boroughs, and the possessors of places, and competitors for reversions, pensions, and peerages, afford majorities under the influence of the crown, which are irresistible. The towering influence of aristocracy over the lower orders is attempted to be proved by a distinct examination into the various departments, civil, military, and ecclesiastical. The state of the civil list and household is next considered, and shewn to contain many articles of superfluous expence. — The particulars, here brought into view, are too numerous for us to specify: but we think them abundantly sufficient to establish the author's main point, the necessity of constitutional exertions for a parliamentary reform. To give our readers some idea of the merit of this pamphlet, we shall make a short extract on the general subject:

“ If I am told that our present legislature is adequate to the correction of abuse in every department, I ask, will those who exist by abuses destroy them? In some branches, in the law for instance, a noble lord may not be much injured by a reform; his nephew, may be clerk of the king's bench; his cousin, custos brevium; or the brother of his favourite mistress, a master in chancery. Suppose this little objection removed, his lordship will argue thus: let us not touch upon the minutest abuses; there is no possibility of saying to a reformer, thus far shalt thou go and no farther. He will then immediately exert his eloquence, his chicanes, and what is still more efficacious, his influence, to prevent the most salutary reform that can be proposed. If a person the least liable to be affected can reason in this manner, what have we to expect from those lords and commoners whose great consequence depends on the continuation of abuse? And experience has shewn us that we must cease to look to them for the accomplishment of these reforms, unless they are seconded by such energies from without, as shall silence the voice of influence within*.”

“ There is a consideration worthy of the attention of our rulers, if they really feel as much regard for the happiness and tranquillity of the country as they profess. It is asserted by many, that the people of England have a strong monarchical propensity, that is, a general tendency to maintain the constitution as it was established at the revolution. Administration coincides with the doctrine, and in their speeches roundly maintain it. If this be founded in fact, or if they really believe what they assert, where can be the danger of

* We would not be understood to allude, from the expression of energy from without, to any violence or sedition; we solely mean by it, “ the people exerting themselves constitutionally in order to obtain a pure representation.”

permitting a moderate plan of reform in every department of the state, but more particularly of the parliamentary representation, to be proposed, and adopted through the medium of temperate discussion? The people, satisfied with the flourishing state of public affairs, and placing a boundless confidence in those who at present dispense the favours of the crown, will receive it with gratitude, and instead of being betrayed into excesses, the too usual concomitants of change, will attribute the concessions of government to its patriotism, not to its fears, and repay it with new and unequivocal proofs of esteem and affection. Let tyrants tremble at the name of reform, and shut their gates against its approaches; but those who are obeyed less from a sense of duty than from love, in admitting it, only open a door to new triumph, and the most exquisite gratifications which hearts glowing with patriotic ardor can receive.

‘If, on the contrary, the reverse of the medal is the true representation of the popular mind, that the people of England, weary of their mixed constitution, admire the simplicity of a republic, that they no longer look with reverence to institutions sanctified by antiquity, and to distinctions not founded on the basis of public utility; if, as it pleases some to affirm, this statement be true, I will appeal in the name of prudence, of common sense, or what is still more powerful, of interest, to our legislators, to know by what means they can pretend to stop the current of public opinion. Even granting that they are able to crush every plan of reformation that can be proposed, and that no open discontents shall consequently ensue, let it be remembered that five years will bring them to the awful period of their dissolution, and let them then meet their constituents with what appetite they may.

‘The minister is therefore placed in a dilemma, from which he can only extricate himself by restoring the constitution to its pristine purity, by acceding to the wishes of every good citizen. Survey the state of things in every point of view; let aristocracy or democracy predominate, the necessity of a speedy reform is self-evident.’

The writer of this pamphlet concludes with saying concerning himself:

‘I am not to be found on the terrace of Windsor, or in the pavilion of Brighthelmston; neither is my name enrolled among the friends of the people, nor in the associations which are formed against imaginary and undefinable dangers. *Mibi, Galba, Odo, Vitellius, nec injuriâ nec beneficio cogniti.*’

Art. 39. *Danger of an Invasion from France, as it is believed that no Irish Papist will serve on board King's Ships.* 8vo. 1s. Ridgway. 1793.

In a low and vulgar kind of ironical strain, the public are here told, by a letter, real or fictitious, from Cork, that the navy of England, half of which at least is said to have been hitherto manned with Irish papists, must, in the present war, fail of its usual supplies, as the papists have agreed not to enlist, nor to enter into the armed navy, because it is contrary to law for them to carry arms, not only for offence, but even for self-defence. Concerning the fact

fact asserted in the pamphlet, we have no information; of the style of its author, it is impossible that we should approve, though there is a sort of shrewdness in the performance, which, possibly, may be assumed, by a man of real parts, for the purpose of disguise.

Art. 40. *Letter on the present Associations.* Interspersed with various Remarks, highly interesting; particularly at this most Alarming Crisis. From an Officer, to a Friend in the Country. 8vo. 6d. Brewman, 1793.

Though we are not disposed to give implicit credit to every writer who, in his title page, may inform us, that his remarks are 'highly interesting,' we readily own that this pamphlet contains observations on the present associating spirit, which merit attention. The writer is no friend to the republican government of France. He speaks of the French nation as unworthy of liberty, and incapable of enjoying it, and of their present rulers as monsters and assassins. He is no disciple of Mr. Paine; and he cannot mention his judgment in favour of the late unfortunate Louis XVI. without representing it as a deviation from the natural malignity of his heart. Nevertheless, he is an enemy to associations. Though professedly formed for the support of the constitution, he is apprehensive that they may in the end prove injurious to it.

Art. 41. *Speech of the Right Hon. William Pitt, on the King's Message,* delivered in the House of Commons, Feb. 1, 1793. 8vo. 1s. Owen.

We have here the minister's official justification of the conduct of government with respect to the present war with France. A copy of his Majesty's message is prefixed. The whole has been detailed in every newspaper.

Art. 42. *The Remonstrance moved in the House of Commons, February 21, 1793, against a War with France.* By Charles Grey, Esq. 8vo. 6d. Ridgway.

The merit, as well as the fate, of this manly and spirited remonstrance is already so well known, that it is only necessary to announce this publication of it.

Art. 43. *The State of the Representation of England and Wales, delivered to the Society of Friends of the People, associated for the Purpose of obtaining a Parliamentary Reform, on Saturday the 9th of February 1793.* 4to. pp. 38. 1s. Stuart, No. 52, Frith-street, Soho.

In this publication, which is drawn up with much perspicuity and precision, the representation of England and Wales is considered under three general heads: first, as it exists in point of form; secondly, in respect of the mode in which elections are conducted and decided; and thirdly, as to the consequences resulting from the defects and abuses pointed out in the report. The committee have found it impossible to obtain an accurate account of the total number of electors in England; nor do they think such an account at all material; because, of the 513 English representatives, so

great a proportion is returned to parliament by a *few*, as renders it of little consequence by how many the remainder are elected. It appears, by the statement before us, for the accuracy of which the committee hold themselves responsible, 'that two hundred and fifty seven members, being a majority of the commons of England, are elected by 11,075 voters; or in other words, by little more than the 170th part of the people to be represented, even supposing them to be only two millions. It appears also, that, when these eleven thousand voters are resolved into the peers, commoners, and the Treasury, on whom they depend, the appointment of a majority of the popular branch of the legislature depends on a very narrow oligarchy indeed! Whether these statements be true, or approximations to truth, we have not an opportunity of accurately ascertaining. The facts, however, brought to light by the committee, and apparently stated with accuracy and candour, are highly important as elements of future combination. Such is the nature of man, that the business of politics is acknowledged, by all unprejudiced writers since the days of Aristotle, to consist in a perpetual conflict against corruption and degeneracy; and unless continual exertion be employed toward rendering our political condition better, it will inevitably grow worse. Before proper remedies can be applied, it is necessary to have a knowledge of the disease:—*ad consilium de republica dandum, caput est, nosse rempublicam.*

Art. 44. *An Account of Captain Gawler's Dismission from the Army*, with Copies of the Letters which passed, on that Occasion, between that Gentleman and the Officers of the Second Regiment of Life Guards. 8vo. pp. 15. 3d. Ridgway.

As this account has already appeared in the public papers, we have only to remark that it is a succinct, unadorned, and candid statement of the few facts that relate to this gentleman's dismission; the complexion of which is entirely similar to that of Lord Sempill*.

Art. 45. *Justice to a Judge. An Answer to the Judge's Appeal to Justice, in Proof of the Blessings enjoyed by British Subjects. A Letter to Sir William H. Ashurst, Knight; in Reply to his Charge to the Grand Jury of Middlesex, in the Court of King's Bench, Nov. 19, 1792.* 8vo. 3d. Ridgway. 1793.

In reply to the celebrated *Charge* mentioned in the title, it is here maintained that, whatever perfection be allowed to our system of government, its administration is, in many particulars, exceedingly faulty. The necessity of a reform is strenuously urged; and it is declared to be a subject of just and grievous complaint, that so much pains should be taken to raise the cry of sedition against men, who aim only to realize our boasted constitution, by restoring the right of voting universally to every man not incapacitated by nature or by guilt. This writer's leading doctrine is, 'that the depositaries of delegated power, whether called princes, senates, or parliaments, are not proprietors or masters, but are sub-

* See page 211 of this vol.

ject to the people who form the society; subject to an eternal law of nature, which has ever subjected a part to the whole.'

Art. 46. *A Letter to the Right Hon. Charles-James Fox*, in which is proved the absolute Necessity of an immediate Declaration of War against France. By the Author of the *Flower of the Jacobins*®. 8vo. 1s. Owen.

This opponent of Mr. Fox sets out with saying that, in discussing his Majesty's speech, Mr. Fox did not advance one assertion that was not groundless, nor one principle that was not hostile to good government, and teeming with mischief: but, in the course of the pamphlet, we find nothing to substantiate this bold charge. In truth, the writer deals much more in indirect insinuations, than in well supported assertions. Because, for example, a few sailors have lately risen to obtain an increase of wages, he apprehends that these riots have been fomented by persons who have much more dangerous designs. Because Mr. Fox acknowledged that he was dejected when he heard the report of the defeat of Dumourier, he more than insinuates that he is no friend to justice and humanity; 'every friend to justice and humanity (says he) *did grieve* when he heard not of Dumourier's retreat, but of his progress.' Mr. Fox's proposition for negotiation is here stigmatized as the most disgraceful to England that ever stained the journals of Parliament. We shall excuse ourselves from entering farther into the merits of a pamphlet in which there is so little coolness of discussion, and so much vehemence of censure.

MISCELLANEOUS.

Art. 47. *Dramatic Dialogues*, for the Use of Young Persons. By the Author of the *Blind Child*. 12mo. Vol. 2d. 2s. 6d. bound, Newbery. 1792.

What occurred to our observation, on perusal of the first volume of these dialogues, may be seen in our catalogue for October 1792, p. 219.—In this 2d part, we have perused several dialogues with approbation; particularly the historical drama in two parts, entitled *King Charles the First*; every page of which will, more or less, apply to the case of the unfortunate Louis XVI.

Art. 48. *Alla Signora di Sillery-Brulart (per lo innanzi Contessa di Genlis) Lettera, &c. i. e.* A Letter from the Abate Felix Mariottini, to Madame de Sillery-Brulart, heretofore Comtesse de Genlis, 8vo. pp. 112. 2s. 6d. Mathews. 1792.

The writer of this letter, and the lady to whom it is addressed, were both engaged in superintending the education of the children of M. d'Orleans; until, in consequence of some disagreement, the services of Signor Mariottini were no longer deemed necessary. This circumstance, and some reflections on his conduct inserted by Madame de Sillery-Brulart in her *Journal* lately published, have produced the sharp and angry letter before us. We cannot be expected to decide respecting either the merits or the provocations of the disputants: but we shall be believed when we say that we are

* See Rev. for January, p. 88.

always heartily sorry to see such animosities existing between persons of superior education and abilities.

It gives us more pleasure to be able to inform our readers, that Signor Mariottini is engaged in publishing by subscription *Milton's Paradise Lost*, translated into Italian blank verse, with original notes.

THEOLOGY and POLEMICS.

Art. 49. *Additional Discourses on the Ground, Credibility, and Truth of the Christian Religion*: by the Rev. Richard Shepherd, D. D. 8vo. pp. 399. 2s. 6d. Deighton. 1792.

The sermons, to which these discourses are a supplement, were preached at the Bampton Lecture, and passed under our notice in the Rev. for November 1789. Some of the arguments, that were stated in that volume, are here resumed and farther illustrated. The topics principally discussed are, the excellent nature of the Christian religion; the success attending its promulgation, by means naturally inadequate to the purpose, and in opposition to powerful obstacles; peculiar circumstances attending the miracles of Christ; the circumstances, character, and zeal of the apostles, with other proofs of their veracity. Though much novelty cannot be expected on this beaten subject, Dr. Shepherd has the merit of expressing his arguments with perspicuity and plainness. The pamphlet is offered as peculiarly seasonable in the present times, by way of antidote to the fashionable philosophy.

Art. 50. *Psalms*. An Address to the Presbyterian Congregations of the Synod of Ulster. 12mo. pp. 27. Printed at Belfast. 1792.

The congregations, to whom this piece is addressed, are reproved for their inattention to sacred music, and are required, from various considerations, to perform this part of public worship in a manner more likely to promote a spirit of piety and devotion. The writer's chief intention seems to be to recommend the use of a greater variety of tunes than has been customary in the synod of Ulster. The address is not likely to engage much attention, beyond the circle of the congregations for whose benefit it was immediately designed; and to *their* notice we consign it.

SINGLE SERMONS.

Art. 51. *Preached before the Lords Spiritual and Temporal in the Abbey Church of St. Peter, Westminster, January 30th, 1793*: being the Anniversary of the Martyrdom of K. Charles the First. With an Appendix, concerning the political Principles of Calvin. By Samuel Lord Bishop of St. David's. 4to. pp. 39. 1s. 6d. Robson.

From the opinion generally entertained of Bishop Horsley's talents and acquirements, we were led to expect something much above the common level of 30th of January sermons. We therefore took up this composition with eagerness and avidity: but we laid it down with disappointment and dissatisfaction. We did not, indeed, expect that the political sentiments of his Lordship would in any great degree harmonize with those which our researches have taught

us to consider as just and true: but we certainly expected either that our judgment should, for a time at least, if not for a continuance, be fascinated by the charms of eloquence; or that our principles should be staggered by the subtilty, if not changed by the solidity, of argument. Nothing of this, however, has happened. In our opinion, the sermon has no claim to distinction either from elegance of language, perspicuity of method, or strength of reasoning; and were it not for the influence of names and titles, which (however fond some men may be of stigmatizing this age as an age of levellers,) still prevails, it would, probably, without notice or molestation, find a short and speedy passage to that land of oblivious repose, from whose bourne no literary traveller returns.

At the commencement of his discourse, the Right Rev. Preacher attempts to cast a veil of more than ordinary sanctity over 'the origin of Government, and the authority of Sovereigns;' and he boldly charges his country with 'folly,' for irreverently presuming to 'dispute with freedom upon matters of such high importance.' To us, this air of mysterious and awful solemnity always creates a suspicion that the cause, in which it is employed, partakes more of the dark and subtle designs of worldly policy, than of the open and ingenuous nature of truth.

To deter men still farther from inquiring into these sacred subjects, his Lordship tells us, that 'it is forgotten, in the midst of our political presumption, that the Christian is possessed of a written rule of conduct, delivered from on high, which is treated with prophane contempt, if reference be not had to it upon all questions of duty.' We rather think that his Lordship himself here forgets, for a moment, the nature and design of that written rule of conduct, which never was intended to settle disputed theories, nor to decide on speculative controverted questions, even in religion and morality, much less in government and politics. The scriptures, if we understand any thing of them, are intended not so much to make us wiser, as to make us better; not to solve the doubts, but rather to make us obey the dictates, of our consciences; and the futility of having recourse to them for the decision of political controversies is evident from this circumstance, viz. that writers of the most opposite opinions appeal to them occasionally, with equal confidence, in support of their different systems. A famous republican, who would persuade us to pull our monarch from the throne, has not 'forgotten' to set before us what is read in holy writ, any more than his Lordship, who calls on us to bow down with our faces to the earth before the Lord's anointed; and if the latter writer has any advantage over the former in the courtliness of his phrase, we can perceive none in the validity of his conclusions. We equally disapprove and reject the advice of both.

'From the sacred records, it appears' to the learned Bishop, 'that the Providence of God was careful to give a beginning to the human race, in that particular way which might for ever bar the existence of the whole or of any large portion of mankind, in that state which hath been called the state of nature.' How much more acute are the visual faculties of his Lordship than our own, which do

do not serve us to discern any thing of the kind in these records! He proceeds to observe: 'that the state of nature ever did exist, is a position, of which proof is wanting: that it existed not in the earliest ages, is a fact, of which proof is not wanting, if credit may be given to the Mosaic records.' We give full credit to these records: but yet we cannot, in any part of them, find out the fact of which the Bishop says no proof is wanting. Neither can we agree with him, that the existence of a state of nature is a position of which proof is wanting. We rather think that the *onus probandi* lies on his Lordship, and those who deny the existence of a state of nature.

The expression, "*The existence of a state of nature*," though, from the structure of language, it may appear to contain the assertion of something positive, will, if its meaning be properly examined, turn out to contain nothing more than the denial of an assumption hypothetically and gratuitously made by those who maintain the non-existence of such a state. Those advocates for liberty, who deduce their arguments from what they call a state of nature, mean, we conceive, no more than this, viz. that separately from, and independently of, human compact, convention, and mutual consent, they can perceive nothing that authorizes one man to exercise political dominion over another: that, in the rudest forms in which we find, or in the remotest times in which we read of, mankind, nothing appears, exclusively of consent, to justify such authority; and that no good reason has ever been given for concluding that any thing of the kind would appear, if we could actually behold men in a state antecedent to the formation of any compact whatever; or, in other words, in what is called a state of nature. Now, the bare existence of such a state, no one, we presume, will deny; because it is evident to common sense, that men, who make a compact, must exist prior to the compact which they make. Those, therefore, who deny the existence of a state of nature, can only mean by such denial, to assert that there either formerly was, or now is, something more than consent to authorize particular persons to take on themselves the government of others:—but as this is a *gratis dictum*, it is incumbent on those, who make the assertion, to prove it. It is from them, therefore, that proof is wanting, and not from their opponents; who, in conformity with the rule, *de non apparentibus et de non existentibus eadem valet ratio*, have a right to suppose that the something, exclusively of consent, conferring civil authority, the existence of which is gratuitously asserted, does not exist, until it be clearly shewn and proved so to do: that is, they have a right to deduce their arguments from what is called a state of nature.

It appears to us, that there are many other fallacies, and many inconsistencies, in his Lordship's discourse, which we have neither time nor room to point out. The space that we could spare for such a small publication as a single sermon, we have allotted to the examination of what we thought most plausible: the rest every attentive reader will discover. One thing, however, we cannot omit to notice, because it militates against what we think of much more consequence than even sound argument; it militates against the

spirit

spirit of Christian charity. At the conclusion of the sermon, we were indeed surprized and sorry to meet with the following passage: 'If any, enjoying the blessings of the British government, have *dared* to avow the *wicked* sentiment that this day of national contrition, this rueful day of guilt and shame, [the 30th of January,] "is a proud day for England, to be remembered as such by the latest posterity of freemen," with such persons it is meet that we abjure all brotherhood. Their spot is not the spot of our family. They have no claim upon our brotherly affection!'—The priest and the Levite in the parable narrowed the bounds of brotherly love, and decided in their hearts that *he* was not their neighbour, who chanced to be of a different order or class in society from themselves. To us, his Lordship appears to improve on the precedent, and to contract the circle still closer, when he would cut off not only a fellow-creature, and a fellow-countryman, but a fellow-labourer in the same vineyard, from all brotherly affection, merely because 'he entertains a different sentiment on a much controverted point of politics: a point, on both sides of which many good, and wise, and worthy men have appeared.

The *appendix*, which is designed to shew that Calvin was not what his Lordship is pleased to call a leveller, is of very little importance. Whatever may have been the opinions of Calvin, mankind, we trust, are now too wise to embrace them, any farther than as they appear to be founded in reason and truth.

Art. 52. Preached before the Honorable House of Commons, at St. Margaret's, Westminster, January 30th, 1793. Being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By the Rev. Thomas Hay, A. M. Chaplain to the House of Commons. 4to. 1s. Walter.

This is one of those compositions, of which, as they have no very prominent nor distinguishing features, it is not easy to give a peculiar or appropriated character. The preacher observes, that Christianity inculcates on all men, peace, order, submission to law, and, in a word, 'all those virtues which render them valuable members of a state; and represses all those vitious inclinations which endanger the tranquillity of society:' which is what no Christian, we suppose, will deny. Then taking a short view of that period of our history which gave occasion to the religious observance of the day, he concludes with some reflections, to which, at least when qualified here and there with some small limitations, few persons probably will object. The text is Romans, xiii. 5.

CORRESPONDENCE.

*. In answer to J. W., we must acknowledge that, 'in these deranged times,' (to use our correspondent's expression,) we are too frequently obliged to detach ourselves, for a season, from the consideration of many late respectable publications, that are unconnected with the more interesting topics of the day. Indeed, as subjects of learning, science, or taste, are now little heeded, in

most parts of Europe, we are necessitated to pay our *earliest* regard to the principal productions of those writers who employ their pens on the GREAT QUESTIONS by which all parties are at present so earnestly agitated; and in the issue of which, the general welfare of mankind, as well as of our own country in particular, is highly concerned. It is hoped, therefore, that authors, whose works are not of a *temporary* nature, will candidly excuse whatever unavoidable delays may happen, during the present juncture, with respect to the appearance of their publications in a RECORD OF LITERATURE, the conductors of which will diligently continue to employ their utmost exertions, in order to bring forward every article as early as possible. J. W., also, is requested to accept this note as an apology, on the subject of his polite letter.

††† We hope, and we believe, that the public know us too well to think that on the subject to which *Clio* alludes, 'our real sentiments and our language are at variance.'—The brilliant sophisms of the eminent political writer, whom *Clio* names, neither dazzle us, nor make us afraid: but sophistry, from the pen of an ingenious author, and addressed to the *passions* and the agitated faculties of the multitude, may require detection and exposure. Truth never shrinks; and while we can honestly say that we contend not for *the Victory*, but for *the Truth*, it is not in the power either of sophistry or of argument to give us alarm. The former, we are persuaded, cannot ultimately prevail; and, if the powers of the latter can ever convince us that we were wrong, we will cheerfully say, "We were mistaken."

†*† We regret that our want of room and of leisure will not permit us to particularly notice the remarks with which *Lavennensis* has favoured us, on Dr. C. Burney's observations on the word *Δυσμύημα*, extracted into our Review for January last, p. 31—33. We can only say, that, though our ingenious correspondent's conjectures have undoubtedly an appearance of plausibility, we do not at present entirely coincide with him.

+§† The length of Mr. Butterworth's polite letter obliges us to defer the consideration of it to our next number.

† *Ignotus* probably thought that we *deserved* to pay for our neglect of the work concerning which he writes. We had not, however, forgotten it.

††† 'A Constant Reader' will shortly see that he is not overlooked.

☞ In the last Review, p. 181, l. 4. dele the comma after '*behoves*,' and place it after '*us*.'

229, l. 10. dele the comma after '*refers*.'



THE MONTHLY REVIEW,

For APRIL, 1793.

ART. I. *Maured Allatafet Jemaledдини Filii Tegri-Bardii, seu Rerum Ægyptiacarum Annales, ab anno Christi 971, usque ad annum 1453. E codice MS. Bibliothecæ Academiæ Cantabrigiæ textum Arabicum primus edidit, Latine vertit, notisque illustravit J. D. Carlyle, A. M. Coll. Regiæ. Nuper Socius.* 4to. pp. 320. 12s. Boards. White. 1792.

THE attention of the public has been so frequently directed to Ægypt by the narratives and disquisitions of modern travellers, that any elucidation of its history, founded on the testimony of Oriental writers, must excite the curiosity of many readers who are unacquainted with the Eastern languages:—but to those who have cultivated this branch of learning, a history of Egypt, printed from an inedited Arabic manuscript, and accompanied by a critical and elegant commentary, must seem to promise a treasure of appropriate worth. From a work like the present, they will expect whatever assists in supplying the defects, in correcting the errors, or in reconciling the contradictions, of other writers; and will eagerly anticipate their triumph over difficulties hitherto insurmountable by the efforts of penetration, industry, and erudition: for these hopes will be most sanguine and most reasonable, when the volume presented to them professes to record the events of a period enveloped in darkness, or distorted by prejudice.

The *Maured Allatafet* promises a compendious history of Ægypt from the year of Christ 971 to 1453—a time when Gothic ignorance and misguided zeal rendered many pages of the Christian historian unsatisfactory and suspicious. Here, then, we might expect to discover what eluded the observation of the crusader, or was suppressed by the partiality of the monk. Here we might hope to elicit truth, not indeed by placing implicit confidence in our new instructor, not by embracing his passions and prejudices, instead of others more familiar and received, but by tracing discordant testimonies to opposite in-

terests and prepossessions, by comparing causes with effects, sound argument with specious sophistry, and proportioning various gradations of belief to various degrees of historical probability. We will not, however, deceive the reader by referring him to this work of Jemaleddin as likely to compensate the labour of so jealous a scrutiny. Whoever seeks in it the nervous representation of concatenated events, or the philosophical picture of motives and actions exhibited in the annals of Tacitus, will be cruelly disappointed. Nay, those who would rest contented with obtaining minute information, on questions deriving an artificial importance from the disputes of chronologists and antiquaries, will probably find little to substantiate a favourite hypothesis, or to refute a rival conjecture.

Though the pages, however, which we have thus generally characterized, be not fraught with the most useful matter, yet the production of them, during the present neglect of Arabic literature, is certainly meritorious. To the learning and industry of Mr. Carlyle, therefore, we owe a more particular account of the Arabian writer and his annals.

Togri Bardi, the father of Jemaleddin, was governor of the province of Aleppo; and he himself was distinguished at the court of the Circassian Sultans, to whom, among other marks of protection and favour, he owed his appointment to the dignity of Emir. His intellectual endowments are said to have been even more splendid than either his family or his rank; and his indefatigable application of them to the improvement of Ægyptian history, procured him the title of *المورخ مصر* or, *the Historiographer of Egypt*.

Of his numerous and voluminous works, the *النجوم الزهر* or, *Shining Stars*, was most admired by his contemporaries. It comprized a complete history of Ægypt, from the first establishment of the Arabian government in that country, to the eight hundred and fifty-seventh year of the Hegira, at which time the author is known to have flourished. To this work, the long-established reputation of Jemaleddin drew the attention of the Emperor Selim; who, having added Egypt to the Turkish empire, was eager to view its history and antiquities as depicted by so celebrated a master. That all his subjects might enjoy the same advantage, he commissioned Shemseddin Ahmed to translate these precious records into the Turkish language. Of this his greatest and most valuable work, Jemaleddin, in compliance with a custom by no means uncommon among the writers of the East, condescended to make several abridgements, which he distinguished by different titles. In the number

number of these epitomes, is the *Maured Allatafet*, the name of which has long been familiar to Oriental scholars. The present publication, however, does not include the whole of this work. The editor has omitted entirely that part of it which relates to the Khalifs of Bagdad, conceiving their history to be sufficiently known from other sources. This reason, we must confess, does not entirely satisfy us; and the lover of Arabic literature, though grateful to Mr. Carlyle for what he has actually done, will probably be inclined to lament that he did not judge it right to publish the whole epitome, as it proceeded from the pen of its author.

That part of the *Maured Allatafet*, which is now before us, embraces a period of nearly five hundred years; from the three hundred and sixty-first to the eight hundred and fifty-seventh year of the Hegira; commencing with the reign of Almoaz-leddinallah, the first of the Fatimite Khalifs who reigned in Ægypt, and ending with that of Almalec Alashraf, the twelfth of the Circassian race of Sultans.

If the events recorded, and the characters delineated, by Jemaleddin, be compared either with the years which he enumerates, or with the princes whom he names, the result will not be favourable even to his character as an annalist; much less will it suggest any exalted notions of his larger work. The history of Egypt must have been barren indeed, if the reigns of so many of its sultans passed undistinguished by the exercise of any civil or political virtue, or by even the casual occurrence of any remarkable events. Of the few facts that arrest our attention, many are disgraceful to civilized beings. Conspiracy and assassination meet us in almost every page. The most odious and detestible vices are successively ascribed to the governors and the governed. Yet, while our best feelings are wounded, we discover little to increase any useful acquaintance with the human heart. Such calamities as, in other countries, afflict without dishonouring their species, seem in this to have engendered new crimes. Thus famine, we are informed, prompted these wretched Africans to feast on the carcases of their murdered brethren. Of this shocking peculiarity, we shall produce two signal instances. The first occurs during the Khalifate of Almostanser Billah:

‘*Eo regnante,*’ (as our translator renders the passage,) ‘*talis erat in Ægypto annonæ caritas, qualis nunquam ante memoriæ prodita fuerat. Parva enim tritici mensura, duobus dinaris valuit, imo mensuræ semissem tanti vendiderunt. Nec destitit urgere fames, donec homines humanâ carne palam vescerentur et multi mortuorum corpora atque canes vorarent. Tandem adeo ingravescebat, ut canes adhuc superstites, in domos civium impetum fecerint.*’

at liberos eorum devorarint, parentibus quidem astantibus atque intuitentibus, sed ob nimiam corporis imbecillitatem haudquaquam canes abigere valentibus. Fuit vicus in urbe Kabirettâ, nomine vicus Altabak, inter primos celebris; viginti enim domus in eo reperiebantur, quarum nulla non valuit mille dinaris, at hæ omnes, exigua quantitate panis, venibant, singulis pretio unius collyræ emptis. Terque biennio, simili fame vexabantur homines. Refert Ben-Aljouzi, mulierem quandam, quatuor gemmarum mensuras ferentem, foris exivisse et clamasse, "Quis frumentum his gemmis permutabit?" Sed nemini placuit. Tunc illa, "Cum nil mihi succurritis, jam rebus adversis pressæ, quid mihi vobiscum opus est?" Et statim gemmas in viam projecit, cum, dictu mirabile! nemini curæ fuit eas colligere. Fertur etiam, Almoftanserum ærarium suum exhaussisse; et quodcumque ibi invenit vendidisse; sic vendidit, ut fama est, gemmarum diversarum octoginta millia, vestium omnigenarum auro intextarum septuaginta quinque millia, gladiatorum viginti millia, villarum undecim millia. Hoc modo ad tantum paupertatem redactus fuit, ut nil ei superesset præter stratum quo in precibus peragendis utebatur, et pedum calceamenta lignea. Cum verò mulum, a Præsidente concilii mutuum rogasset, Castella egressus est, et Templum, Alazherum dictum, petiit; ibi per paucos adhuc supersites vidit, quos ad patientiam non desiit hortari. Brevi autem tempore, res ejus melius sese habebant quam unquam ante visæ fuerant, et totum regnum Ægyptiacum ad statum pristinum redibat.

The second, which is, if possible, still more shocking, happened in the reign of Almalec Aladel:

'Anno 695, provinciæ Ægyptiacæ magnâ annonæ inopiâ oppressæ sunt, quæ adeo ingravescebat, ut homines cadaveribus canibusque vescerentur, imò quidem alii ab aliis vorabantur, atque hoc modo non pauci perierunt.

'Eâ tempestate fertur, Prætorem Kabirettæ tres viros in domo quâdam invenisse, et apud eos infantem parvulum cui manus atque pedes excisi sunt; hunc autem circumfedissee viros et carnem ejus sale, cepis, atque aceto conditam, devorasse. Viri prebensi, se tales artes in infantes diu exercuisse confitebantur, et nullum præterisse diem in quo non aliquem ita interfecerant. Morti igitur damnati, ad portam Zawilet dictam, suspensi sunt; et crastinâ aurorâ horum omnino nusquam reperiuntur cadavera, noctu enim à reliquis civibus jam fame oppressis tota comesa fuerant. Huic frumenti inopiæ, pestis horribilis sese addidit, et complures quibus pepercerat inedia, morbus abstulit.

As our readers may wish to possess some original account of the tempests and earthquakes which are so frequently fatal in the East, we shall also quote one or two passages which appear to describe them most forcibly:

‘Hoc ipso anno, tantum exundabant flumina, ut nulla quidem vallis videri possit quæ aquis non fuit submersa. Pagus quidem in provinciis Damascenis situs, unâ cum rebus omnibus ibi se habentibus, domis, arboribus, jumentis, hominibus, terrarum proventus ac frugibus collectis, vi aquarum obrutus est: nec præter quinque viros, aliquis incolarum evadere potuit; hi autem taurorum colla brachiis amplectantes, natando mortem fugiebant. Res pretiosissimæ divitiæque plurimæ à Turcomannis Arabibusque abreptæ, in mare devolutæ sunt. Anno sequente, rursus simile contigit diluvium, cujus viribus eversa, multa ædificia præstantissima ruinas dedere. Inter ædificia, hoc modo diruta, domos esse accipimus 865, furnos 17, hydromolas 11, hortas 40, sacella 21, collegiu 5. Dein, tempestate magnâ coortâ, arbores plurimæ radicitus evulsæ sunt, ac columna sese in nubibus exhibuit, scintillas undique emittens; Ecclesia verò Græca (quæ lapidibus maximis et inter se consolidatissimis extructa fuit) ventis correpta, ex imis sedibus dimota est, in altum sublata, et per tractus aërios, spatium teli jactûs, pervecta; figuram vero pristinam semper structura servavit, nec singulus quidem lapis à suo loco decidit. Homines interea prodigium aspicientes, lachrymis soluti sunt, et summâ observantiâ Numen æternum colebant. Lapidibus autem alternatum delapsis, structura paulatim imminuta est, ac tandem omninò humi procubuit; locus autem quo raptæ fuerunt ædes, immensæ fossæ speciem exhibuit. Huic autem turbini, fulgura, tonitru atque tenebræ ita terribiles sese addiderunt, ut quisque mortem præsentem expectaret. Deinde ex aëre, grando cecidit et longus terrarum tractus hâc percussas, penitus vastatus fuit, nec quicquid vel hominum vel pecorum vel ferarum vel volucrum quod in iis regionibus versabatur exitium effugit. Grandinem hanc subsequebatur aquarum inundatio, quæ totam illam vallem (nomine vallis Elephanti notam) aquis implevit, et omnes homines, omniaque pecora, quæ eam tenebant, undis obruebantur. Populi autem qui sedes vicinas occupabant, statim emigrârunt, metuentes ne tale aliquid etiam posthac eos aggroderetur.’—

‘Vivente hoc Imperatore, (Alfaiz,) anno nempe 533, ingenti terræ motu contremuit Syria; cujus vim plurima palatia, multæ urbes et haud pauca castella gravissimè experiebantur, atque obruti murorum ruinis complures mortem obire. Unum è multis, mihi sufficiat exemplum, Ludimagister, qui pueros nonnullos in Moschâ docuit, relictis forè discipulis negotii causâ è schola egressus est; supervenit illic terra motus, et collapsò ædificio, pueri perierunt omnes; nec visus erat unquam aliquis, qui de fato eorum quæreret. Sic actum est de octo pueris, eorumque famulis eâdem sorte obrutis.’

The same melancholy circumstance is recorded in nearly the same words by Abul-Pharajius.—The passage is thus translated by Pococke:—*Ad numerum interfectorum [indicandum] sufficit,*

quod Ludimagister quidam in urbe Hama narravit, se e schola negotii quod ipsi obvenerat causa discessisse, terræ motu interim qui urbem subverteret accidente; cumq. schola casu suo pueros omnes abruisset, neminem venisse qui de puero aliquo suo inquireret.

ART. II. *Professor Stewart's Elements of the Philosophy of the Human Mind.*

[*Article concluded from p. 210.*]

FROM the subject of Perception, Mr. S. proceeds (chap. ii.) to Attention:—he thus begins—‘When we are deeply engaged in conversation, or occupied with any speculation that is interesting to the mind, the surrounding objects either do not produce in us the perceptions they are fitted to excite; or these perceptions are instantly forgotten. A clock, for example, may strike in the same room with us, without our being able, next moment, to recollect whether we heard it or not.’ He adds, that, from analogous facts, he is inclined to suspect that the opinion, that we do not in such cases perceive the external object, is ill-founded; and ‘that a person may be conscious of a perception, without being able afterward to recollect it.’ To us it appears, that his elucidations are clear, and that his doctrine is well founded.

Of the degree of attention which is necessary to constitute memory, he thus speaks:

‘For my own part, (p. 108.) I am inclined to suppose, though I would by no means be understood to speak with confidence, that it is essential to memory, that the perception or the idea that we would wish to remember, should remain in the mind for a certain space of time, and should be contemplated by it exclusively of every thing else; and that attention consists partly, perhaps entirely, in the effort of the mind, to detain the idea or the perception, and to exclude the other objects that solicit its notice.’

Might not this doctrine be more clearly stated? viz.—It appears that there are two sources of memory; the first is acuteness of sensation, and the second is a conviction of the good that must result from remembering what is supposed useful to be known; and the strength or accuracy of memory will be in proportion to this acuteness of sensation, or this force of the conviction of the good that is to result.

The Professor doubts, (p. 110.) and so do we, the truth of that doctrine which supposes our habitual actions to be involuntary * and mechanical; and he happily elucidates the rapidity and succession of ideas, by the examples of an expert account-

* By *involuntary*, we understand unconscious,

ant, (p. 114.) an equilibrist, (p. 117.) and the art of legerdemain, (p. 119.)

‘The dexterity of jugglers, which, by the way, merits a greater degree of attention from philosophers, than it has yet attracted, affords many curious illustrations of the same doctrine. The whole of this art seems to me to be founded on this principle; that it is possible for a person, by long practice, to acquire a power, not only of carrying on certain intellectual processes more quickly than other men, for all the feats of legerdemain suppose the exercise of observation, thought, and volition, but of performing a variety of movements with the hand, before the eyes of a company, in an interval of time too short to enable the spectators to exert that degree of attention, which is necessary to lay a foundation for memory.’

Though Mr. S. admits the influence of the will in the case of habits, yet he opposes Stahl and his followers, who have referred to the will all the vital motions:

‘There is, surely, (says he, p. 119.) a wide difference between those cases, in which the mind was at first conscious of thought and volition, and gradually lost the power of attending to them, from the growing rapidity of the intellectual process; and a case in which the effect itself is perfectly unknown to the bulk of mankind, even after they arrive at maturity, and in which this effect has continued to take place with the most perfect regularity, from the very beginning of their animal existence, and long before the first dawn of either reflection or experience.’

Here, once more, we are led to differ from the author. What is meant by an effect taking place long before the first dawn of either reflection or experience? Do not animal motion and sensation begin at one and the same instant? What is reflection, what is experience, but sensation? Rigorously speaking, is not all thought sensation; or, in other words, is there to man any other actual existence than that of sensation? If this simple view of the grand subject of all metaphysical inquiry be true, as we are persuaded it indisputably is, and if it were in all its simplicity continually kept in sight, how much confusion and dispute would immediately be avoided! What an excellent test should we have for our deductions; and how wonderfully would the progress of truth, by this single step, be advanced! It is indeed impossible to say, of two things which seem inevitably to take birth at the same precise instant, that one was the cause of the other. We dare not, therefore, affirm, that volition was the cause of vital motion, (that is, of animal circulation,) nor that vital motion was the cause of volition: but, having taken place, we can, from after-experience, sufficiently prove that volition does influence animal circulation. Men sitting down to dinner, in perfect health, have been known, by the communication of thought, (that is, by the sud-

den relation of some ill-news,) to lose appetite, health, and even life. How are these affected, but by the impediment of circulation? No matter that the patient had no distinct ideas concerning circulation. That pulsation is daily retarded, or increased, by the most common accidents, no one, we believe, will deny; and if all accidents be, to man, sensation, it follows that sensation is the thing which influences the blood and juices. A man, having walked from London to Edinburgh; is ignorant, at his journey's end, of the individual volitions which accompanied each step; and a man, running away in a panic, might, were it not for analogy, (that is, knowing that he never had run without taking steps,) be unconscious, in the excess of his fear, that he had moved a muscle. In a certain sense, no Being ever was ignorant of the circulation of the animal juices; that is, no Being was ever ignorant of the sensations which this circulation excites. That vital motion has continued to take place with *the most perfect regularity*, from the beginning of animal existence, cannot surely be affirmed: for, if equal causes produce equal effects, animal existence, in such a case, must be subject to no variety. We have insisted on this truth the more, because we are of opinion that, when men shall well understand how much vital motion is under the power of mind, they will have obtained a key to health, and long life. Nothing, we presume, is so essential to the medical practitioner, as a knowledge of the affections; or, in other words, of the degree in which animal circulation is influenced by the passions of mind. Mr. S. himself, in the next page, (120.) advances in substance the principle for which we are contending; he says — 'It is to him inconceivable, that the soul may think and will without knowledge or consciousness; but that he apprehends the truth to be, that the mind may think and will, without attending to its thoughts and volitions, so as to be able afterward to recollect them.'—This we apprehend to be sound and incontrovertible doctrine.

We entirely agree with him, likewise, in the opinion (p. 129.) of ideas in succession; and that more ideas than one cannot be co-existent in the mind: this is a truth, as we conceive, of high metaphysical importance.

The next subject of inquiry with Mr. S. (chap. iii.) is conception. This he defines to be 'that power of mind (p. 132.) which enables it to form a notion of an absent object of perception, or of a sensation which it has formerly felt.'—Again, (p. 134:) 'It is the business of conception to present us with an exact transcript of what we have felt or perceived.'—This power is what, in common language, we call recollection; and, though we do not absolutely object to a new generic name,

yet we could wish all metaphysical inquirers to be cautious of splitting, subtilizing, and multiplying the signs of ideas; for distinctions without a difference have formed one fatal impediment to the progress of mind. Perhaps, however, the word conception may, in a philosophical inquiry, be preferable. We must add, that to require, from conception, *an exact transcript*, is, in our opinion, to require an impossibility.

Mr. S. is inimical to the doctrine which supposes that conception is attended with no belief of the existence of its object. Here again we are happy to agree with him, and to applaud the perspicuity of his reasoning :

‘ It is matter of common remark, (p. 140.) that, when imagination is very lively, we are apt to ascribe to its objects a real existence; as in the case of dreaming, or of madness; and, we may add, in the case of those who, in spite of their own general belief of the absurdity of the vulgar stories of apparitions, dare not trust themselves alone with their own imaginations in the dark. That imagination is in these instances attended with belief, we have all the evidence that the nature of the thing admits; for we feel and act in the same manner as we should do, if we believed that the objects of our attention were real; which is the only proof that metaphysicians produce, or can produce, of the belief which accompanies perception.’

An inquiry into abstraction occupies chapter iv.: but the ideas suggested by reading this chapter are too multifarious for our limits. We would only warn our readers, and Mr. S. himself, against too incautiously admitting (see p. 163.) a distinction between ideas denoted by general words, and ideas denoted by individual objects. It is our creed that all ideas are single; and, by ideas, we understand sensations. Thus, the sound of the word horse is a single sensation, which the mind does not stay to define to itself, that being unnecessary: as in the word twenty, it never, without an effort, stops to recollect that by *twenty* we understand, not one individual thing, but, twenty individual things. On this subject, we could write a volume, but are obliged to conclude in a sentence.

At page 205, we have the following passage :

‘ The philosopher may state it as a law of nature, that fire scorches; or, that heavy bodies, when unsupported, fall downwards; but long before the use of artificial signs, and even *before the dawn of reason*, a child learns to act upon both of these suppositions. In doing so, it is influenced merely by the instinctive principle, which has now been mentioned, directed in its operations, as is the case with many other instincts, by the experience of the individual.’

Here again we have an occult cause, than which there is nothing more inimical or more revolting to true philosophy.

The

The whole circle of human reason is a knowledge of facts; these facts are all individual sensations; and sensation and vital motion, as we have before remarked, must begin together. What period of existence, then, in a child, is that which long precedes the dawn of reason? What is this instinct on which it acts? Philosophy will soon learn to blush at language so loose and so deceitful.

Passing over slips like these, we advert, with great satisfaction, to passages in which the author speaks like himself, in a clear, animated, and dignified tone; first, on the progress of the human mind, on which subject we have before quoted him with pleasure; and next on political institutes, which, Mr. S. well perceives, have a much deeper and more intimate connexion with metaphysics than men of mere practical knowledge suspect:

‘From what has been said, (p. 220*) it appears, how much the progress of human reason, which necessarily accompanies the progress of society, is owing to the introduction of general terms, and to the use of general propositions. In consequence of the gradual improvements which take place in language as an instrument of thought, the classifications both of things and facts with which the infant faculties of each successive race are conversant, are more just and more comprehensive than those of their predecessors: the discoveries which in one age were confined to the studious and enlightened few, becoming, in the next, the established creed of the learned; and in the third, forming part of the elementary principles of education. Indeed, among those who enjoy the advantages of early instruction, some of the most remote and wonderful conclusions of the human intellect, are, even in infancy, as completely familiarized to the mind, as the most obvious phenomena which the material world exhibits to their senses.

‘If these remarks concerning the progress of human reason be just, they afford delightful prospects with respect to the condition of mankind in future ages; as they point out a provision which nature has made for a gradual improvement in their intellectual capacities; an improvement to which it is impossible for imagination to fix any boundary.’ —

‘In the present age, (p. 238.) when the rapid communication, and the universal diffusion, of knowledge, by means of the press, render the situation of political societies essentially different from what it ever was formerly, and secure infallibly, against every accident, the progress of human reason; we may venture to predict, that they are to be the most successful statesmen, who, paying all due regard to past experience, search for the rules of their conduct chiefly in the peculiar circumstances of their own times, and in an enlightened anticipation of the future history of mankind.’

Of government, the Professor thus speaks:

* See also p. 268.

' Still, however, (p. 243) it may be said, that in the most imperfect governments of modern Europe, we have an experimental proof, that they secure, to a very great degree, the principal objects of the social union. Why hazard these certain advantages, for the uncertain effects of changes, suggested by mere theory; and not rest satisfied with a measure of political happiness, which appears, from the history of the world, to be greater than has commonly fallen to the lot of nations?

' With those who would carry their zeal against reformation so far, it is impossible to argue: and it only remains for us to regret, that the number of such reasoners has, in all ages of the world, been so great, and their influence on human affairs so extensive.

" There are some men (says Dr. Johnson) of narrow views, and grovelling conceptions, who, without the instigation of personal malice, treat every new attempt as wild and chimerical; and look upon every endeavour to depart from the beaten track, as the rash effort of a warm imagination, or the glittering speculation of an exalted mind, that may please and dazzle for a time, but can produce no real or lasting advantage.

" These men value themselves upon a perpetual scepticism; upon calling for demonstration where it cannot possibly be obtained; and, sometimes, upon holding out against it when it is laid before them; upon inventing arguments against the success of any new undertaking; and, where arguments cannot be found, upon treating it with contempt and ridicule.

" Such have been the most formidable enemies of the great benefactors of the world; for their notions and discourse are so agreeable to the lazy, the envious, and the timorous, that they seldom fail of becoming popular, and directing the opinions of mankind *."——

' Among the many circumstances (p. 248.) favourable to human happiness in the present state of the world, the most important, perhaps, is, that the same events which have contributed to loosen the foundations of the ancient fabrics of despotism, have made it practicable, in a much greater degree than it ever was formerly, to reduce the principles of legislation to a science, and to anticipate the probable course of popular opinions. It is easy for the statesman to form to himself a distinct and steady idea of the ultimate objects at which a wise legislator ought to aim, and to foresee that modification of the social order, to which human affairs have, of themselves, a tendency to approach; and, therefore, his practical sagacity and address are limited to the care of accomplishing the important ends which he has in view, as effectually and as rapidly as is consistent with the quiet of individuals, and with the rights arising from actual establishments.

' In order to lay a solid foundation for the science of politics, the first step ought to be, to ascertain that form of society which is perfectly agreeable to nature and to justice; and what are the principles of legislation necessary for maintaining it. Nor is the inquiry so

difficult as might at first be apprehended; for it might be easily shewn that the greater part of the political disorders which exist among mankind, do not arise from a want of foresight in politicians, which has rendered their laws too general, but from their having trusted too little to the operation of those simple institutions which nature and justice recommend; and, of consequence, that, as society advances to its perfection, the number of laws may be expected to diminish, instead of increasing, and the science of legislation to be gradually simplified.'

The following passage, on the unequal distribution of property, we cannot omit; because we suspect that, of all subjects hitherto discussed by legislators or philosophers, this is one of the least understood, yet the most important:

' Suppose for a moment, (p. 252.) that the inordinate accumulation of wealth in the hands of individuals, which we every where meet with in modern Europe, were gradually diminished by abolishing the law of entails, and by establishing a perfect freedom of commerce and of industry; it is almost self-evident, that this simple alteration in the order of society, an alteration which has been often demonstrated to be the most effectual and the most infallible measure for promoting the wealth and population of a country, would contribute, more than all the labours of moralists, to secure the virtue and the happiness of all the classes of mankind. It is worthy, too, of remark, that such a plan of reformation does not require, for its accomplishment, any new and complicated institutions; and therefore does not proceed upon any exaggerated conception of the efficacy of human policy. On the contrary, it requires only (like most of the other expedients proposed by this system) the gradual abolition of those arbitrary and unjust arrangements, by which the order of nature is disturbed.'

We earnestly recommend these great and essential truths to the serious consideration of the reader.

Quitting, with regret, these favourite subjects, we must hasten forward to chap. v. of the association of ideas. Nor have we time to follow the Professor farther than to remark, that we were, in general, much pleased with his manner of treating the subjects of wit and invention. On Dreams, too, he has many excellent remarks:—but his system of Free-will, Instinct, and other occult causes, occasionally involves him, as we apprehend, in contradictions, of which (no doubt) he is not aware, and which we cannot find room accurately to state and detect.

Of memory, chap. vi. among many other ingenious elucidations, Mr. S. confirms the common theory, that a large store of individual facts will lead to no great purpose, if they be not methodized, and so connected as to be individually referred to some general law, or system, which they may either help to strengthen or to controvert: facts, indeed, that have not the

tendency, are rather like lumber, in a broker's shop, than well-arranged furniture, for the decoration of a palace.

The Professor's concluding topic, chap. vii. is imagination; which he thus defines:

'I have endeavoured (p. 475.) to draw the line between conception and imagination. The province of the former is to present us with an *exact transcript** of what we have formerly felt and perceived: that of the latter, to make a selection of qualities and of circumstances, from a variety of different objects, and by combining and disposing these to form a new creation of its own.'

This definition he illustrates by various arguments; and considers its relation to the fine arts, to taste and genius, its influence on the character and happiness of man, its inconveniences when ill regulated, and the important uses to which its powers are subservient.

Here, sincerely thanking the learned Professor, in the name of the public, for this worthy and noble use of his faculties, we must take our leave of his work; not doubting that, if our hints and strictures be supported by truth, Mr. S. himself, as well as our readers, will think them well bestowed.

ART. III. *Disquisitions, Metaphysical and Literary.* By F. Sayers, M.D. 8vo. pp. 149. 3s. sewed. Johnson. 1793.

IT has been less uncommon among the moderns than among the ancients, for the same person to excel in opposite or unconnected departments of literature. The difficulty of attracting attention to an inconsiderable work, and of rapidly diffusing any composition, naturally predisposed the learned of former times rather to build up a gradual reputation by perseverance in one generally interesting pursuit, than, by the occasional display of great mental vigour in different directions, to captivate at once the few, who wait not the sanction either of multitudes, or of ages, to admire:—but now that the number of judges in every species of composition is increased, and that to all these any literary effort is speedily accessible, and the more so for its conciseness;—now that a relish for various study is nearly universal;—the practice of writing for readers the most heterogeneous has proportionally spread. Homer was only the epic poet; Isocrates only the politician; Milton was both. Pindar has left us no disquisitions concerning the beautiful and the good; nor has Plato immortalized, in lyric effusions, the mythology which his opinions supplanted.

Of the inquiries before us, the *first* is a new analysis of Beauty. It is conducted on the principles which were applied,

* To the *exact transcript* we have before objected.

by Dr. Priestley in his *Lectures on Oratory and Criticism*, and by Mr. Alison in his *Essays on Taste*, to the explanation of the intellectual pleasures; namely, the doctrines of the Hartleyan school. More chaste and more precise than Burke, and free from the whimsical spirit of Hogarth, Dr. Sayers has excelled his predecessors in an inquiry which has long interested attention without receiving elucidation, and which may now be considered as terminated by a dissertation, which, for ingenuity of argument, elegance of style, and felicity of exemplification, is excelled by no other in the volume. As we cannot make a convenient extract from this essay, we shall content ourselves with the summing up of the argument:

‘ Hence it follows, that *that individual* of a class of objects is justly to be esteemed more beautiful than the rest, with the whole of which, or with its component parts (when properly understood,) the *greater number* of the excellencies of its class are universally associated; the same may be asserted of any species of objects when compared with any other species of its kind, and that object may be justly esteemed a *standard of beauty*, with the whole appearance, or with the component parts of which (when properly understood) all the excellencies of its kind are *universally* associated.’

The *second* disquisition, on the dramatic unities, includes many delicate and just observations on the theory of play-writing, but differs not widely, in the leading conclusions, from those of Dr. Johnson, and Lord Kaims.

The *third* disquisition treats of perception, and contains original views, which claim a moment’s pause. The author, after stating it to be a generally received opinion, ‘ that the mind is capable of perceiving more than one idea at the same instant of time,’ proceeds to question the probability of this notion, by observing, that

‘ If we reflect upon the surprizing velocity with which ideas pass through the mind, and the remarkable rapidity with which the mind turns itself, or is directed, from one object of contemplation to another, this might alone give us some suspicion that we may probably be mistaken in supposing ideas to be synchronously perceived’—that ‘ the mind, whether immaterial, or the result of organization, has certainly a wholeness or unity belonging to it, and that it is either not composed of parts, or that no one of the parts from which it originates is, by itself, mind; in this case it is difficult to conceive how two ideas should be impressed upon the mind at the same instant, for this would be supposing that part of the mind could receive one idea, and part another at the same time; but if the parts do not perceive singly, this is evidently impossible: if, on the other hand, this self-division of the mind does not take place, then, if two ideas are nevertheless to be perceived at the same instant, it would seem that these ideas must be so blended with each other, that neither of them could appear distinct.’—(This argument

is very cogent.)—that ‘if we examine the manner in which a complex idea is perceived, we shall find very clearly, that the whole of such an idea is never present to the mind at once;’ and that ‘if all the parts cannot be recalled at the same instant, it is reasonable to infer that they were singly impressed.’

Doubtful whether these considerations alone should induce us to mistrust the opinion of our perceiving many ideas synchronously, the author proceeds to prove, by a variety of instances, that which tends to corroborate them strongly, viz. that a certain degree of attention of the mind appears absolutely necessary for the perception of *any* ideas. He then concludes, that

‘These arguments seem to prove that a certain attention, or direction of the mind to the object before it, is absolutely necessary to the perceiving of that object; and if even the simple ideas of pain, sound, and light, cannot be perceived without this attention, it surely follows that it is equally requisite for the perception of other simple ideas; this attention of course then must be transferred, however rapidly, at each perception; and such a transfer of attention must occupy some time, though it may be generally imperceptible; hence then the opinion is much strengthened, that more than one idea cannot be perceived by the mind at the same instant of time.’

He also observes, that ‘Dr. Hartley admits of both *synchronous* and *successive* association; that the opinion here defended is incompatible indeed with the former of these; but without affecting the *consequences* of association, it simplifies the mode in which it is produced:’—but these are not all the consequences of the opinion. If proved, it will go very far to evince the *monadic* nature of the soul, the existence of a perceptive power in one atom of peculiar properties, instead of its diffusion over a cluster of organic fibres, and therefore to shake the hypothesis of the modern materialists: a sect to whose attention we recommend these modest metaphysical doubts.

The theory of disinterested passions is next explained, in the 4th Disquisition, with acute perspicuity. It may serve to supplant Gay’s preface to King’s Origin of Evil. Perhaps the maternal instinct deserved more investigation than it has received in the note concerning parental affection.

The logical and comprehensive statement of the Evidences for Christianity, which follows, first appeared in a periodical miscellany, and has already attracted the attention to which it is so justly entitled. We shall state, with freedom, the slight objections which occur to us; because, in a subject that is likely, for ages, to grow more universally interesting, it is desirable that every trifling cavil be set aside. The internal evidence of the authenticity of the received canon of the New Testament is perhaps treated too much in the lump. In favour

of the writings attributed to Mark and Luke, it may be decisive, and of those ascribed to Paul, Peter, and John, very strong; (the orthodox Michaelis, however, seems willing to reject the Apocalypse;) whereas the gospel ascribed to Matthew appears to be no strict version of the Hebrew original composed by that apostle. The testimony of authors is in like manner much more decisive in favour of some than of other scriptures; in so much that the unconcerted composition of the gospels, by separate but contemporary historians, is with some difficulty to be proved: it being thought possible that the account of one evangelist was known to the other three, and that all four drew their narratives from a Hebrew gospel of the Ebionites, no longer extant. Indeed, unless the miracles of Jesus had been published among the Jewish nation in their own language, the only eye-witnesses of them would have had no sufficient opportunity of challenging the historians. So long, however, as the prophecy of the siege of Jerusalem can be proved to have existed in any one gospel previously to that siege, there will always remain irrefragable evidence of a miraculous interposition, and consequently of whatever the Christian miracles support. That there may be sufficient evidence to induce the rational belief of a miracle, our author, with distinguished strength of reasoning, has evinced, in opposition to Hume: see pages 98, *et seq.* The argument, drawn from the testimony of the apostles, is peculiarly well supported: it is shewn to be the real testimony of competent witnesses, *whose honesty is unimpeachable*, and, therefore, to be decisive.

The connection of pain and pleasure is the object of the author's sixth research, and is one of those instances of ingenious theory, which delight by their novelty, their dexterous evolution, and their completeness; and which, like the fictions of a masterly dramatist, produce an irresistible wish to believe, without supplying, perhaps, full evidence of their reality. The piece is incapable of abridgment.

The seventh Treatise, on luxury, is conducted on the principles of Dr. Adam Smith, but without losing sight of the consideration, which too frequently escaped that philosopher, that wealth is not the only object of wise polity. It thus terminates:

* Although luxury increases the wealth and happiness of a nation, there can be no doubt that its excess would be attended with pernicious effects: besides being ruinous to individuals, and throwing them into a lower class of society, which indeed is of no great consequence to the whole of the state, it might introduce too eager a pursuit of money, and in that way tend to the corruption of good morals, while it was at the same time promoting effeminacy: such
a loss

a loss of virtue and of courage, would certainly endanger the safety of the state.'

The account of English metres may be considered as a defence of our author's almost peculiar practice, in his higher lyric efforts, of employing lines of every length without rhyme. Spencer's *Mourning Muses* is that among the authorities adduced, which more remarkably participates his own favourite cadences; and Spencer is allowedly the most harmonious versifier in the language. The chorus from *Samson Agonistes* is singularly harsh. Some portions of Mr. Capel Lofft's *Praises of Poetry* might have been added to the instances. Anapæstic blank verse, we believe, has also been tried in a late imitation of Ossian.

The investigation of the poetical character of Horace, in the 9th and last Disquisition, discovers great familiarity with this pleasing moralist, and furnishes a neat biographical sketch of the poet, as well as a review of his writings. The tendency of this performance is to depreciate his received lyric character. It were to be wished, that a writer, formed no less by practice, than by theory, to enter into the most minute delicacies of the poetic art, would in like manner investigate the other ancient ode-writers. We are not apt to estimate, with precision, the merits of genius. Pindar himself, with all his burning diction and profusely splendid imagery, might give occasion for many censures on his digressions.

On the whole, these Disquisitions flow from a cultivated taste and a strong understanding. If the style may be accused of sameness, it has also purity, and is unsullied by the pomposity of diction which is so common in modern works. The volume may amuse the idleness of literary loungers in a less degree than some other miscellanies: but it will afford instruction to the philosopher, and will be repeatedly consulted with undiminished gratification.

ART. IV. *Essays on various Subjects.* By Thomas Monro, Magdalen College, Oxford. 8vo. pp. 228. 5s. Boards. Robinsons.

IF it be true, as Pope says, that "half our knowledge we must snatch, not take," short essays, which are calculated for the parlour window, or the dressing closet, are not to be hastily condemned. Mr. Monro's professed object is to furnish some amusement and instruction for that class of readers who are neither profound in their philosophical researches, nor very fastidious in their criticism; and as this class is numerous, he cannot be said to have engaged in an unimportant undertaking.

REV. APRIL 1793.

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To the praise of some success, he is entitled; as his *Essays* have a moral tendency, and are pleasantly written: though we cannot applaud them as containing any originality of conception, nor any great energy of expression. There is, we think, too great an uniformity in the structure of the moral papers: but they convey many just and useful observations, which evince the author's knowledge of mankind. In N^o 18, 19, 20, and 21, Mr. M. takes notice of the erroneous policy of the Greeks in their laws respecting women,—of the different errors of the Spartans and Athenians in relation to the sex;—of the peculiar elegance of the Athenian courtezans; and—of the different conduct of the Romans and Greeks regarding the privileges which they allowed to their women. These papers are amusing and instructive. In N^o 20 is exhibited a letter from the accomplished courtesan, Lamia, to Demetrius, translated from the Greek of Alciphron, by one of Mr. Monro's friends; and as it may gratify some of our readers, we will transcribe it:

‘LAMIA * TO DEMETRIUS.

‘If I take an unbecoming liberty, my lord, you must blame yourself. You, who are a king, permit a courtesan to write to you, and do not disdain to receive her letters, who is herself wholly yours. Indeed, my sovereign, when I see you in the field, when I hear you in the midst of your guards, surrounded by foreign ministers, and the insignia of your splendid rank, I swear by Venus I tremble with agitation and alarm: I turn from you as from the sun, at which I am unable to gaze; then you are indeed the great, the mighty, the terrible, Demetrius, the stormer of castles and of cities; awed by the severity of your aspect, I distrust on such occasions the reality of our present connexion; I whisper to myself, “Lamia, is this the man who passes with you many a long hour of delight and love? in whose presence you consume the festive night with the song and the dance? Can this be he who writes to you, and prefers you to the voluptuous Gnathæna?” Then again I am silent, and can only indulge the secret wish of seeing you at my apartments. When that delightful moment arrives, when you press me with transport to your bosom, how opposite is the tenor of my sentiments! I cannot then forbear exclaiming, “Is this the mighty warrior, at whose frown Macedonia, and Greece, and Thrace, tremble! By the powers of Love, he shall find, that nothing can avail him against the influence of my charms and melody.” Three days hence, my Lord, I entreat your company at a banquet; it is the time appointed for the solemnities which I annually perform in honour of Venus; it is my wish and care that every succeeding festival surpass the preceding. I promise you delicious entertainment, and every thing consistent with the honourable occasion: the means of doing this you will have the

* For another specimen of this kind of correspondence, from Alciphron, see Rev. N. S. Vol. vii. p. 378.

goodness to supply. You must do me the justice to acknowledge, that, since the sacred moment of our connection, I have never abused your confidence, although you have never placed any restrictions on my conduct. No, my Lord, Lamia will never follow the example of her profession; you shall never accuse me of falsehood; though, to be ingenuous, the fear of your displeasure, since your partiality for me has been publicly avowed, releases me from the importunity of lovers. Love, my King, is alike rapid in his approach and his departure. The lover who expects is winged with desire; while he, from whom enjoyment has taken away expectation, is accustomed to drop his wing. It is therefore common with females of our profession artfully to deter the gratification of their lovers' wishes. By these means they bind them more closely in their chains. Far be it from me to think of practising such arts upon Demetrius, your character and rank inspire too profound a veneration: but a courtesan, with a view of keeping alive that passion which would otherwise so soon decay, must often have recourse to artifice. Sometimes she feigns indisposition, sometimes she appears in splendour, gives public entertainments. By these means her admirer, constantly fearing some new interruption to his hopes, is made an easy victim of her power, and kept in continual solicitude. With others I, my Lord, might myself practise these or similar artifices; but to you, who so much distinguish me by your affection, who seem proud of my favours, and prefer me to every other mistress, by the beloved moses I swear, I could not sustain such deceit, or base ingratitude: nor would the loss of influence, or of life itself, affect me, should I by suffering become the instrument of your happiness. I well know the festival which I meditate will not be confined to the house of Therapis, where it will be celebrated; it will be universally notorious, it will be talked of in Athens, and circulated through Greece. The Lacedæmonians in particular, hateful as they are, and marked by their hypocrisy, will make their mountains and solitary caverns resound with the pretended infamy of my convivial festival; they will quote the severity of their Lycurgus, in opposition to your more polished manners: but peace be with them, my Lord. Do you remember the appointed day; choose your own hour, and that shall be the best which you fix upon.—Farewell.”

Mr. M.'s strictures on Heron's Letters are, for the most part, just: but we do not agree with him in his remark on this line in Lucan, respecting Cato:

“*Vixit causa Diis placuit, sed viBa Catoni.*”

Mr. M. says, that it only means that ‘Cato attached himself to that cause, which, however, the Fates did not favour:’—Heron renders it—“Cato is set in opposition to the gods themselves, nay, is made superior in justice, though not in power;” and surely this latter is the better interpretation.

ART. V. *The Family Expositor*; or, a Paraphrase and Version of the New Testament; with critical Notes, and a practical Improvement of each Section. By P. Doddridge, D. D. The Seventh Edition. To which is prefixed, a Life of the Author, by Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 6 large Vols. 11. 16s. Boards. Longman, &c. 1792.

THIS valuable work is so well known to, and esteemed by, the public, that no review* of it will be required from us: but of the *new* life of the celebrated AUTHOR, by Dr. Kippis, some account will, doubtless, be expected by our readers.

By suffering the mind to dwell on scenes of common life, a degrading opinion of human nature is often formed: we must advert to particular specimens of it, in order to collect its mighty energies, and the various excellencies which, under proper culture and discipline, are within the scope of its attainment. The vulgar mass of mankind may be compared to sleeping giants,—men of cultivated talents to giants awake; and while the survey of the former tends, at least, to produce a moral and an intellectual indolence, the exertions, scientific acquirements, and eminent virtues, of the latter, have a natural tendency to excite the noblest kind of ambition, to call forth pure sentiments, to stimulate to literary industry, and to induce us to put forth all our mental strength. Hence the high utility of BIOGRAPHY, which is, for the most part, employed in transmitting to posterity an account of persons whose talents reflect honour on human nature, and whose virtues were a blessing and a lesson to mankind.

In the records of Biography, Dr. Doddridge deservedly has a place. Neither the pen nor the press can be much better employed than in preserving the memory of his learning, virtue, and usefulness. A life of this distinguished nonconformist divine appeared several years ago, written by the late Mr. Orton, and which we fully noticed in *M. R.* vol. xxiv. p. 125: but Mr. Orton's memoirs not being altogether calculated to form a biographical preface to this new edition of the *Family Expositor*, Dr. Kippis was solicited to write a new life, which he has executed with much ability and judgment, from the *Memoirs*, from the *Letters to and from Dr. Doddridge* lately published, and from his own personal knowledge, he having been one of Dr. Doddridge's pupils.

This life is more pleasantly written, and is better adapted to the general reader, than the "*Memoirs*," though the serious

* A few remarks on this work will, however, be found, at the close of this article.

Christian may lament the abridgment of the pious matter of which Mr. Orton made so liberal an use.

Dr. Kippis's account is drawn up with discrimination and impartiality; and we believe that he has given a faithful portrait. In some places, he corrects, and in others he remarks and enlarges on, Mr. Orton's account; and he has particularly enumerated Dr. D.'s works in their chronological order, which was neglected by his former biographer.

Of Dr. D.'s learned industry, piety, and assiduity, in the line of his profession, and of his extreme goodness of heart, there can be no doubt; the only objections to him have been a parade and waste of time in his correspondence, and a fearfulness of avowing his opinion on certain controverted points. On the article of his correspondence, Dr. K. confesses that 'it was in some instances carried to an extent that might have been spared,' intimating that it was bestowed on persons who, from their ignorance, were unworthy of it. To the charge of a want of explicitness in stating certain doctrines, Dr. K. says, p. 63, 'A regard to truth obliges me to observe, that he carried his ideas of condescension to the weakness, and accommodation to the prejudices of mankind, farther than some persons will entirely approve.' In page 176, he owns that the rational Dissenters in one or two instances had reason to complain of his timidity; in p. 179, he compares Dr. D. to Cicero; and yet Dr. Kippis labours to exonerate him from the charge of being a trimmer.

The fact, I am satisfied, was precisely as follows. When he preached in different places, he so far accommodated himself to the dispositions of the people before whom he discoursed, as to avoid giving offence. If a congregation consisted of persons who were of free sentiments in religion, his sermon was entirely of a practical nature. On the other hand, in preaching before a Calvinistical society, it was customary with him to choose what was called an evangelical subject. In neither case did he deliver any thing that was contrary to his sincere opinion. His accusers did not sufficiently recollect, that he was far more devoted to what were deemed the orthodox doctrines than they were ready to imagine; and he had an undoubted right to be believed, when he declared, as he has done in the letter before cited, "On the whole, I know assuredly, that I have not on any occasion belied the real sentiments of my heart." The persons who were most disposed to find fault with Dr. Doddridge with respect to the point in question, were those who are entitled the rational Dissenters. They could not easily persuade themselves that a man of such abilities, and general liberality of mind, could entertain very different opinions from their own; and they wished to have him rank more explicitly among them. It cannot be denied, that in one or two instances they had some reason to complain of his timidity; but, at the same time, there were many occasions on

which he behaved with a very becoming fortitude. Once, I remember, some narrow-minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the church, who was a professed Arian, and who otherwise departed from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it prevented. But the Doctor declared, that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real Christian. When our author happened to be in company with persons of rank and fortune, he never suffered the least tendency to profaneness or licentiousness to pass unnoticed; but manifested his dislike to them, with the freedom of the divine, accompanied with the politeness of the gentleman. A correspondent having charged him with unsoundness in one of his publications, his only answer was, *Quod scripsi, scripsi*; "What I have written, I have written."

Dr. Doddridge himself confesses in a letter quoted from Mr. Orton, that he used *ambiguous expressions*; and he endeavours to vindicate it: but this Dr. K. very properly condemns, while he stands up for his sincerity and good intentions:

'Offensive expressions may justly be avoided; but surely ambiguous ones should never be designedly adopted. The language we use in delivering our views of things, ought to be natural, clear, and capable only of one signification.'

This manly observation we would recommend to the consideration of the preachers of religion. It may not perhaps be always in their power to employ words which shall convey only one determinate meaning, but they may avoid cloaking their thoughts in *designed ambiguities*. Ambiguous preaching is certainly not fair dealing. It is indeed "*speaking the word of promise to the ears*" of the hearers: but the explanation of the speaker's meaning would "*break it to their hopes*." Whatever may be the infirmity of some amiable persons, who, in pleading the cause of pure religion, are apt to pay too much respect to prejudice and error, we cannot deem the timid advocate the best friend of truth. She has a constitution that trembles at no danger; she is capable of winning her way by her own native powers, and never requires to be *smuggled* into the mind.

At the conclusion of this life, the biographer takes a view of Dr. D.'s intellectual, religious, and moral qualities. As a man of letters, Dr. K. thus delineates him:

'I do not know that genius can be ascribed to Dr. Doddridge, taking that word in its highest signification, as employing either a great inventive faculty in science, or that boldness of imagination which is productive of original imagery and combinations. In a lower and more popular sense of the term, he might be said to have been a man of genius; for he had a quick conception and a lively fancy.

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He had a comprehension of mind that enabled him to proceed with celerity and vigour in the acquisition of knowledge; and that activity of his mental frame, which put it into his power to learn much in a little time, was happily accompanied with an invincible resolution and perseverance in the prosecution of his studies. In consequence of his uncommon application, he might even with moderate abilities have laid up a large stock of various learning; and therefore it is not surprising that this should be the case with him, when it is considered that he was endued with a quickness of apprehension, and a remarkable strength of memory. So extensive was his acquaintance with books, that there were few on the general subjects of literature which he had not perused with attention; and he could retain and easily recollect what in them was most worthy to be remembered. Of ancient knowledge he had a considerable store. With regard to the learned languages, if he could not be called a profound linguist, he was sufficiently versed in them to read the most valuable pieces of antiquity with taste and pleasure. This is apparent from his paraphrase and notes on the New Testament, in which he has frequently illustrated the force and beauty of the originals with great judgment, and in the true spirit of criticism.

Dr. Doddridge was well acquainted with the Greek philosophers and orators, among the last of whom he was particularly devoted to Demosthenes. To the poets of Greece he was far from being a stranger; but he was not, I think, deeply conversant with its tragedians. I remember, while I resided with him, his having read Pindar with much admiration. With the Latin classics he was largely acquainted. As became a divine and a theological tutor, he diligently studied the ancient fathers, especially of the three first centuries. He paid particular regard to the apologists for Christianity, and was a great master of Origen and Eusebius. Beyond the fourth century his knowledge of this species of literature did not, I believe, widely extend, though it did not wholly stop there. With ecclesiastical history he had a large acquaintance, and civil history engaged no small degree of his attention. To this he applied not only to enrich his memory with facts, but to make such reflections upon them, as tended either to promote his insight into human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred writings.

Though Dr. Doddridge's disposition rather led him to cultivate the more polite than the abstruse parts of science, he was far from being a stranger to mathematical and philosophical studies. The system of Algebra which he read to his pupils was of his own composition. But the favourite object of his application, and that in which his principal excellence lay, was divinity, taking that word in its largest sense. Whatever could tend to strengthen the proofs of natural or revealed religion, to assist our conceptions of the divine Nature, or enable us more perfectly to understand the doctrines and discoveries of scripture, he thought deserving of the most attentive regard. To the evidences of the Jewish and Christian revelation he had paid uncommon attention, and how complete a master he was of the subject is apparent from his lectures. Perhaps there

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were few men who had more carefully studied the different systems of theology, or who could point out their several defects with greater accuracy and judgment. While he was not one of those who affect to treat with contempt the labours of the wise and the learned who have gone before them, but was always ready to receive whatever light they could afford him, nevertheless, without a slavish regard to human schemes, he took the sacred oracles for his guide, and always referred to them for the proofs of the doctrinal sentiments which he maintained. Upon the whole, I entirely agree with Mr. Orton, that, though others might exceed him in their acquaintance with antiquity, or their skill in the languages, he was surpassed by few in the extent of his learning, and in the variety of useful and important knowledge of which he was possessed.

His religious character is exhibited in the following picture:

'I am next to take a survey of Dr. Doddridge in his religious and moral character. And here the prime and leading feature of his soul was that of devotion. This was the pervading principle of his actions, whether private or public. What Dr. Johnson has observed with regard to Dr. Watts, that as piety predominated in his mind, it was diffused over his works; and that whatever he took in hand was, by his incessant solicitude for souls, converted to theology, may with equal propriety be applied to Dr. Doddridge. The greatest pains were taken by him to keep up an habitual sense of the Supreme Being; to maintain and increase the ardour of religion in his heart; and to furnish himself, by devout exercises, for the important labours of his station. Nor was it to his secret retirements that his piety was limited: it was manifested in every part of the day, and appeared in his usual intercourse with men. In the little vacancies of time which occur to the busiest of mankind, he was frequently lifting up his soul to God. When he lectured on philosophy, history, anatomy, or other subjects not immediately theological, he would endeavour to graft some religious instructions upon them, that he might raise the minds of his pupils to devotion, as well as to knowledge; and in his visits to his people the Christian friend and minister were united.'

We have said that this piece of biography does credit to Dr. Kippis as a writer:—the paragraph, with which he concludes, will do credit to his heart. The grateful recollection, and the amiable satisfaction, which the writing of this life afforded him, cannot fail of being admired and felt by the reader.

'Upon the whole, Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians, and Christian ministers, that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it no small felicity of my life, that I have been preserved to give this testimony of duty, gratitude, and affection, to the memory of my benefactor, my tutor, my friend, and my father.'

Several judicious strictures are made in the course of the narrative on Dr. D.'s writings, which we cannot particularly notice. Since, however, the life stands prefixed to the "Family Expositor," observations on that work demand some notice. Dr. K. bestows on it the praise to which it is so deservedly entitled, but remarks on the author's rule of interpretation, viz. *that when the text and the context will bear two meanings, to prefer that which gives the noblest and most extensive sense, and might make the passage in question most universally useful*; that however plausible this rule may appear, there is danger unless exercised with peculiar judgment, of its being occasionally productive of error. In fact, the business of a commentator on scripture is to find out the single original signification of the language used by the sacred writers, and not to indulge his imagination in giving a scope to words beyond what was specifically intended.*

How much would commentators be convicted of having written in vain, were they tried on this statute of sound criticism!

It is farther objected to the Family Expositor, that the paraphrastic part is too redundant; and to this opinion we are rather inclined to subscribe;—but, with all its defects, it is a work that deserves a place in every Christian's library.

ART. VI. *Discourses on Truth*: the Importance of it, and the Right Way to attain it. To which is added, a Discourse on preaching Christ Crucified. By S. Palmer. 12mo. pp. 182. 2s. 6d. Boards. Johnson. 1793.

THE reader must not expect to find, in these Discourses, a logical and metaphysical investigation of the elements of human knowledge, in order to arrive at the grand desideratum in science, an universal rule for distinguishing truth from error. Instead of this high speculation, the author contents himself with laying down popular rules for obtaining the knowledge of religious truth, and for distinguishing the genuine doctrines of Christianity from those which have been grafted on the sacred stock by fallible men. As every inquirer after truth must set out with some data, those of Mr. Palmer are, the being and moral attributes of God, the divine origin of the Christian revelation, and the authenticity of the scriptures as an inspired and infallible rule of faith. On this ground, he proceeds to give practical directions for the discovery of truth; the chief purport of which is, to inculcate diligence, impartiality, and freedom from prejudice. These precepts are illustrated by a variety of just observations, happily and ingeniously adapted to remove the dread

which many very pious and well-meaning persons feel, with regard to allowing themselves to call in question any of the tenets in which they have been educated, and to listen to the arguments of those whom they have been accustomed to consider as heretics. Among such persons, this work is calculated to do good:—but, in our judgment, its usefulness would have been more certain and extensive, if the author had confined himself to the single object of giving directions for the search after truth, without so far gratifying the preconceptions of many of his readers, as, at the out-set, to give them reason to expect that their inquiries would lead them to that system, which they have already embraced. Previously to his course of instruction for the pursuit of truth, he illustrates the importance of the pursuit, by leading his hearers to expect that it will put them in possession of the consolation arising from the doctrines of the atonement, and of divine assistance. Mr. Palmer should have remembered his own remark, (p. 115,) that ‘a criterion of truth ought to be general, and not to include in it, or take for granted, any thing which is the subject of debate.’ Another impropriety (must we say inconsistency?) which we remark in this work, is, that, when the author recommends the proper use of reason, he limits the rule by remarking, that, when reason is allowed first of all to determine what sentiments are right, and then to interpret the scriptures according to its decision, revelation is rendered useless:—yet afterward, in laying down the characteristics of gospel truth, he says that it must be honourable to the divine perfection, agreeable to common sense, and of good moral tendency; which certainly presupposes the inquirer to be possessed of principles of common sense, morality, and religion, taught by reason, according to which he is to interpret scripture. We are also surprized to find a writer, who discovers so much candour and good sense, controverting the position of Dr. Price concerning fundamentals, “that there is but one thing fundamental, and that is, an honest mind;” and urging it as an objection against this maxim, that it would exculpate infidels in rejecting Christianity, provided they could plead the honesty of their minds.—What other plea can be necessary to exculpate any errors of the head, beside the honesty of the heart?

After these free strictures, it would be injustice to the author not to add, that these discourses are correctly and unexceptionably written; and that, for the most part, they may be read with pleasure and improvement, even by those who do not adopt the author's system. We quote the following passage as a specimen:

Another characteristic of gospel-truth is, that it is agreeable to COMMON SENSE, and does not contradict any principle of sound reason. Or in other words, that it is not attended with any glaring absurdity.

It is, indeed, no proof of the falshood of any doctrine, that it is *above* reason. Some of the doctrines of revelation doubtless are, as might be expected, such as reason unassisted could not have discovered; and attended with some circumstances which our dark understandings may not fully comprehend, and with such difficulties as human reason cannot fully solve. But to suppose that any doctrine of divine revelation is contrary to right reason, or to the dictates of common sense, or to universal axioms, and first principles of science, or is really involved in absurdity, is surely a gross reflection upon Christianity and its divine author. Upon this principle we reject the doctrine of transubstantiation. Though the words of scripture, literally taken, are favourable to it; we interpret them as figurative, because it is an absurdity to suppose, that bread and wine should be body and blood, or be converted into those substances, every time the mass is performed, and yet maintain all the properties of bread and wine, as our senses testify they do; or that the real body of Christ should be in ten thousand places at the same instant, and be eaten every day. But why should this absurdity be rejected, and any other admitted? To suppose that God should require us to believe what is contrary to all our senses, or to the plainest dictates of the understanding, and the indisputable principles of right reason, is to charge God foolishly. For any to say, as some have done, "I believe this or that, because it is irrational or impossible," is no proof of true Christian humility, as they seem to suppose it: it is rather the evidence of a weak mind, if not of a disordered imagination; and they who are capable of such conceptions, are a ready prey to any imposture.

The doctrines of the gospel are all of them reasonable; and therefore, whatever may be proved to be otherwise, you are at liberty to reject as an error. But let it be carefully observed, that before any thing be pronounced absurd, there ought to be plain evidence that it is so; since some things which, on the first view, have the appearance of absurdity, on a thorough examination may be found highly rational.

The unfavourable apprehensions which have been entertained of some doctrines, as absurd and irrational, have undoubtedly been, in many instances, owing chiefly to the injudicious statement of them, by weak, though well-meaning Christians; some of whom have even urged it as an argument, to prove certain doctrines to be of divine original, "that they appear too absurd to be of human invention*." Great care therefore ought to be taken that we dis-

* Thus Soame Jennings speaks of the doctrine of the Atonement, &c. in his *Internal Evidences of Christianity*. A book, great part of which is too well calculated to answer the end which was designed by the artful author of *Christianity not founded in Argument*, the promoting of Infidelity.

linguist between a doctrine itself, as stated in scripture, and such human explanations of it as are not essential to it.

The author gives the public some reason to expect a second volume, on the doctrines of the Atonement and the Trinity.

ART. VII. *An Appeal to the Public, on the Subject of the Riots in Birmingham, Part II.* To which is added, a Letter from W. Russell, Esq. to the Author. By Joseph Priestley, LL. D., F. R. S. &c. 8vo. pp. 210. 2s. 6d. sewed. Johnson. 1793.

FEELING for the honour of the British nation, we resume with reluctance the consideration of a subject which seems, the more it is examined, to fix a more disgraceful blot on a country that is celebrated for its liberality, and on an age which arrogates the praise of being enlightened: but however unpleasant it is to us, and, we doubt not, to many of our readers, to dwell on this theme, we must do justice; we must allow the accused and the persecuted to be heard in our literary courts.

In this 2d part of the appeal, Dr. Priestley takes up the gauntlet so vauntingly thrown down by Mr. Burn in his "Reply" to the first part, and boldly, before the public, opposes himself to his clerical challenger. He complains of being charged in the "Reply" with asserting the very contrary to what he did assert, and accuses Mr. Burn 'of making general assertions without appealing to any specific facts capable of being scrutinized.' Lest this accusation should be retorted, his pamphlet contains a regular enumeration of particulars immediately belonging to the subject. He states a variety of additional circumstances to prove, in direct opposition to Mr. Burn's assertion, that there existed a bigotry and party spirit in the town and neighbourhood of Birmingham, previously to his becoming an inhabitant of it: which particularly evinced itself in the refusal of the clergy to walk or ride with dissenting ministers at funerals. In confirmation of this assertion, he treats us with the following laughable anecdote, among others, which would be no bad subject for the pencil of Mr. Bunbury:

'At the funeral of Mr. Gifborne, when Mr. Dovey, rector of St. Martin's, refused to walk in procession with Mr. Bourn, a dissenting minister, a man of activity and spirit, the following pleasant circumstance happened: Mr. Dovey meeting the corpse, and finding Mr. Bourn walking before it, directed him to walk behind. Mr. Bourn not complying with this order, Mr. Dovey endeavoured to outwalk him, but Mr. Bourn being as nimble as he, kept up with him, till the rector quickening his pace, they both fairly ran for it, till they got to the church door. Mr. Dovey was so much offended, that, after the funeral, his pride getting the better of every other consideration, he sent back the haberdash, and scarf, and even the pins that had been used on the occasion.'

Dr. Priestley is obliged to go over the ground which has already been occupied by Mr. Edwards, and to repeat several particulars which are related by that gentleman in his Letters to the British Nation, since the enumeration of them was necessary to his defence. He examines the predisposing cause of the riot;—the circumstances that occurred previous to and that were more immediately connected with it;—the circumstances attending its commencement; and—the conduct of the magistrates and others after it; together with the subsequent circumstances. He endeavours to prove that neither the dinner nor the hand-bill* could be the true cause of the riot. Respecting the latter, he says:

* If the government of the country really thought this hand bill capable of doing any harm; would they not have sent soldiers to Birmingham, to be at readiness for the occasion? A copy of the hand-bill was in the Secretary of State's office three days before the dinner, and that was time enough for the purpose.

A section of this pamphlet is appropriated to observations on the proceedings in the courts of judicature on occasion of the riot, in which Dr. P. particularly states his own case. These proceedings evince the operation of a general prejudice against Dr. P. who seems to have been very hardly treated. After having stated the violent declamation employed against him by Mr. G. Hardinge, the trouble and expence attending the law suit, and that he has yet obtained no compensation for the great injury done to him, his readers will not be surprized at finding him determined, in case of another misfortune of the same kind, (from which he considers himself far from being exempted,) to sit down with the loss, and not to trouble the country with the subject.

Sincerely as we pity Dr. P. we do not approve his general reflections on the church of England, (see an instance p. 104,) yet some allowance must be made for the irritated feelings of a man in his situation; and it must be confessed, that, whatever opinion may be formed of Dr. Priestley's success as a theological disputant, his adversaries, by their unmanly and unchristian persecution, have furnished him with a topic in which he appears at present to have a very decided advantage.

Mr. Russell's letter, which is subjoined to the pamphlet, is truly sensible and spirited; it discovers no malevolence, but, on the contrary, manifests the generous spirit of a Christian.

* We do not approve of what Dr. P. advances concerning the supposed author of this seditious hand-bill. Why offer any tribute of praise to the character of a person who thus acted the part of an incendiary? It is no reflection on the laws that such men are forced to fly. See p. 47.

This vindication of himself, and of his friends, thus concludes:

'The season of reflection, I hope, is approaching, and I would by no means retard it by any irritating reflections. I therefore most cheerfully close this letter with my best wishes for the restoration of that peace and good neighbourhood which reigned amongst us at Birmingham previous to this truly unexpected and cruel interruption of it; and I am confident nothing will be wanting to promote it that can consistently be required at the hands of the Dissenters.'

The appendix contains some curious papers, relative to the general subject of the appeal.

ART. VIII. *A Plan of a Course of Lectures on the Principles of Natural Philosophy.* By the Rev. S. Vince, A. M. F. R. S. 8vo. pp. 162. 4s. sewed. Deighton. 1793.

IN a publication of this kind, the chief desiderata are, a judicious selection of materials, perspicuous and systematic arrangement, and precision of language, with as much brevity as is consistent with perspicuity. These excellencies the reader will find, in a high degree, in the present work. To particularize the contents of such a plan of lectures as this, is wholly unnecessary. It may be sufficient to say that it comprehends a series of elementary propositions on the four branches of natural philosophy, mechanics, hydrostatics, optics, and astronomy, with mathematical proofs, or general explanations, according to the nature of the subject. The experiments, by which the propositions are illustrated in the author's course, are not particularly described. Under the head of mechanics, the doctrine of friction is very happily explained, on the ground of the author's propositions published in the Philosophical Transactions, 1784. Late discoveries, or improvements of other philosophers, are occasionally introduced; particularly Mr. Atwood's method of illustrating the theory of uniformly accelerating and retarding forces; and Dr. Herschel's astronomical observations. In giving a specimen, we must make choice of a part which the reader may understand without the help of a diagram. We shall select the propositions under the head of the PYROMETER:

'84. All metallic bodies are expanded by heat.

'Various instruments have been invented to render sensible very small expansions. If the rod to be expanded act very near to an axis of motion, by a proper combination of wheels to multiply velocity, the least expansion will be perceived and may be measured.

'85. Rub a piece of metal with a cloth, and the warmth which it produces in the metal will sensibly increase its length.

'86. If a lamp be put under a piece of metal, the metal will gradually increase in length as it grows hotter.

'In this manner Mr. MUSCHENBROEK made experiments to determine the proportion of the expansion of different metals, by applying

plying a different number of lamps, and found the results as follows:

Lamps.	Iron.	Steel.	Copper.	Brass.	Tin.	Lead.
1	80	85	89	110	153	155
2	117	123	115	220	*	274
3	142	168	193	275	*	*
4	211	270	270	361	*	*
5	230	310	310	377	*	*

* Tin melted with two lamps and lead with three. With this kind of pyrometer Mr. FERGUSON found the expansion of metals to be in the following proportion; iron and steel 3, copper $4\frac{1}{2}$, brass 5, tin 6, lead 7. An iron rod 3 feet long is about one 70th of an inch longer in summer than in winter.

* 87. If a metal be put into water and the water be heated, the metal expands as the water increases in heat.

* By this method Mr. SMEATON determined the expansion of different metals, for by means of a mercurial thermometer immersed in the water he could always ascertain the degree of heat. He found that in equal intervals of time the expansions were in geometric progression. By this he was enabled to get the measure of the bar before it was applied to the instrument. This will be best understood by explaining an experiment. The time elapsed between applying the bar to the instrument and taking the first measure, was $\frac{1}{2}$ a minute; therefore the intervals between taking the succeeding measures were $\frac{1}{2}$ a minute also. The first measure was 208; the second 214,5; the third 216,5; the fourth 217,5. The differences of these are 6, 5; 2; 1. Now these three numbers are nearly equal to 6, 3; 2, 25; 0, 8, which form a geometrical progression whose common ratio is, 2, 8. As therefore we may suppose the expansion from the instant the bar was applied to the time of taking the first measure followed the same law, we can find the expansion in the first $\frac{1}{2}$ minute (at the end of which the first measure was taken) by continuing back the progression, or multiplying 6, 3 by 2, 8, which gives 17, 7 for the lengthening the first $\frac{1}{2}$ minute; hence $208 - 17, 7 = 190, 3$ for the measure before the bar was applied. The following expansions are selected from Mr. SMEATON's table, showing how much a foot in length of each increases in decimals of an inch by an increase of heat corresponding to 180 degrees of FAHRENHEIT's thermometer, from freezing to boiling water. See Mr. SMEATON's account in the *Phil. Trans.* 1754.

* White glass barometer tube, 01	Cast brass	-	-	-	,0225
Hard steel - - - ,0147	Grain tin	-	-	-	,0298
Iron - - - ,0151	Lead	-	-	-	,0344
Copper hammered - ,0204	Zinc	-	-	-	,0353

* Metals being thus subject to expansion by heat, a pendulum made with a single rod of metal will continually be subject to a variation in its length from the variation of the temperature of the air. To correct this Mr. HARRISON invented a pendulum, called a gridiron pendulum, composed of rods of iron and rods of brass, so connected together, that the brass expands upwards when the iron expands

expands downwards; by this means the distance from the point of suspension to the centre of oscillation is subject but to a very small variation. Mr. GRAHAM invented the following method of preserving the length of the pendulum the same in different temperatures. He took a glass, or metallic tube, and put in some mercury; now the heat, by expanding the glass or metal downwards, expanded the mercury upwards; by the adjustment therefore of a proper quantity of mercury, he could make these effects in altering the length of the pendulum nearly destroy each other. He found the errors of a clock of this sort to be but about $\frac{1}{4}$ of the errors of the best clock of a common sort.'

We are surprized to find the doctrine of central forces omitted in a course of this kind. At the close, a concise account is given of the leading facts in magnetism and electricity; with brief hints respecting their theory.

ART. IX. *Rational Freedom*: being a Defence of the National Character of Britons, and of the Form of their Government; in opposition to the malapert and seditious Writings of Thomas Paine. By P. White, Esq. Author of Essay on the Fisheries, &c. 8vo. pp. 112. 2s. Printed at Edinburgh; London, Kay. 1792.

THIS pamphlet seems intended as a narcotic sop for the *hundred-headed monster*, Faction: but whether the present symptoms of the case indicate opiates, we leave our state-physicians to determine. According to this writer, our afflicted country has of late suffered much by political quacks. One of these, says he, is now *where God pleases*. Another, having fallen under the suspicion of administering poison to the constitution of the country, has, in revenge, thrown his son into the arms of the French, and will probably soon follow him. A third is guilty of so many extravagances, that he may be thought no more than a Jack-pudding, or Merry Andrew, on the stage of politics.—Yet, some way or other, this Jack-pudding has found means to make himself of consequence enough to require as much serious notice as if he were a second Lycurgus. After loading *one Thomas Paine* with every term of contempt and reproach, this writer, in opposition to one of Mr. Paine's leading positions, that the government of this country does not originate with the people, maintains that William I. commonly called the Conqueror, was freely elected to the crown: but that the right of electing the monarch has been for ages justly given up in favour of hereditary succession; whence the king holds his office in virtue of a solemn settlement of our ancestors, confirmed by every succeeding parliament; and the crown is as much his private right, as the estate of any man in the kingdom.

dom is that man's right. As a specimen of our author's reasoning, we shall give his argument to prove that the present race of citizens are bound in justice to adhere to the constitution established by their remote ancestors, and confirmed at the revolution. In reply to Mr. Paine's question, on what ground of right could the parliament of 1688, or any other parliament, bind all posterity for ever?—Mr. W. says:

“I answer, that I who am possessed of the power only of an individual, and not of that of a nation, can bind my posterity by my act and deed to the end of time, from selling any estate I may transmit to them. True, says Mr. Paine, your estate is your right, and you may leave it to your posterity under what restrictions you please; but did the settling the form of government of this country, belong as a right to the parliament of 1688? Excuse me, Mr. Paine. Pray answer me this: Did the right of settling the form of government, as it was done in 1688, belong to posterity, *i. e.* those who were then unborn? You will say it did not. Then I answer your question, by saying, that such right did, and of necessity must have belonged to the English people in 1688, as the only persons then in being in the world, whom it concerned. But still, says Mr. Paine, the parliament of 1688 had no right to bind posterity; and we of the present generation, can now model the form of government at our pleasure. Let us consider the unjust consequences, which, in the general, these doctrines of Mr. Paine and his abettors would lead to—

“Do we know, first then, what motives our ancestors had for their conduct; are we sure that they did not make the best bargain for themselves and their posterity, which the circumstances of their country and the situation of Europe would then admit of? Was not France then powerful; and had our ancestors any security that their fugitive tyrant would not soon pay them a visit with a French army at his back? Can we call these ancestors of ours up from the grave to answer for their conduct? What would our overturning their ordinances be, but controlling the actions of the dead, who are not here to answer for themselves? which would be still more unjust than their restraining the unborn, which Mr. Paine complains of.

“But supposing the Revolution Parliament had bound posterity in the manner Mr. Paine speaks of (which, however, we shall by and by shew they did not), their conduct would have been most rational, being pretty analogous to the motives which induce a man to entail an estate, to prevent the property from going out of his family. The nation had seen the country once mortgaged to republicanism, from which her tutors had to redeem her at the expence of blood as well as money. The people knew the story of the country having been often in distressful circumstances, in the hands of different competitors for the dignity of being at the head of her government: to take away for ever, therefore, the temptation to make attempts upon the independence of the nation, which these jarrings for the sovereign dignity held forth to ambitious neighbours, the managers of the kingdom in the year 1688 would have acted wisely in rendering

the kingly office hereditary: and their making perpetual a form of government, which the experience of the nation had found to be most conformable to the genius of the people, would have discovered their good sense.

‘ But the glory of those deeds was anticipated before the Revolution Parliament had a being: they neither bound posterity to the present form of government, nor had they any occasion to do so; for that parliament found, that the constitution formed by their ancestors for ages before them, had (undoubtedly for the reasons we have just now mentioned) bound both them and all posterity to a mixed government under an hereditary monarchy; and, therefore, although the parliament of 1688, with the spirit of free men, rejected the tyrant then in possession of the crown, they did not think themselves authorised to alter the constitution; nor did they: they only *declared*, defined, and confirmed it by an explication of the rights both of king and people, and a solemn submission to the form of government modelled by their ancestors, and existing in the person of the then king.’

The extreme weakness of the plea against innovation, that it would imply injustice to our ancestors; and the gross absurdity of supposing that one race of men can bind their posterity, through all ages, to the observance of their institutions, whether wise or foolish; it is wholly unnecessary to expose.

This writer earnestly requests his countrymen not to imagine that he is an advocate for ‘ what folly once called divine right,’—yet he finds so much wisdom in the delegation of authority which he conceives to have been made in remote ages to monarchs, that he is willing to believe the plan to have been of *divine origin*.

‘ The sagacity of the earlier inhabitants of this globe, in thus providing for their own safety, must excite admiration in us who live in the world now-a-days; especially when we consider that they neither had the benefit of example, nor the advantage of human learning. Those who believe that there is a Supreme intelligent Being who governs the universe, may, without the imputation of weakness, indulge the pious conjecture, that the Sovereign of all things actuated, in an especial manner, the affairs of his favourite creature man in those early times.’

As a farther instance of this writer’s inconsistency, we remark, that, though the main drift of his performance be to establish the perpetual obligation of Britons to adhere to their constitution, not on the ground of general utility, but on that of ancient compact, he so far forgets himself as to acknowledge that ‘ the security and stability of government is founded upon the opinion of the people of this country, that they themselves are gainers by the contract with their rulers.’ This is unquestionably the truth: but it is a truth which overturns the whole course of our author’s reasoning on original compact;

for if ever the time should come when the people of this country will be of opinion that they are not gainers by the ancient compact, they will, on this principle, be at liberty to dissolve it.

Mr. W. insists largely on the excellence of the British constitution as a system of checks, in which the three powers mutually control each other for the general good; and concludes, that the British constitution presents to mankind the most finished fabric of freedom ever found to be *compatible* with government. The excellence of the British constitution, considered theoretically, we have always been disposed to acknowledge: but the question is, whether there may not be some reason for apprehension, that a superstitious notion of its ideal perfection may possibly, at some future period of time, produce an abject and ruinous acquiescence in corruption, or a torpid indifference to improvement?

ART. X. *An Excursion to the Peak of Teneriffe*, in 1791; being the Substance of a Letter to Joseph Jekyll, Esq. M.P. F.R.S. F.S.A. from Lieutenant Rye, of the Royal Navy. 4to. pp. 34. 1s. 6d. Faulder. 1793.

THE accounts which have been published of the celebrated *Pic*, or *Peak*, of Teneriffe, are numerous: but they differ little from each other, except in the height given to the mountain, and in the difficulty of attaining its summit.

The Canary Islands, seven in number, of which Teneriffe is one, were known to the ancients by the title of the *Fortunate Islands*: but as the *Pic* has not been noticed either by ancient poets or geographers; we may suppose it to be a volcanic production of the middle ages, between the decline of the Roman empire, and the beginning of the fourteenth century, when it was first discovered by modern navigators.

The first printed account of this terrestrial excrescence, which we can recollect, by persons who had mounted to the vertex, was published by Bishop Sprat, in his history of the Royal Society, 1667; where the narrative is called, "*A Relation of the Pico Teneriffe. Received from some considerable Merchants and Men worthy of Credit, who went to the Top of it.*"

The second account appeared in the *Philosophical Transactions*, No. 345. p. 317. and was drawn up by Mr. Edens: to whose narrative subsequent writers on the subject have frequently referred.

A third account was communicated to the Royal Society in 1752, in a paper containing *Observations made in going up the Pic of Teneriffe*, by Dr. Thomas Heberden.

A fourth account was published in *The History of the Discovery and Conquest of the Canary Islands*, by George Glas, 4to. 1764: on which work see our remarks, with considerable extracts, Review, vol. xxxi.

The author of the pamphlet now before us, accompanied by Mr. Burton the botanist, visited Teneriffe in his passage to New South Wales, on board the *Gorgon*, commanded by Capt. Parker. They anchored in Santa Cruz bay, on the east side of the island, April 16th, 1791; and travelling by land to Oratava, found the soil wonderfully fertile, amid all the convulsions of nature and volcanic eruptions with which it appears to have been torn and defaced.

* We did not arrive at *Oratava*, (says the author,) till two in the morning. The people of the house, to which our Mulateers intended to conduct us, refused us admittance. Notwithstanding our fatigue, we were compelled to proceed, almost the space of another mile, over a rough pavement, and up a steep ascent, before we could obtain a lodging, which was not at last accomplished without difficulty. Our ignorance of the language was an inconvenience almost invincible; but after rehearsing a short pantomime, we contrived to get a few eggs, a glass of wine, and a mat to sleep on. We had with us bundles of warm apparel, that we might be the better able to encounter the inclement winds of the Peak, and these served for our pillows. We were assailed by every species of vermin, but our fatigue nevertheless enabled us to sleep soundly till day-light. We then rose to behold and bear a part in a scene truly comic. The [people of the] house were very soon assembled around us. We each and all of us spoke long and aloud, without once remembering that we were mutually unintelligible to each other. Our voices were seconded by gestures, till, as if by one consent, becoming sensible of the absurdity, a perfect silence of some minutes ensued. The master of the house then went out, but speedily returned with an old Spanish soldier, who had been for some time a prisoner in England, and was tolerably acquainted with our language. The landlord was, by his assistance, informed of our intended expedition to the Peak; and of our wishes that he would immediately procure us mules and guides for this purpose. He, without hesitation, pronounced the project to be absolutely impracticable. He was certain, he informed us, that at this season of the year, no guides would undertake to accompany us; that many of the Mountaineers, who had gone in search of their goats to the skirts of the plains, and these are seven or eight miles distant from the Peak, had perished from the intenseness of the cold. Some also, he added, who had persevered in an attempt like ours, had never more returned. Such were the arguments used by our host and his family to induce us to relinquish our scheme, and indeed all of them appeared to take a friendly interest about us. Finding, however, that our resolutions were fixed on the journey, they promised to exert themselves in procuring for us proper guides. Some hours passed away without our gaining intelligence of any, but two

stout peasants at length made their appearance, and offered to accompany us as far as the plain; *but* they treated with scorn, and as a thing impossible, our idea of ascending to the summit of the Peak. As their coarse familiarity and rustic wit did not seem quite agreeable to us, they assumed at last a graver tone, and seriously told us, that if it were even possible to arrive at the Peak, we could not avoid perishing when there: they expressed themselves so significantly by signs and gestures, that we perfectly understood them even before our old soldier had more fully explained their meaning. We then assured them, that if we found it unsafe or imprudent to advance beyond the plain, we would certainly return. To this our interpreter immediately replied—If you do not, they will make no scruple of leaving you: it is, I assure you, by no means uncommon for strangers to lose their lives in this place by their own obstinacy. He then related an accident, which happened at a more favourable season of the year to two young men, who, being abandoned by their guides, were found, some days afterwards, almost exhausted from want of food, after having been obliged to drink their urine to allay their excessive thirst. We desired our soldier to make an agreement for us with these peasants, to conduct us as far as they possibly could, promising to pay them well, and to recompence him also for his care and trouble. He accordingly engaged them to attend with their mules on the morrow, the present day being too far spent. They were to be ready to proceed at any hour when we might choose to go; and were to conduct, and bring us back to Oratava for eight dollars; we engaged to maintain them and their cattle, and we parted very well satisfied with each other. The old soldier settled the necessary articles of provision to be carried with us, which consisted of two or three salt fish, two dozen of hard eggs, one dozen of small loaves, and two gallons of wine in a keg. When we mentioned water, they affirmed it to be unnecessary, but in this respect we afterwards found they were mistaken.

After this period, we have a description of the coarse manners of the country people, and of their rude way of living:—but the kind and hospitable treatment which Mr. Rye and his companion received from the Spaniards at Oratava, not only merits notice here, but demands the gratitude of our country:

‘Oratava is situated on the side of a rugged hill, which slopes gradually to the sea. It commands the view of a fine bay, convenient for ships which have but a small draught of water, and in this place, accordingly, merchantmen of this description usually anchor. Besides the local advantages, they have also other inducements, as wine, fruits, and vegetables are got on board at the port of Oratava at a more reasonable rate than at Santa Cruz. This, indeed, is the most fertile side of the island, and in a great measure supplies all the rest. Nothing can be either more beautiful or more romantic than this charming place.—The houses, it must be confessed, are low, but they are remarkably neat, and of white stone. The streets must not be passed over without their proper share of praise—On one side they have a channel for a copious spring of the clearest and

sweetest water, which, in its passage over a rugged kind of pavement, murmurs most agreeably along. Every surrounding valley is a vineyard, watered by innumerable streams. Hills above hills, crowned with woods, elevate themselves to the clouds; and the stupendous Peak, towering above the whole, renders the great mass of view most sublimely interesting. About four in the afternoon, our curiosity was attracted by the performance of some Roman Catholic ceremonies—An immense crowd of people followed certain images of our Saviour and St. Peter; these were placed on thrones, which were decorated with very beautiful artificial flowers, and surrounded by all the religious of the place. At every house of worship they halted; here they waved their censers, and sung anthems, after which they again proceeded. The attention of the people was frequently directed to the appearance of two strangers among them, and we could observe ourselves to be the objects of curiosity and conversation. The Governor also was pleased to notice us; for when the ceremony of the procession ended, and the people were dispersed, a gentleman addressed us, as we were returning home, in good English, and desired us, in polite terms, to accompany him to the Governor's house. We did not refuse his invitation, and were soon introduced to his Excellency, his son, and several officers. They received us with much appearance of friendship, and in the course of conversation enquired the object of our excursion. We answered that it was our desire to visit the Peak, and that early the next morning we intended to proceed, with the hope that our efforts would be successful. The Governor, in reply, entreated us to lay aside our intentions; and indeed the whole company, without a single exception, avowed a similar opinion.—They assured us one and all, that such a thing had never been done at this season of the year, and that some who had set out with these intentions, had perished in the attempt. Finding, however, that they were unable to dissuade us from our purpose, they kindly recommended us closely to follow our conductors. The peasants, they said, who offer themselves as guides, live in the vicinity of the Peak, and obtain their livelihood principally from the ice, which, at proper periods, they bring down from a vast cavern at the distance of two miles from the summit: this consequently enabled them to decide both at what time, and how far they might venture. They added, that if we were even able to converse with them readily in their own language, they would not stay a moment to reason with us, but would abruptly leave us if we attempted to advance a step further than they deemed practicable. We returned them our thanks for their kindness, and determined to adhere as closely to their advice as was consistent with our purposes. The hours had glided imperceptibly away in this most agreeable company, and finding it was late, we rose to take our leave. They pressed us to remain where we were, but we excused ourselves, promising to visit them on our return. The Governor then gave each of us his hand, saying, that this he knew to be the English fashion, and that all there were the friends of Englishmen. The whole company, first placing their hands upon their breasts, followed his example. The gentleman, who had

had first addressed us in English, and who proved to be a physician, offered, as we were strangers, to attend us home; as did also the Governor's son, but this we would by no means allow. Our landlord waited for us at the door. We entered the house, where the family were assembled, and expecting us to supper. We soon experienced a difference in their behaviour, and could not help observing to one another, that for this increase of kindness and attention we were indebted to my lord the Governor. We could not, without some difficulty, prevail on them to sup at the same time that we did: nor were they now guilty of the smallest impropriety. In the midst of our repast, the Governor's son entered with his friend.—They told us, they were come once more to see us, and request the honour of our names. This being granted, the physician, who appeared to have visited our English universities, entered them in a kind of memorandum book. At the same time, he begged leave to express his regret at not possessing sufficient influence to dissuade us from an expedition, in which there was much certain peril, but little or indeed no probability of success. They then proceeded to render us the last kind office in their power:—They sent for our guides, who were sleeping among the litter with their mules, and solemnly enjoined them to pay us the most careful attention. We were not backward in expressing our gratitude for their kindness, and once more bade them adieu. When supper was ended, the mats were produced; the family retired, and left us to our repose. A circumstance now happened, which occasioned some mirth in the honest family.—A maid servant, who brought each of us as an additional article of luxury, a dirty pillow, and was about to place them under our heads, burst into an immoderate fit of laughter, on seeing us place these pillows, whose complexion we distrusted, beneath our feet. She did not scruple to alarm the family, who, from the adjoining room where they all kennelled together, were repeatedly calling out to her: but as from her excessive mirth she was unable to articulate, their curiosity soon brought them in their shirts and shifts to see what was the matter. After some time contemplating the posture in which we reclined, and with no appearance of dissatisfaction, they left us to our reflections and repose. A sound sleep imperceptibly stole upon us.—We awoke a short time before the hour we had fixed on for our departure, for which we anxiously prepared. The muleteers and their beasts were, ere long, assembled at the gate, and roused the family. All of them seemed anxious to shew us kindness and attention, and without great difficulty adjusted our baggage. We then directed our guides to mount, not choosing ourselves to ride through the town over a rugged pavement, and upon a brace of panniers. On taking leave, our host and his family shewed us every mark of good will—He seized our hands, clasped them to his bosom, and offered up for us a fervent prayer, in which the whole family joined with uplifted eyes, and with their hands crossed over their breasts. We expressed our thanks as well as we were able, and eagerly followed our conductors.

All travellers up these mountains (there are three, of which the *Sugar-loaf* is the highest,) speak of the broken rocks, and

of immense bodies of lava thrown out of the crater or cauldron at the summit, to a great distance, by eruptions:—but none have described them in a more lively manner than the present author :

‘ About ten o’clock we entered the plains (at the foot of the Peak or highest mountain,) where so many travellers have lost their lives. Here we made a short pause, to contemplate the Peak in its sublimest point of view. The plains surrounding it were covered with lava, and it is to be remarked that these plains extended from seven to ten miles. With this lava were interspersed huge fragments of rock, which had evidently been hurled from the summit of the Peak. One of these rocks we measured, and we found its circumference betwixt sixty and seventy feet. In its form it was nearly globular. Some of them had the appearance of chimneys encrusted with smoke, others were black and shining as jet. Some of the rocks were entire, but most of them broken by the fall, and the separate parts projected at a considerable distance from each other. We selected some small pieces which were sparred off, these we found to contain much inflammable matter, and to be as hard as flint. The portions of rock, which had been projected to the greatest distance from the Peak, were, according to our calculation, from seven to eight miles.’—

‘ This first flight of rocks is called The Englishman’s Resting Place,—*Estancia de los Ingleses*. This is reckoned a day’s journey from Oratava, and here travellers always pitch their tents. That this should be called the Englishman’s Resting Place, is, in a high degree, complimentary to our nation. We may conclude from it, that the visitors, who have had curiosity and perseverance enough to accomplish this journey, have been principally Englishmen; for as to the Spaniards, it is notorious that such undertakings never enter into their heads.’

The name given to this spot is certainly an honourable testimony of the exploring spirit of our countrymen: but Lieut. Rye, in the course of his narrative, tells us, that this *Estancia* is reckoned a *day’s journey* from Oratava;—and as we do not find in the sequel, that he took up his lodgings there, nor any where else, before his return to Oratava, which is six leagues from the Peak, are we to suppose that an excursion, so replete with difficulties and fatigues, was performed in one day?

We are unable to comprehend our traveller’s meaning in the following passage: ‘ No sooner had we left the rocks, than we sunk knee-deep into *lava*; a most violent and piercing wind assailed us, and we were compelled for security, to plunge our arms *into the lava* also.’ We had always understood, that lava, when not in fusion, was a concretion too *hard* for impression by the hands or feet; and when in a fluid or ductile state, too *hot* for any animal to plunge himself into it with safety, except a salamander.

' In one of our efforts to advance, to our great distress and concern, our younger guide fainted away. We immediately approached, and placed him in a sitting posture. But we were not a little alarmed to see that his head reclined, as if void of all sensation, on his shoulders; his eyes were fixed and sunk, his nostrils distended, his tongue swollen, and hanging out of his mouth, so that to our apprehension, his moment of dissolution could not be very remote. We were able to afford him no other relief, than by keeping his head in the direction of the wind. As soon as he discovered some symptoms of returning sense, we pointed to the rocks from which we last departed; we intimated our wish, that he should endeavour to return, and there shelter himself from the winds which blew with extreme sharpness, and from the sulphureous dust which materially obstructed our respiration. He was seemingly too weak to adhere to our advice.—The elder guide, who had helped us in assisting his companion, now quitted him, and began to scramble upwards.—Seeing this, we also left him; but as soon as we had arrived at a resting place and looked back, we had the satisfaction to see him, though slowly, and with difficulty, making his way to the rocks we had pointed out to him.'

We are inclined to think that the author has not expressed sufficient sorrow for the sufferings of this poor man, who was left to shift for himself in so dangerous and helpless a state, into which he had been forced by the terror of a drawn banger; though he and the other guide had been persuaded to undertake to conduct Mr. Rye and Mr. Burton on their way at this unfavourable season, only on condition of stopping whenever it should appear dangerous to advance farther*:—but the English are ever unwilling to imagine that the natives of any foreign country know the dangers of its climate at certain seasons, as well as themselves; and, in Italy, many of them have lost their lives by obstinately travelling through the Pontine Marshes, during the *mall'aria*, in spite of all remonstrances from the inhabitants.

Mr. Burton, our traveller's companion in this excursion, seems not to have been very fortunate in his botanical discoveries: as we are only told of his meeting with *two roots of violets*; and these had no difference, except in the leaf, from the common hedge violet.

The discoveries which Lieut. Rye made on his arrival at the *summit of the Peak*, differ little from those which preceding travellers have related. In Sprat's Hist. of the R. S. we are told, that there is a *crater* or cauldron at the top of the *Sugar-loaf*,

* When the guides remonstrated, and seemed determined to advance no farther—'we were so displeased, (says Mr. R.) that we could not forbear having recourse to menaces. I hastily drew a small anger, which had an instantaneous effect.' P. 24.

about a musket-shot over, and fourscore yards deep; in which there are all the appearances of an exhausted volcano, "whence issue still divers spiracles of smoke and heat, with such sulphureous and offensive vapours, as if stirred, endanger the lives of those who venture the experiment, by suffocation."

The account by Mr. Edens, in the *Phil. Trans.* is similar to the above, making the mouth of the crater 140 yards over on one side, 110 on the other, and 40 yards deep. Concerning the sulphureous exhalations within and without, and volcanic remains, this account exactly corresponds with that in the *History of the R. S.*

Dr. Heberden's narrative differs little from these, except in the depth of the crater, which he makes only 15 feet; a difference which may have been occasioned by subsequent eruptions. In this account, it is likewise said that the ground is very hot, and that a strong sulphureous smoke or vapour continually issues as from a number of chimneys.

Mr. Glas acknowledges Mr. Edens's description of the crater to be very exact, so that the following account of the cauldron at the summit of the Peak, by Mr. Rye, furnishes us but with little additional information:

"The crater is nearly circular, its depth is from forty to fifty paces; its diameter at the top, is from seventy to an hundred paces. It is surrounded by steep and rugged rocks—its surface at the bottom is entirely covered with nitre. When this nitre is removed, brimstone is discovered. The bottom is full of cracks and fissures, from whence, if you run a stick into them, issues a column of smoke. It was so hot, that we were obliged continually to be moving our feet, or they would have certainly been burned; and the rumbling, bubbling noise, which assailed our ears, I can compare to nothing but the sound of an immense boiling cauldron."

The height of the Peak of Teneriffe has been so variously estimated and calculated by different travellers and geographers, that we can only take the mean between the two extremes of their decisions. Dr. Halley allows but two miles and a quarter from the level of the sea, to the summit of the Sugar-loaf, while Mr. Glas assigns five miles. Lieut. Rye had no instruments for ascertaining the altitude of this stupendous land-mark. He refers to Mr. Coxe, who gives Kircher's elevation of the four principal mountains of the globe, merely to censure his method of measuring them by shadows. So that we have still to seek for a scientific and satisfactory account of the exact height of this mountain, and of its altitude, as relative to the other most elevated points of the globe.

We have lately been told that Sir George Staunton, when Lord Macartney stopt at Teneriffe, had made an unsuccessful attempt

tempt to gain the summit of the Peak: but he probably could procure no guides at an unfavourable season, for an enterprise which had probably been so lately fatal to one of the *over-driven* attendants on Lieut. Rye. The truth is, that no part of the year seems fit for this ascent, except the months of July and August, the only period when the Sugar-loaf is free from snow:—nor will this mountain be ever well-explored, and accurately measured and described, but by a slow philosophical investigation, during that season which long experience has taught the inhabitants of the island to regard as the most safe and practicable for such an undertaking.

ART. XI. *Mr. Gifford's History of France, Vols. I. and II. †*

[*Article concluded from the Review for March, p. 262.*]

THIS history abounds with striking instances of despotic oppression. During the reign of Philip the Sixth, in the middle part of the fourteenth century, the state of the nation is thus described:

' France exhausted in men and money; the people groaning beneath the weight of imposts; the nobility discouraged by the fatal feat at Crecy; the king a prey to suspicion and chagrin—such was the melancholy picture now exhibited by this late flourishing kingdom. Every expedient which the necessity of affairs required, and the misery of the inhabitants would admit of, was adopted; new duties were laid upon salt, new taxes upon every species of merchandise, new imposts upon the citizens; but of all these resources, that which excited the greatest murmurs among the people, and proved the least serviceable to the state, was the adulteration of the coin, and the augmentation of its current value. New money was coined, in weight and purity inferior to the old, which was now called in. The variations in the coin during this reign were infinite: the people, who at first were not aware of the disadvantage arising from this, preferred this mode of supplying the wants of the state, to that of levying imposts which they more immediately felt. They were soon, however, made sensible of their error; each augmentation of the current value of money produced a considerable increase in the price of provisions, which never fell in proportion when the value was diminished; new ordinances continually occasioned fresh confusion; and those changes became so frequent that people were uncertain, whether the money of the day would be current on the morrow. The evil was still heightened by the adulteration of the gold; those who had any of the ancient coin were compelled to carry it to the clerks appointed to cut it through the middle; and

If we be not mistaken, Lord Macartney did not arrive at Teheran till November.

A third volume is completed, and will be duly noticed.

these clerks exacted for their trouble a duty upon each piece of money, which the proprietor was afterwards obliged to change for bad coin, with an enormous loss upon its intrinsic value. In the course of this reign, the price of the mark of silver experienced more than fifty variations, from fifty-five sols to thirteen livres ten sols. The price of a mark of gold varied, in proportion, from forty livres to one hundred and thirty-eight livres. At one time the evil had arisen to such an alarming height, that the value of money became entirely arbitrary; and a piece of gold passed, in trade, for a hat sometimes a quarter, (or even less) of the value affixed to it by the king's edict. Besides the profits which Philip derived from this destructive resource, he levied a tenth on all ecclesiastical property but the more money was thus extorted from the people, the poorer the king became; it was all absorbed by the nobles and military men, who spent, in frivolous gratifications, and in games of chance those sums which they received for the service of the king, and the defence of the state.'

These grievances continued under Charles VI.

'The inhabitants of Languedoc, oppressed by the tyrannical government of the duke of Berry, had ventured to carry their complaints to the foot of the throne. John de Grandseve, a Bernardine monk, had undertaken to represent the deplorable state of the province to the king. The wretched people had experienced every species of oppression. The towns and villages had been equally exposed to exactions the most onerous and unjust: impositions innumerable had been levied on them, and repeated five or six times one year. When unable to pay, their goods were seized, their persons arrested, and the smallest resistance experienced the most rigorous punishment. Such were the enormity and the extent of the shameful depredations, that upwards of forty thousand families were compelled to abandon their country and take refuge in Arragon, some of the neighbouring provinces; so that this odious abuse of unlimited power had nearly converted one of the finest countries in France into a perfect desert.'

Notwithstanding this oppression, the people retained their reverence and affection for their monarchs, as appears from the following story:

'The day on which the king left Mans, his spirits were more usually depressed; before he mounted his horse, he sat down in repast, but scarcely tasted any thing that was offered him; he appeared gloomy and stupid. Although the weather was excessively hot, he threw a *surcoat* of black velvet over his armour. On his head he wore a hat decorated with pearls, over a scarlet hood. As he crossed the forest of Mans, on the road to Angiers, he had but six attendants near his person, for the troops kept at a distance, lest they might not incommode him with the dust. He had not long entered the wood, when a strange figure, clad in a white robe, and naked feet, and head uncovered, sprung from between two trees, and, seizing his horse's bridle, exclaimed, in a threatening tone and with a look wild, furious, and horrible, "King, advance no further."

ther, but return, for you are betrayed!" Charles, though petrified with horror at the sight, betrayed no other symptom of fear or surprize than a sudden change of countenance and an inward shuddering. Some men at arms, who were near the king, rushed forward, and, striking the hands of this living apparition, obliged him to let loose the bridle. He then retired, while no one either thought of stopping him, or of enquiring who or what he was. The king pursued his journey; and, on quitting the forest, entered on a sandy plain, where the heat was rendered almost insupportable from the scorching rays of the sun, which was then at its zenith. There were two pages immediately behind the king, one of whom carried his lance, which he let fall on his comrade's helmet. At this noise the king, roused, as it were, from a deep lethargy, imagined the prediction of the apparition was on the point of accomplishment; impressed with this idea, he attacked the pages sword in hand, and, having dismounted them, pressed onwards, exclaiming—"Forward, forward! down with these traitors!"—Every one fled at his approach; the duke of Orleans, hearing the tumult, rode up to his brother, who instantly attacked him with such fury, that he had scarcely time to provide for his safety by a precipitate flight. The duke of Burgundy called out to him—"Fly, fly, fair nephew of Orleans! my lord the king will kill you; he has lost his senses; let him be seized!" No one, however, durst approach him. The king, in the mean time, flew through the ranks, aiming his blows at all that came in his way. Those who were unable to avoid him, threw themselves on the ground, and, by that means, prevented him from staining his sword with the blood of his subjects; at least Froissard, a contemporary writer, who gives a circumstantial detail of this extraordinary event, declares he never heard that any one lost his life; a manuscript chronicle too, of the same date, which is still extant in the royal library at Paris, is equally silent on the death of the four men, who, as some authors have falsely asserted, were killed by Charles. The troops, at length, formed a circle round the monarch, whose sword was, by this time, broken, and whose strength was nearly exhausted; one of his chamberlains, a gentleman of Normandy, named William Martel, then jumped up behind him, and, seizing his arms, secured him from the commission of farther violence. When his uncles and the duke of Orleans approached, they found him senseless. "*We must return to Mans,*" said the dukes of Berry and Burgundy; "*the expedition is finished for this season.*" The troops immediately faced about, and the king was put into a cart and carried to Mans, in a state which caused very serious apprehensions to be entertained for his life. It was, at first, supposed he was poisoned; and the wine of which he had drank in the morning was analysed; but, on consulting the physicians, they declared that the king had long borne within him the dangerous principles of this disorder, which excess of labour and fatigue had only served to develope. All idea of poison being thus done away, the people were next induced to believe that he was under the influence of magic: "*We are disputing about a shadow,*" said the duke of Berry; "*the king is neither poisoned nor bewitched,*"

bewitched, unless by bad advice: but this is not the time for talking on that subject."

'The princes who were called by their birth to the government of the kingdom, on such an occasion as the present, immediately began to exercise their authority. The care of the king's person was entrusted to four knights, who were entirely devoted to their service; while la Riviere, le Mercier, Montagu, and le Begue de Vilaines received orders to retire. The next day the king's disorder encreased to such a degree, that it was found necessary to chain him. He was then conveyed to Creil, a country-seat on the banks of the Oise. It was not thought prudent to take him to Paris, as the queen was then pregnant, and it was intended to conceal from her, as far as possible, the real situation of her husband. The dukes of Berry and Burgundy, after they had disbanded the army, hastened to the capital.

'The news of the king's illness spread a general consternation throughout the kingdom, for, notwithstanding his errors, Charles was beloved by his subjects. The people flocked to the churches, and, by public processions and the invocation of saints, sought to conciliate the favour of the Deity, and to ensure his protection to their afflicted sovereign. One saint, in particular, who was high in credit with the multitude for the miraculous effects of his interposition with the Almighty, was the object of their incessant solicitations; and, at his shrine, a waxen figure of the king was, agreeably to the superstitious credulity of the times, presented. Their affection was sincere, and the ardour of their zeal cannot fail to command the admiration of a more enlightened age, however the mode of demonstrating it may be, probably, censured. Even the weakness of loyalty is preferable to the philosophy of faction!'

The reflection, with which our author concludes the preceding paragraph, will give our readers some insight into his political creed. Farther conjectures may be formed concerning it from the following remarks:

'Without entering the labyrinth of *legal* disquisition, or raking up the embers of political fires, the end and object of *government* may be easily discerned. Its object is evidently to protect the weak from the violence of the strong; the simple, from the snares of the crafty; and, in short, to render all those *distinctions*, which are inherent in the *nature* of man, and are given him for the wisest purposes, subservient to the general good, by placing a salutary check on those passions, the perversion of which disturbs and empoisons the very stream they are intended to sweeten and purify. Its end is, consequently, to promote the happiness of mankind. But, will it be contended, that when the strong and the crafty become the most numerous and powerful, they have a right to overturn the fabric, erected for so glorious a purpose?—It would be a libel on human nature to admit the supposition.

'The throne is not holden *durante bene placito*.—In every *monarchy* there is a compact, either express or implied, between the sovereign and his subjects. So long as the former complies with the

terms imposed on him, whatever they be, he is as much entitled to the possession of his throne, as a landholder is to a copyhold estate, on observance of the conditions annexed to his tenure. If the monarchy be hereditary, the same *right*, of course, extends to the heirs of the reigning sovereign; and unless some violation of the original compact be proved, no disinheritance can take place without the most flagrant injustice. A deviation from these plain rules, which are founded in truth and justice, ever has been, and ever will be, found productive of anarchy, confusion, and general infelicity.'

From these observations, we conjecture, that the friends of the French revolution are not to entertain very sanguine expectations of support from this author, when he arrives at the present interesting period of the French history:—but we do not mean to prejudge this point.

These volumes, which, being printed with a small letter, contain a great quantity of matter, bring down the history to the year 1461. The work is embellished with plates; the generality of which cannot claim any great praise:—but some of them are worthy of distinction.

ART. XII. *An Essay on the true Principles of Executive Power in great States.* Translated from the French of M. Necker. 8vo. 2 Vols. pp. 775. 12s. Boards. Robinsons. 1792.

MONSIEUR Necker, in the introduction to this work, manifests much dissatisfaction with the proceedings of the French republic, and expresses his high respect for the unfortunate Louis XVI. With regard to the former, he despairs of its success, and deems those the best friends of France who abandon themselves to the most melancholy presages. Of the late King, he speaks as a public benefactor, who had a claim on the gratitude of Frenchmen, for having, by one splendid act, given substance to their rights and their dignity. The work was written prior to the dissolution of monarchy in France, and is chiefly intended to expose the defects of a constitution which no longer exists. Many of these discussions are therefore now no farther interesting, than as they serve for a vehicle to convey the author's ideas on the nature of government, and on the interests of the French nation.

Though M. Necker professes only to treat of the principles of the executive power in great states, he extends his view through the whole system of civil government, from a persuasion that all the different branches of politics are closely connected with the prudent constitution of this power. His fundamental position is, that the formation of the executive power constitutes the essential, and perhaps the sole, difficulty of every system of government.

government. The errors of the National Assembly respecting the executive power, he regards as the source of all the evils and troubles of France. After pointing out other errors, which he conceives to have sprung from this fountain, he states in what manner the question of executive power ought to have been treated by the National Assembly, and gives it as his opinion, that, in so difficult a business, they should have consulted the model of the English constitution; and he proceeds to draw a parallel between the organization of the executive and legislative powers in England, and the elements of which these powers were constituted by the National Assembly of France. In comparing the legislative power of the two governments, M. Necker strenuously maintains the superior advantage of the plan which requires two houses of legislation, over that which provides only one. We shall copy a part of what he has advanced, with great strength of argument; (in our opinion,) on this head:

“It is not possible to subject the opinions of a legislative body to any regular mode of censure, because, in that case, the idea, which it is so necessary to preserve, of its superiority, would no longer exist. By becoming, however, a legislative body, it does not cease to be an assembly liable to all the errors, all the indiscretions and weaknesses which are the lot of humanity. The establishing therefore this censure in the very bosom of the legislative body itself, by dividing it into two houses, was a beautiful and truly ingenious idea. Each house is thus obliged to form to itself a model of wisdom, and to have it continually in view, since this wisdom is in ordinary circumstances the most certain means of unity of opinion. It is different with a single house, which must seek to distinguish itself by extreme ideas, such ideas alone being formed to catch the crowded and suspicious theatre whose suffrage and applause are the objects of its ambition. The rejection of the plan of two houses when constituting the legislative body, and the formation of this body into a single deliberating assembly, is nearly like giving to the empire of the passions the preference over the authority of wisdom. No one is ignorant of the facility with which the assent of numerous auditors may be obtained, either by the subtilty of argument, or by the intoxicating power of eloquence, particularly when certain circumstances are laid hold of by which to act upon the mind. It is wisely ordained in the French constitution, that the projected laws shall be read three different times, at intervals of eight days; but permission being at the same time given to depart from this rule in urgent cases, this urgency, decreed every instant, is become a mode of law, which may be employed whenever one pleases. In words, at altercations and quarrels are more frequent at the table of your high gamesters than at any other, so when an assembly decides of the fate of the empire, hatreds, divisions, and jealousies must reign there with greater violence, than if that assembly had represented a portion only of the executive power.

Not one of these observations is applicable to the English constitution; and its firmness, its consistency, the calm it diffuses, the judicious conformation and strict observance of the laws, and the regular action of the executive power, all these happy circumstances are in a great degree to be ascribed to the division of the legislative body into two houses, whose agreement in opinion fixes the sentiments of the rest of the nation, attracts respect, and is followed by obedience.'

The author goes on to plead for the necessity of requiring a considerable share of landed property, as the qualification of representatives, in order to produce a sufficient degree of interest in public order, and to provide some guard against the influence of corruption, and the intimidation of popular clamour. The share in legislation, which is possessed by the King of England, he thinks far preferable to the circumscribed *veto*, which was granted by the constituent assembly to the King of the French; he also prefers the unlimited confidence placed by the British nation in its legislative body, to the plan of an assembly of revision adopted in France; and the method of regulating the convocation and duration of parliament in England, to the plan provided in the French constitution for assembling, and continuing after interruption, the meetings of the legislative body. In the same light of comparison with the civil institution of England, various other particulars are distinctly examined; namely, the judiciary power; the high national court; the prerogative of mercy; the formation of ministry; the distribution of offices and favours; the forms observed toward the monarch; the rights of peace and war; interior administration; and military force. The whole of this comparison is a studied eulogy on the English constitution, and a laboured censure of that, which, at the time when this work was written, subsisted in France; every thing that is defective in the former, and every thing that is judicious in the latter, being, as we suspect, industriously kept out of sight. Nay, so ardent is M. Neckér's zeal for the British government, that he is incapable of discerning any defects in its administration. He apprehends no danger from ministerial influence, and is ignorant that any such apprehension exists among the people:

'I am asked, if the union of all these circumstances be not calculated to create too powerful an influence, and if that influence, in the hands of the principal agents of the royal authority, may not endanger the constitution? The objection I conceive to be futile, and the danger imaginary, since the people, though warmly attached to their government, feel no such apprehension, and since, for the period of a century, the principles of liberty, civil as well as political, have been inviolately maintained.'

REV. APRIL 1793.

F f

Again,

Again; when he is asked whether, since the passing of the Bill of Rights, and the Act of 1701, the English have not had cause to repent their forbearance in granting so many prerogatives to the executive power, and whether that power has not employed corruption to narrow the national freedom? he answers, the attempt would have been vain; for that freedom is under the guardianship of both houses of parliament, the peers and the representatives of the people; and elsewhere he says, "The concurrence of the executive government with the legislative, consists much less in the constitutional necessity, that the monarch should execute the acts of his parliament, than in the previous intervention of ministers in the deliberations in which these acts are founded."—Doctrine, this, which, annihilating the independence of the House of Commons, and silencing the free voice of the people, would leave us in possession of nothing but the name of British liberty.

M. Necker proceeds to declaim against the French government in so impassioned a strain of eloquence, that we are every moment ready to imagine that we see Mr. Burke on his legs, and hear him pronounce one of his philippics on the floor of St. Stephen's chapel:

"What titles, (says he,) shall we invent to express the supremacy of those who can, with impunity, stir up the people against the opinions and persons of public men; who can, with impunity, draw insults upon the monarch and all who are connected with him; who can, with impunity, cut down my words, ravage my estate, set fire to my habitation; who can, with impunity, recommend a traveller to popular outrages, or can themselves constrain a peacable citizen, by menaces, to fly his paternal abode, and become an exile from his family? What titles also shall we invent to express the supremacy of those, who have engross'd exclusively to themselves the public ear, who by their daily publications occupy the whole of the few precious moments that husbandmen and artisans can devote to the improvement of their minds; who thus govern the people by lies, inspire them with whatever passions and sentiments their base purposes may require, and insensibly weaken in them every tie necessary to the maintenance of social subordination? Ah! let us call them dukes, archdukes, princes and viceroys; let us engage to treat them with the utmost deference, provided they will engage in return to leave our property and our lives secure, and to respect morality and religion, and we shall make a happy exchange; we shall sign, at the present moment, the best of all possible contracts. For, I repeat it, these are the masters which have been given us by a constitution that has placed the sceptre in the hands of the demagogues of the multitude; this is the terrible aristocracy which that constitution has generated. And yet we talk of liberty, we boast of a system of equality, a system that shall place all men upon a level! It is true the superiorities which heretofore existed are no longer to be seen; but those which have

have succeeded them are a thousand times more terrible. We have destroyed the parchments which conferred on the ancient chevaliers of France their honorary prerogatives; but we have given commissions of audacity and impunity to men strangers to every generous sentiment. We have raked out of the prospect the weathercocks upon the charcoax of the noblesse; but we have introduced on all sides the torches of incendiaries. We have destroyed the pigeon-houses of lords of manors; but we have new-peopled the plains with vultures which for blood. We have broken to pieces the proud sepulchres that remained as a memorial over the ashes of the dead; but we have surmounted with tremendous fountains, and scoured with tyrannous precautions, the abysses destined to immanacle the living.

Menace has been every where substituted for the mild law of respect, and sanguinary vengeance for the efficacious interposition of a venerable authority. Government has been sacrificed to the fear of despotism, and there has immediately sprung up a multitude of tyrants, who, celebrating hypocritically the charms and blessings of equality, have extended their yoke over the property, over the persons, over the opinions and over the consciences of men. Meanwhile they are not defended, as one might be led to imagine, from the land which Cadmus sowed with the teeth of serpents; but they owe their origin to those fatal germs of anarchy which have corrupted the vegetation of the moral soil of France, and rendered it prolific to malevolent demons and savage spirits.

The second volume of this work compares the late constitution of France with that of the United States of America, particularly with respect to the subject of executive power; and exhibits, in various points of view, its errors and defects. In treating of the consequences of the French revolution, M. Necker makes the following remarks, (which, at least, have the merit of ingenuity,) on the influence which it is likely to possess over language and taste:

Gentleness and suavity of manners, the inseparable companions of indulgence and lenity, have other affinities not less remarkable; and composed of various ingredients, are more intimately connected than we are apt to imagine with forms of language. We owe to the most fine and delicate impressions a portion of our sentiments and even of our ideas. Often while the mind is occupied in reasoning, we are carried away captive by the imagination. Placed at the exterior of our spiritual nature, and having the first communication with our senses, it takes us so at unawares, it exercises over us so rapid an authority, that scarcely have we time to defend ourselves. Thus, when the language of a nation, when its habitual expressions become stern and austere, the character of the people will partake of the same savage nature; and as the lyre of Orpheus animated the rocks and rendered them sensible, the language of the times, by a contrary effect, hardens our hearts and petrifies our feelings. Any one would suppose whole centuries had elapsed between the polished age of France, and the present period; and I find a considerable analogy in the fashionable eloquence to the fashionable

politics. It has neither measure nor harmony; it sets on board to its liberty; it pays no attention to decorum; it aims at energy in the wrong place; its enthusiasm is artificial; its boldness the dictate of the head and not of the heart; it is agitated without action; emphatical without dignity; didactic without perspicuity; monotonous without unity; it is extravagant in all its parts, and lifeless and unmeaning as a whole.

I quit this comparison to make another observation upon our new-fangled language, an observation which may be thought to belong only to grammarians, but which really indicates a modification of our moral character. Every day we coin new verbs, altogether barbarous, and substitute them in the stead of substantives. Thus we say, *influencer, utiliser, exceptionner, préconiser, fanatiser, patriotiser, passionner, vitoler, harmoniser, &c.* This remark may be thought refined; but it indicates that we no longer feel the necessity of a sweet and measured diction; for it is not by verbs, whose sense is always positive, but by the union of adjectives to substantives, that ideas acquire comparison, gradation, and progress.

I shall be asked how the new French constitution can, not influence our language, but have upon it an insensible influence. I answer that exaggerated sentiments and a certain tone of speaking have a very intimate connection; that this tone of speaking is connected with the desire of captivating popular favour; that this tone of speaking is connected with the multiplication of our ephemeron scribblers and journalists; that this tone of speaking is connected with the growth of oratorical vanity that infects all sorts of men; in fine, that this tone of speaking has a very intimate reference to the real situation of the people.

Taste is no longer necessary, when deference of every sort is banished, when all distinctions are trampled upon, all ideas and principles confounded; when there is but one thought existing through a whole country, and when, by an absurd enthusiasm, that thought is supposed to have universal application and all sufficiency.

Taste is no longer necessary, when the people are become the sole master, and when the grossest incense does not fail to gratify this new-made god.

Taste is no longer necessary, when the empire of opinion is under the guidance of impassioned writers and corrupt instructors, whose new shepherds who desire not to lead their flocks to the flower vallies and the verdant meadows, but to precipitate them from torrents and precipices, imbuing them with the spirit of demon, and hurrying them along with incantations and enchantments.

In fine, taste is no longer necessary, and every day must perceive it more, when every one is smitten with the desire of writing as speaking, and in the midst of this universal rivalry each endeavours to surpass his neighbour in a rugged force of expression and a savage strikingness of imagery.

In pointing out the conduct which our author thinks the National Assembly ought to have observed, he gives a set

practical maxims in the room of the theoretical principles; which were made the basis of the constitution. As these may serve in some measure to exhibit M. Necker's political principles, we shall copy them;

It is in my opinion impracticable, in a great state, to secure the liberty of the subject consistently with the omission of any of the following articles:

1. That the representatives of the nation shall have the exclusive right of making laws, subject to the sanction of the prince; comprehending under the term laws all that relates to the selection and regulation of taxes.

2. That the representatives of the nation shall have the exclusive right of fixing the amount of the public expenditure; there being evidently included in that right the amount of the military establishment.

3. That all articles of receipt and expenditure shall be accounted for to certain commissioners appointed by the representatives of the nation.

4. That the laws shall be annually renewed by the representative authority, excepting those taxes which are given as security for the payment of the interest of the public debt.

5. That all arbitrary privilege, and power of dispensing with the laws be prohibited; and that every citizen shall have a right to bring his actions civil or criminal against every public officer of whose conduct he thinks he has reason to complain.

6. That the military power shall not be brought into activity, within the kingdom, but by the previous requisition of the civil officers.

7. That the mutiny bill, or the law for authorising the discipline, and of consequence that gives existence to the army, shall be annually renewed.

8. That the press shall be free, as far as is compatible with the interests of morality and public tranquillity.

9. That the taxes shall be equally laid, and that no citizen shall labour under disqualification to the exercise of any public office.

10. That the ministers and public agents of government shall be responsible.

11. That the throne shall be hereditary; a condition indispensable to prevent faction and to preserve political tranquillity.

12. That the executive power shall be given full and entire to the prince, together with every means necessary for its exercise, and for the securing public order; a provision absolutely necessary to prevent the legislative body from engrossing to itself a despotism not less dangerous than despotism in any other hands.

To these provisions it would be necessary to add the most inviolable respect for the rights of property, did not this respect constitute one of the elements of universal morality, under whatever form of government men may be united.

The twelve articles I have enumerated must appear to every enlightened mind as the fundamental basis of the civil and political

liberties of a nation. They ought therefore to have a distinct place assigned them in the constitutional charter, and not to be confounded with those numerous regulations subject to continual discussion and alteration.

The work concludes with the following animated apostrophe to reason:

"O Reason, heaven-born Reason, image of the Supreme Intelligence which created the world, never will I forsake thy altars; but, to continue faithful to thee, will disdain alike the taunts of some, the ingratitude of others, and the injustice of all. O Reason, whose empire is so congenial and so pleasing to souls of feeling and hearts of true elevation; Reason, celestial Reason, our guide and support in the labyrinth of life, glass, whither wilt thou fly in this season of discord and maddening fury? The oppressors will have nothing to say to thee, and thou art rejected by the oppressed. Come then, since the world abandons thee, to inhabit the retreat of the Sage; dwell there protected by his vigilance, and honoured by the expressive silence of his worship. One day thou wilt appear again, attired in all thy ancient glory, while imposition and deceit shall vanish into nothing. At that period perhaps I shall be no more; yet permit the shade of thy departed advocate to attend upon thy triumph, and in the mean time suffer my name, tarnished as it is with calumny, to preserve its place humbly inscribed at the foot of thy statue!"

Though we cannot assent to all M. Necker's opinions, particularly his notion of the necessity of founding civil authority on the fleeting visions of imagination, rather than on the immutable basis of rational conviction, we think that his work is entitled to respectful attention on account of the extensive political information which it contains: but especially on account of the sound judgment, as well as the ardent zeal, with which he always pleads the cause of morality and religion.

ART. XIII. *Lectures on Civil and Religious Liberty: with Reflections on the Constitutions of France and England, and on the violent Writers who have distinguished themselves in the Controversy about their comparative Goodness. To which are added, two Sermons on the "Influence of Religion on the Death of good Men."* By the Rev. David Williamson, Whitehaven. 8vo. pp. 420. 6s. bound*. Johnson. 1792.

THE author of these lectures appears to be well acquainted with history, and with the subject on which he treats; a hearty friend of the interests of liberty, and to the British constitution; a determined adversary to despotism, passive obedience, and non-resistance, with all such slavish principles; and, at the same

* Fins paper, 7s. bound.

time,

time, a zealous advocate for order and good government. He is alike inimical both to Mr. Burke and Mr. Paine, each of whom he freely censures:—if the lash falls heavier on one than on the other, we think it is on the latter. Should not his style in all instances be thought the most exact and elegant, though the work affords no very great cause of complaint in this respect, it will still be acknowledged, that Mr. W. writes in a manner that is as once both entertaining and instructive, always engaging his reader's attention by sensible and solid argument, without attempting to dazzle the imagination by unaided sophistry and delusive eloquence. A few errors might serve to evince both his candor and his weak bias; but, perhaps, suffice, if we only add some part of what he has himself observed toward the conclusion of his lectures:

These lectures and reflections have no celebrated name to recommend them. They come from one who is totally unknown in the literary world. If they have not justice and impartiality as their recommendation, they can have no recommendation at all. They come from one who is no party-writer, and no party-man: they come from one who is, or at least desires to be, the advocate of liberty; and who is, for that very reason, an advocate for moderation; from one, who would rather wish to increase the firmness, than the zeal of patriots, because he knows that it is with the political body, as it is with the human frame, where all violent efforts exhaust and debilitate the nerves, and are immediately succeeded by languor and defection, where regular movements are absolutely necessary to preserve the harmony and the vigour of all the parts, and of the whole system: from one, who fears the intoxication even of liberty; and who would not give it one adventitious dash, because he dreads that state of lassitude to which it may be reduced, and from which it can hardly recover its natural animation. They come from one, who loves the fundamental principles of the British constitution; but from one, who is far from being an enemy to the liberties of France; from one, who would wish to profit by the wisdom and by the folly of others; and who has no higher wish for his countrymen, or for the human race. They come from one, who despises equally to be the leader and to be the tool of faction; from one, who would reckon it the greatest misfortune of his life, to hurt the feelings of that human being whose sentiments differ most widely from his, whether that difference be in religion or in science: but they come from one, who for ever renounces the friendship of those who are the enemies of mankind, whether they skulk behind the constitution of France, or behind the constitution of England, or behind the constitution of America; whether he be classed with the church of England men, or with dissenters.

While this volume was in the press, a society, known by the name of the *Revolution Society*, was founded. To the members of this association the work is dedicated; of them, and

of their object, a reform in parliamentary representation, this author speaks with great satisfaction, in the postscript which immediately succeeds to the above quotation; and here he makes several remarks, with which we will not interfere, but leave them for those whom they immediately concern. We will, however, insert some of the closing lines:

In stating these things, I profess myself to hold party rage of every kind in abhorrence, and to have no political attachment but to the joint interests of my king and my country. Into whatever waves the political vessel may be brought, the vessel of an obscure individual cannot be much. But who that feels one spark of patriotism glow within his breast, can see the ship which carries the ALL of his countrymen in danger, without crying out,

*—O quid agis? fortiter occupa
Portum—&c.*

I have only further to observe, that I am truly sorry that the society for constitutional information should either intentionally, or inadvertently, have given reason to suspect, that their projects are hostile to the constitution of this country, by publishing a resolution of the Manchester society, which contains an eulogium on the principles of anarchy published by Paine. If their object be only a reformation, they should certainly do themselves the justice to express it in plain terms; if it be the destruction of the government, they ought to do the same justice to the world.

These lectures are introduced by a text of scripture, (*Deut. iv. 20, 21.*) from which the author had preached two sermons on the centenary commemoration of the British revolution; and, though very little of those sermons is here made public,—he trusts it will give no person any pain to see a text of scripture prefixed to what he honestly affirms never to have been delivered from the pulpit.—He does not offer them to the world as discourses on the doctrines and duties of Christianity, but as strictures on those subjects which are intimately connected with the propagation of the gospel, as well as with the temporal happiness of mankind.

Two discourses, concerning *the influence of religion on the death of good men*, conclude the volume. The writer may differ from us in some of his sentiments, but the view, which he takes, of the support and satisfaction that religion presents, under the trials of life and the prospect of dissolution, is cheering and encouraging; while, at the same time, it greatly recommends Christianity to our highest esteem, and very attentive regard.

ART. XIV. *Letters and Papers on Agriculture, Planting, &c.* selected from the Correspondence of the Bath and West of England Society for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VI. 8vo. pp. 394. 6s. Boards. Dills. 1792.

THIS volume opens with a series of letters on planting; and on the management of woods, by Thomas South, Esq. of Boffington in Hampshire.

Mr. South seems to intend his papers as a general treatise on the *Tylran science*; and if the public were not already in possession of other works, much fuller and more *practical*, we should have congratulated our readers on the publication of this long series of letters; in which the manner of EVELYN is so faithfully copied, that we could readily conceive them to be a continuation of the works of that GOOD OLD MAN risen from the dead. Had Mr. South written in the days of Evelyn, his letters would have met with a species of praise similar to that which Mr. E.'s work enjoyed for a course of years; and, like it, might have *amused* country gentlemen, until they were better supplied with the *practice* of MILLER. Where Evelyn made one practical planter, Miller produced fifty; a circumstance for which it is easy to account: Miller wrote from, and amid, his own daily practice, and with a view to instruct professional planters: Evelyn, chiefly from books, tradition, and hearsay-information, at Greenwich, we believe, during a long and painful fit of the gout, with the pardonable view of shortening the tedious hour, and with the laudable one of stirring up, among landed gentlemen, the *spirit* of planting.

Mr. South is greatly and justly alarmed, as Mr. Evelyn was a hundred years ago, respecting the scarcity of ship timber:

The exigency of the times so immediately demands attention, that had I the magic power of persuasion to reach the heart of every thoughtless land-owner, I would never cease exclaiming, O my countrymen! my countrymen! let us no longer yawn in indolence, lest a fatal lethargy ensue. No longer let us trust to chance, to birds, to squirrels, to be our planters, but be *his* ourselves. Let us instantly refrain from selling half-grown trees; employ the poor and needy, to scatter acorns with a liberal hand; beseech the Almighty of his goodness to prosper our endeavours; then we may live to see our woodlands once more crowned with naval timber, our landscapes skirted round with lordly oaks, and our estates descending to posterity, with the sure and glorious prospect of enriching and protecting their possessors!

In this same volume, however, we find another correspondent of the Bath Society much at his ease respecting this matter; sufficiently collected, indeed, to produce, we think, some tolerably good reasoning on the subject.

This being, at all times, an important object in our island, and particularly so at present, as will appear, we deem it right to hear the opinion of this writer, viz. Thomas Davis, Esq. who, as it appears to us from different parts of the volume, is of Longleat in Wiltshire, and agent to the Marquis of Bath.

Timber is an article of commerce. The scarcity of any article of commerce is usually owing to the increased demand, or the lessened production of that article. The increased demand is usually followed by an increased attention to the production. The scarcity of any article, in itself indispensable, and the neglect in the production of that article, is therefore a paradox in commerce. To prove that the scarcity of oak timber is a chimera, and to convince every Briton that the navy, *the pride and bulwark of England*, will not want English oak to enable it to keep up that superiority it has always held amongst maritime powers; will not be, I trust, a difficult task. I am sure it will now be unacceptable to the society, the great object of whose institution is, *“that this generation shall not leave the world worse than they found it.”*

To confine our observations at present to oak timber for ship-building; if such timber were really scarce, the price would rise. The contrary is the fact. In the merchant's yard, futtocks and large knees are still considerably in value since the conclusion of the war; and yet these are the pieces most in request, and the most difficult to procure. Governments have not actually altered the dock-yard prices for more than twenty years past; but they have virtually *sunk them of late*, by increasing the mettings of the timber which they take in. That is, they now reject timber under a certain size, which till of late they were obliged to take so induce the dealers to bring them the large pieces they wanted. They now take the large pieces at the old price, and reject the small. The price of ship-timber is therefore really less than at the conclusion of the last war; and as we have now a prospect* of a long continuance of peace, there is every probability of its being still lower, or at least not advancing, especially as it is well known that our navy is in such a state, that, even admitting we were again involved in a war, it would want only common repairs for some years to come.

“There is now in the county of Hants alone timber enough to supply nearly the common consumption of Portsmouth yard, and in the other maritime counties nearly sufficient for all the rest of the yards. But a great deal of oak in distant parts of the kingdom will now find its way to the sea-ports, by means of the many canals in the kingdom, which formerly were consumed only in the domestic uses of the country where it grew, while those same canals will bring back deal at a cheaper price to supply those domestic uses.”

The uses of oak lessen every day. Houses were formerly built almost entirely with oak timber; but now the innumerable new

* We are sorry that the writer of these observations has been mistaken in his prospect,

Wales is Bath, Bristol, London, Manchester, Birmingham, &c. have very little oak in them. Deal answers the purpose at a much cheaper rate. The great fear would be, provided that oak was only wanted for ship-building, that the price of it would sink so low as to make it hardly worth growing. Even now it would be difficult to find almost any kind of timber that does not pay better for planting than oak; but luckily there are thousands of acres in this kingdom, where oak is the weed of the country, and grows without planting; and luckily there are two or three purposes for which oak timber is wanted, besides ship-building, which will make it worth the owners while to encourage the growth of it in soils of that description, and will keep up its price in peace as well as in war.

First: The continual and increasing demand for bark for tanning, which is now so great, that the bark is worth, in inland situations, nearly one third of the value of the timber; and, if the timber is small and near the sea-coast, nearly one half.

Secondly: The amazing and increasing demand for beer casks, of which the consumption is increased to an astonishing degree. And

Thirdly: The demand for laths and spokes for wheels, with which the market is never overstocked.

These uses of oak timber, viz. for barrels, spokes, and laths, requiring only the straight timber, will leave the crooked pieces, the great desiderata of ship-building, purposely for that use; and as by means of the masts, those pieces can be got to the sea-ports as cheap from the inland counties as by land-carriage from the maritime counties, there will be no danger of want of oak timber, either in the king's or the merchant's yards; or that the price of it will rise higher than its real value, compared with the value of other timber's.

In a postscript, he adds:

Since writing the above letter, I have seen large quantities of oak timber in Devon and Cornwall, cut down merely on account of the high price of bark; the buyers of which offered to sell the timber again, as soon as they had stripped (viz. barked) it, from 3d down to 4d. a foot; and yet this timber was fit for building small coasting vessels, for which the demand increases, as that for ships of war decreases. Does this look like a scarcity?

Perhaps Mr. D. is as much too sanguine, as Mr. S. is too fearful. We agree that the circumstances which Mr. D. mentions, and we know them to be pretty accurate, manifest nothing that looks like a scarcity: but we think them such as will, with a degree of certainty, produce a scarcity, and in no

In consequence of the numerous buildings alluded to, or from an increased foreign demand, or scarcity in the Northern counties, or perhaps from a combination of all those causes, fir timber is now so much advanced, that the cultivation of oak, with a view to building uses, seems to present itself again as an object. And it is probable that the best species of fir, which grow faster, will not be raised in vain for the common uses of home consumption.

great length of time, if a period be not put to the present high price of bark, either by preventing the exportation, or by repealing the laws now in force respecting the business of tanning, and by that means encouraging the invention of a substitute for oak bark. We are of the opinion of Mr. Davis, who speaks like a man of business, and whose general argument we much like, that the alarm of a scarcity of ship-timber would have remained void of foundation, if this *unforeseen* circumstance of the comparative value of bark and timber had not occurred:—but we disagree entirely with him in respect to the larch, as a substitute for the oak, in ship building. Mr. D. is evidently a practical man; but we will venture to say that his practice in the larch has not been sufficiently extensive to enable him to decide on its merits. We consider it as one of the most valuable exotics that this island has imported.

We return to Mr. South's papers, to remark on his observations relating to the production of crooked timber for the uses of ship builders: an idea, shall we say, borrowed by Mr. S. without an acknowledgement? or rather let us say, the idea is not altogether new. We are not advocates for hasty charges of plagiarism.

Mr. South has evidently paid some attention to the growth of knees and crooks, as they are found growing, fortuitously, or in a state of nature; having given us, in this volume, some tolerable drawings of knee and crook bearing trees: but his method of *propagating* them would, we think, be altogether improper, in the present state of this island; which does not, at present, produce corn and animal food enough for its inhabitants: in course, this is not a proper time to increase the quantity of *waste*, by dibbing acorns among *thorns* and *briers*; weeds, equally, to modern husbandmen and *modern planters*. This nation cannot afford, in its present state of population, to let lands lie *waste* during a century or two, as heretofore, for the purpose of growing half a dozen oaks per acre, to form knees and crooks:—valuable articles, we allow, but much inferior in value to the bread, beef, and beer, which the land would produce in a state of inclosure and cultivation; and much inferior to a *clean, full* crop of timber.

In the final letter of the series, we have the annunciation of a large work about to be published, by Mr. South, on the culture of peaches and nectarines. We hope that Mr. S. (who certainly writes like a gentleman, but of the *old school*,) will pardon us when we venture to give him a hint, by no means *unfriendly*. It does not appear to us likely, that the experience of any one man has furnished him with matter, sufficiently interesting to the public, to fill a quarto volume on the culture of the

—peach

sugar and nectarine; and we seriously advise Mr. S. (if his book be not already at the press,) for his own sake, for the sake of his readers, and for *our* sake in particular, to endeavour to compress his ideas, and to give us facts and inferences only; adding, however, if he pleases, such hints for farther improvement, as he has not, himself, yet had an opportunity of ascertaining: thus giving his book a degree of rank among works of *modern science*.

The Honourable Mr. Sandilands's implements (a sward cutter, a harrow, &c.) do not altogether accord with our ideas: but perhaps we do not rightly comprehend them.

We clearly understand, however, the four succeeding articles (on the culture of turnip-rooted cabbage, on oak timber, on mowing cabbage, &c.) by Sir Thomas Bevor, Bart. and we do not hesitate to pronounce them, in good sense and useful tendency, equal in value to the rest of the volume. We recommend the last of these papers, which we shall here copy, to the attentive perusal of every correspondent of the Bath Society, and of every other agricultural society. Sir Thomas's style is that of a gentleman, a man of sense, and a man of letters; and his sentiments, at the same time, are perfectly accordant with the principles of modern science.

On Accuracy in the Characteristic Distinctions of Plants.

TO THE SECRETARY.

Dear Sir,

IN almost all the communications of new discoveries and experiments, particularly in agriculture, it has been observed, that the first publishers of them are so apt to see and represent them in a flattering light, that the public, perpetually deceived and disappointed in their high-raised expectations, becomes sceptical, and even averse to all trial of them. Would gentlemen, therefore, be satisfied, with barely relating, and with due precision marking, the several respective disadvantages, as well as the advantages attending the culture of the particular plants they judge proper to recommend to notice, we should much seldomer hear the reproachful terms of speculative and visionary triflers bestowed upon them. What has led me to make the above remark is, that amongst all the plants lately recommended for the winter food of cattle, (to wit, the mangel-wurzel, turnip-rooted cabbage, ruta-baga, mowing-cabbage, and cow-cabbage) none of their particular properties have been so discriminated and fairly stated, as to have left the cultivators without some considerable share of disappointment, in the proper use and value of them. To do this justly, I feel myself so very incompetent, that I shall leave the task to others better qualified, and of more leisure, resting contented with having furnished the hint only. To explain my meaning, I would, for instance, have it mentioned among their other properties, (if by experience it should be found to be so,) that the mangel-wurzel will not endure our frosts, if left in the ground during the winter; that the turnip-

rooted cabbages will resist the severest frost, but are attended with very great trouble and expence to get them out of the earth; that when taken up they require to be cut to enable the cattle to eat them, and should be used only the last of all other green food, which they will well supply, until there is a sufficiency of grass;—that the ruta-baga plants, though they appear to afford the sweetest and most nutritive food of all the roots, and though the value of the root has been found to be little or nothing diminished, even after it has borne its seed, yet will it not abide the severest of frosts much if at all better than the common turnip; to which may be added, that one considerable advantage attends upon the use as well as the turnip-rooted cabbages, is the vast abundance of food they each of them supply by their fleshy tops in the spring; so that the mowing cabbage seems better calculated for culinary use, than for cattle;—and that the cow-cabbages, to pay the greatest price, should certainly be all spent before Christmas.

Of the justice of all the above hints, I will not presume absolutely to vouch, but that they have appeared in such a light to me, I will venture to say; and as the sole design of this letter is but to invite better and fuller information, if that should be obtained by it, it will not have proved quite useless, although it should be thought not void of mistakes.

Mr. Wimpey, (of Devonshire, *we guess*,) furnishes several of the papers in this volume†; but they have little in them to attract our notice; excepting a passage which gives us some hope that Mr. W.'s ideas, immature as they appear to us at present, are beginning to ripen. On the drill husbandry, he says to the Secretary:

“You will probably be much surprized to hear, after so many years practice, I should not yet be able to make up my mind respecting the best, that is, the most beneficial mode of practising the drill husbandry. But practical husbandry is attended with such a variety of circumstances, and those so differently combined, that the same method of practice is often attended with such different success, as puzzles and perplexes the agent, and leaves the judgment in doubt.”

We congratulate the Society on the papers, though short, of Mr. Holt, of Walton near Liverpool, on a particular kind of apple, on transplanting wheat, and on the loss of weight in grain, &c. His experiments on the last mentioned subject are worthy of a place in the Society's transactions. They ought

“N.B. On the strongest part of the soil they have, *think me*, grown the largest, to upwards of four pounds each; and contrary, I think, to the common turnips, they rot universally from the tap-root upwards, so that all of them above ground appear and prove to be quite sound, and uninjured by the frost, whilst almost all the part in the earth is quite decayed, and a mere pulp.”

† On the culture of mangel-wurzel, on smut in wheat, and on the drill husbandry.

rather, however, to be considered as subjects given out for experiment, than as being in themselves conclusive. How Mr. H. could get so far, without going a few steps farther, appears to us extraordinary.

On the use of arsenick, as a remedy against the smut of wheat, Mr. James Wyborn, of East Kent, says:

"A solution of sublimate, arsenic, or other caustic alkali, my experience tells me, will answer our expectations; that of arsenic is a safe, clean, and cheap remedy; a first consideration to a practical farmer! but we are told in your 5th vol. p. 245, "that it is so dangerous and absurd, that even of common sense are afraid and ashamed of the practice." Are then mercury, antimony, opium, and bark, the basis of the *Materia Medica*, to give place to powder of pest, because in injudicious hands they have produced the worst consequences? and their prescribers be accused of wanting common sense? Surely not, Herculean diseases require Herculean remedies: the solution of arsenic has not been used only on an acre or two of land, by way of experiment, but on *hundreds* of acres, to the entire satisfaction of myself and other farmers that have used it; and they may rest assured (provided the corn be sown within 24 hours after immersion) that no danger will arise to the seed, although it may have been many hours in the water, and no lime used."

In this volume, we have a reprint of Mr. Pew's *Twenty Minutes' Observations on a better Mode of providing for the Poor*, published in 1783: with remarks by the Secretary of the Bath Society, Mr. Matthews. The remarks are good, and the observations themselves have still superior merit. Indeed, we may say the English language has few if any better things of the kind to boast than this unassuming little tract. Mr. Pew's good sense and humanity, as well as his knowledge of the human mind and its native feelings, observable among the lower orders of society, are evident in every passage. The title is the worst page in it; and has probably prevented its circulation:—a circumstance to be lamented; for we think, (contrary to the sentiments of the Dean of Gloucester, whose letter concerning it is here printed,) that Mr. Pew's plan, managed with judgement and delicacy, is *politically practicable*; and that, if carried into practice, it would become a great political good.

We find, in this volume, several formidable attacks made on the most sprightly and elegant, and, we had thought, one of the most inoffensive, of God's creatures, the squirrel! The crime alleged is that of being destructive to the Scotch fir, by barking them for food, and the proofs are brought pretty clearly home. To those who propagate Scotch firs with any other view than that of shelter to more valuable timber, the

squirrel

squirrel appears to be an enemy: though it ought, perhaps, to be considered as a *providential* friend: never attacking them until they have fulfilled the office for which only they are adapted in this country: excepting a few, sparingly scattered, by way of ornament.

Mr. Clifford of Bristol conveys to us a tolerably good idea of the production of maple sugar in America. In the back settlements, where the sugar-maple abounds in *natural* woods, he conceives this species of produce to be a desirable object to land proprietors, but he thinks it would not answer as a crop in *cultivation*.

Mr. Anderdon of Hentlade plays Mr. Young on Mr. Young himself, in giving us his tour through Suffolk and Surrey; returning, as his master has perhaps many times done, lightly laden.

Lastly, this volume contains a long paper, composed chiefly of a series of experiments, made during seven years, on the culture and expenditure of potatoes; by Mr. Billingsley of Ashwick Grove, Somersetshire, the main pillar of the Bath Society.

In giving the volume our first reading, the *exordium* of this article disgusted us so much, that we shut the book, without going any farther, or looking to whom it belonged. The second paragraph sufficed us:

‘If the following experiments on a root which cleans and enriches land, at the same time that it affords means of keeping a large flock of cattle in the winter season, should tend to the total exclusion of a summer fallow on *light lands*, I shall think I have not written in vain, nor will my speculation be altogether useless.’

To be told that one of the most exhausting crops, with which cultivation is acquainted, ‘*enriches land!*’ was enough to give us an idea that the remark came from a *mere anti-fallowist!*—but, in perusing the volume a second time, with the unbiassed intention of deciding on its merits, we examined some of the experiments; and, finding them much to our mind, we read on, till we came to the name of their author. We then returned to the introductory remarks, which, except what is just noticed, are not without merit; but the experiments themselves are what we most admire. Had we attempted to give a model for experiments on the subject, we should not, perhaps, have pleased ourselves so well as we are with those of Mr. Billingsley. They are clearly stated; the results are simply, plainly, and even neatly told; and the inferences are fairly drawn. Mr. B. has acquired the true language of experiment, and has a claim to approbation superior to that of most of our modern philosophers: He gives us the truth; whe-

ther, it makes for or against his theory, or his expectations. His paper is, however, too long for our insertion.

We now hope, as the members of the Society are in possession of the principles and the practice of essay-writing on agriculture, and these furnished by two of their brother members, that we shall no longer have occasion to censure their insertion of *long and uninteresting papers*, of which there are too many in this volume.

We shall not swell our page by particularizing those articles which have given birth to the above reflection. Nevertheless, it would be unfair in us not to add, that we have resolved henceforward to point our censure against triflers in agriculture, a science which we consider as of too serious a nature to be treated in the light way, of which, of late years, we have seen many instances, but have regarded them in silence; because we believed that a stimulus was wanted, and that every agitation had its use. We are now convinced that the requisite *reform* is accomplished. Even Mr. Young, who may be deemed the father of hasty writing, on this subject, has now* read his recantation,—admitting that professional men, *alack*, are *fit to decide*; nevertheless, the airy spirit, which he *raised*, may still flutter in the minds of his visionary followers. In other words, (for we wish to be clearly understood,) the season of enthusiasm is past. We have gone through it with patience, believing it to be necessary: but it is now time to be rational. The road of improvement is clearly seen, and the wild deviations of theorists are no longer to be deemed useful. Facts arising in practice, and truly stated,—and inferences drawn from accurate experiments, repeatedly made, and without any other view than that of ascertaining the TRUTH, are proper subjects for essay writers on agriculture and husbandry.

Having been led, by a desire to improve the value of incidental essays on the rural art, to make the foregoing remarks, we find ourselves impelled to say farther, that, at the head of each essay should stand the name and address of the author, with his situation, his soil, and the attendant circumstances under which the incidents arose, or the experiments were made. For want of such information, a great part of the volume under our present notice is a mere jumble of words, unpleasant and unprofitable to the reader, and rendered more so from the want of an index to lighten his labour†.

* See his Travels in France, &c.

† An appendage so desirable, and useful, might, perhaps, have been supplied in a few of the editor's leisure evenings.

With one other remark, we close this lengthened article. It appears to us a mistaken idea, adopted by societies in general who publish their transactions, to labour at sending out a certain quantity of matter, or a volume of a given size, at some stated period. As wise would it be to set up a rain gauge of some certain dimensions, and expect, or insist, that it should be filled each month, each quarter, or each year. Rather let them wait with patience till their measure is full; or, otherwise, publish in parts or parcels, at certain periods; and, when these amount to a volume of or near the stipulated size, send out, with the last parcel, a title page, and an index.

A general index to the Bath papers is intimated: or rather, in the words of the introduction,

‘It has been suggested by one or more of the Society, that a general index of the various topics might be found useful. It therefore may become the care of the proper committee to have such an index furnished in the next volume, if such shall be deemed particularly necessary.’

ART. XV. *A Tour through the Theatre of War, in the Months of November and December 1792, and January 1793. Interspersed with a Variety of curious, entertaining, and Military Anecdotes. To which are subjoined, interesting Particulars of the Death of Louis XVI. By an Eye-witness of the Fact. 8vo. pp. 148. 3s. sewed. Owen. 1793.*

If we be not mistaken, this nameless publication affords internal evidence of the reality of this tour, sufficient to prevent all suspicion of its being merely a piece of home-manufacture, or travels performed *up three pair of stairs*,—so common in this book-making age.

The author informs us, at his outset, that

‘The rapid succession of interesting scenes acted in France within three or four months preceding this tour, a period the most critical, and most decisive of the revolution, had been exhibited with such a strange contrast of colour; there was something so dissonant from common-sense, and the common course of events, in the opinions vulgarly entertained concerning the state of that country; I had heard so much of a petty faction lording it over a mighty nation; I had heard so much of a band of ragamuffins driving before them the most powerful, and best disciplined armies in Europe; I had heard so much of all religion being destroyed, because all religions were tolerated, that I could not help feeling a wish to visit the seat of these supposed wonders, and to see if such things really were. No stranger to the manners, the language, and the customs of the French, and not totally destitute of acquaintance in the provinces that have been so lately the theatre of war, I thought I might be as good a judge of the spirit, and resources of the French

nation, as many who undertake to decide upon the subject, without having ever set a foot in France. My means of writing are certainly not equal to my means of observation; but still I hope, that while "I extenuate nothing, nor set down aught in malice," the honest truth will in some degree atone for poverty of diction, and the want of a polished style.

We have accompanied this *tourist*^a; as we have accompanied many other travellers, in our *armed-chairs*;—and we have been agreeably amused by his good sense and vivacity. He appears, indeed, as far as we are able to judge, to have given a fair and just account of what he saw, and heard, in the places which, and among the people whom, he visited: enlivening his details with anecdotes and characteristic sketches, which cannot fail of proving acceptable to the generality of his readers, especially to those of them who are not so violent in their dislike of the French and their *national* proceedings, as not to endure, with patience, to bear any thing said in defence of a cause which our author appears in some degree to favour:—prompted, perhaps, by his aversion from despotism and its abettors.

As a specimen of the amusement which our readers may expect from the perusal of this tract, we have selected the account here given of a person who has acted a very conspicuous part on the grand theatre of war, on which almost every power in Europe has likewise figured:

'General Dumourier,' says he, 'is now fifty-five years of age, and is the son of a commissary of war (*Commissaire de Guerre*). His father was a man of considerable literary talents, and translated from the Italian the celebrated poem, *La Sarcbia Rapita*, of Ricciardetto, better known by the name of *Il Tassani*. As his birth was not equal to his merit, it is no wonder that his son should be the enemy of the old government, which limited the hopes, and cramped the genius of all who could not boast a long series of noble ancestors. He began his military career at a very early period in life, and soon distinguished himself so much by the active intrepidity of his spirit, that in a club to which he then belonged, he was known by the appellation of *The Little Tiger*.

'At the battle of Closter-camp, he received a desperate wound in each wrist, and two deep cuts on each side of the head, besides some others of smaller account in different part of his body. Blessed with the privilege of great minds, which look upon misfortune without astonishment, he jested even when in this distressful situation; and as Cæsar threatened to hang the pirates that took him at sea, so Dumourier with menaces ordered the Hanoverian soldier, whose prisoner he was, to perform for him the most servile offices.

'In '17, when an Emperor, an Empress, and a King, conspired to oppress the people of Poland, divided their dominions,

^a We find that we cannot do without this word, [*tourist*,] notwithstanding the objections that have been made to its coinage.

and drove off the inhabitants like herds of cattle, Dumourier was there in the service of the republic, at the head of four hundred French volunteers. Judging it in his power to strike an advantageous stroke, he called together his principal officers, and submitted his plan to their consideration. It appeared desperate to all, and all, as with one voice, expressed their dissent.

"So, gentlemen, said Dumourier, you will not fight? Well, I say you shall.—Then assembling his men, he told them, that those who were not ready to go to hell with him immediately might retire. Nor was this advertisement superfluous; for leading them to the attack of the enemy at Crasow, near two hundred of them were killed upon the spot, and sixty more disabled for life. Success, however, crowned his enterprize.

'Equally fit for the cabinet and the field, the versatility of his talents recommended him to the notice of Louis XV. Accordingly, in the year 1772, when that Monarch, wishing for good information respecting the revolution in Sweden, sent thither, without the knowledge of his Ministers, four persons in whom he could confide. Dumourier was one of the number. The diligence of himself and his colleagues was seconded by the dispatch of their couriers. The King asked his Ministers, if they had any news from Sweden, and was told they had none. Why then, said he, I have, and communicated to them the contents of his dispatches. The Ministers, provoked at finding that men not immediately under their command had interfered in the affairs of State, prevailed upon the weak Monarch to sacrifice the emissaries that had served him too well; and both Dumourier and M. Favier were put into the Bastille on their return.

'No man knows better than the commander of the Belgic army how to inspire his troops with confidence and courage. His liberal praise, often bestowed before it has been deserved, makes them eager to earn the reputation they have received in advance; and that he may teach them not to spare their persons, he is ever at their head, and in the hottest of the fire. His activity is equal to his courage: he despises a soft bed and a luxurious table, and can content himself upon occasion with the scanty fare of a foot soldier. In the most urgent pressure of the most multiplied affairs, he gives his orders with the quickness of intuition, and with mathematical precision. Above the affectation of gravity, that is generally the mark of a shallow mind, he discovers infinite humour in the midst of the most serious occupation, still finds time for his jest, and always greater than the occasion that calls for his care, he seems to make business his sport, and sport his business: possessed at the same time of a comprehensive understanding, a foresight almost more than human, and immeasurable ambition, he appears born to uphold, or to overturn an empire.

'To these qualifications of a soldier and a general, he joins the liberal endowments of a scholar. The Latin, the Spanish, the Italian, and the English languages, are familiar to him; nor is he a stranger to ancient, or modern literature.

'The

‘The temper of his soul entitles him to still higher praise: He unites the mildest and most sociable disposition to the firmness of a Stoic; and such is the inflexibility of his principles, that his word is better than the bond of ordinary men.

‘His person is uncommonly diminutive and emaciated, and little answerable to such magnitude of mind; but his fallow visage is brightened by a look highly expressive of vivacity and intelligence. In a word, it may be said, that the most extraordinary events this age has seen have been brought about by the most extraordinary man of the age.’

The writer concludes with a few remarks, offered in extenuation of the cruel excesses of the French populace, during their first transports and frenzy, on finding themselves so suddenly released from the heavy and galling yoke of their old arbitrary government:

‘Admitting,’ says he, ‘that the page of history was never so foully stained before, this is so far from being a reason for bringing the French under the yoke of their old despotism, that it is the strongest argument that can be found for letting them try the experiment of a new government. As the cruelty with which they are reproached has marked their conduct from the first day of the revolution, it is evident that their old government made them what they are; for who will believe that there is any thing in the kindly climate, or grateful soil of France, to render its inhabitants ferocious, or that the taking of the Bastille instilled this sudden venom into their souls? It is indeed little to be wondered at, that a people treated like brutes for so many centuries, should become like brutes when they broke their chain.

‘It may, perhaps, be safer in this Christian land, for the man who rejoiced that there were prisons for the libellers of a Queen, to libel a whole nation, and to advise the cutting of his fellow-creatures throats from generation to generation, than it is for another to inculcate charity to our neighbours, by a candid statement of facts, and demonstrable truth. But as my tour induced me to relate the things I saw, and as these things led me naturally to the reflections that accompany the mention of them, I defy reproach, and trust that my readers will show some indulgence to the hasty production of an unskillful pen.’

In a note, p. i. we are informed, that ‘part of the substance of this tour has appeared in letters published in *The DIARY*.’

ART. XVI. *Letters from Paris*, during the Summers of 1791, and 1792. With *Reflections*. 8vo. 2 Vols, 12s. Boards. Debrett. 1793.

WE have here another * anonymous detail of the principal occurrences and political manoeuvres lately exhibited in France, &c. and it is equally entertaining, and, (as we appre-

* See the foregoing article.

hend,) equally authentic, with the account given in the preceding article: but the representation is, in a few respects, somewhat different, in regard to the colouring of each of the pictures, though the drawing may be tolerably accurate in both. In political *sentiments*, the difference may be, sometimes, material. The first of these writers, the *Tourist*, is friendly to the popular cause in France; the *Letter-writer* views the proceedings of the Revolutionists in a different light—he is the declared advocate of *Louis Seize*; and on every occasion, when the claims of the contending parties are put in the balance, the weight of his opinion is thrown into the regal scale.—In the present Antigallican humour of our countrymen, these letters will, therefore, be received with a degree of prepossession in favour of the writer; and his well-cultivated talents* will no doubt enable him to maintain the advantage with which he sets out.

The first of these two volumes was published in the last year; and the annexed passage is extracted from the author's introductory account of the contents of that volume:

‘The following letters were written at Paris in the months of June, July, August, September, and October, during the time between the King's flight from his capital, and his signing and acceptance of the new constitution. All the interim, between the Monarch's absence and his return, it was conceived in general, would be so big with tumult and disturbance, that few strangers were hardy enough to think of going to Paris, though it were to be eye-witnesses of so novel a sight, as that of a grand Monarch brought back to his capital, like a wild beast in a string, amidst the groans and hisses of an indignant populace.

‘The tumults, however, and commotions, which it was naturally supposed would take place in the French metropolis on the abdication of royalty, existed more in the imaginations of foreigners than within the walls of Paris; that illustrious capital suffered not the nature of an insurrection on the secession of its Monarch. Within four-and-twenty hours of his flight, the wits began to make epigrams on the vacant throne, and the Knights of the Palais Royal, to return with perfect serenity to the contemplation of their favourite colours, *rouge & noir*. This was the case even before it was known that the King was taken, but as soon as that fact was ascertained, they began to persuade his Majesty for want of courage, &c.’

In the *introduction* to the *second* volume, (which made its appearance about two months ago,) the author says, in reference to the letters contained in his preceding volume,

* It may here be observed, that these volumes afford rather too great a display of the author's poetical and classical reading.

I left Louis the Sixteenth on the throne, full of health and applause, a patriot King, an accomplished Monarch, living apparently in the hearts of his people, conversing, walking, riding with them; in short, the King of the constitution, the first servant, the grand functionary, and supreme agent; and eight months afterwards he was making his procession through the streets of his capital in a German chaise, in durance vile with the Mayor of Paris, amidst the corpses of an innumerable multitude, whose respect for their first magistrate hardly kept them from mingling his blood with the blood of their sovereign. Fortune has been said to turn triumphs into funerals, and to make kings schoolmasters; but here the operation of time and chance contributed but little to the dethroning of the French King, since it was easy to foresee, that an administration composed of the head of an old courtier placed upon the shoulders of a new liberty-boy must consist of parts too heterogeneous to hold firmly together, or to unite cordially for any period of time. From the experience we have had of a political animal so composed, we may conclude that the head of a man upon the body of a wild beast cannot exist, but must be ever held, like the Centaur of antiquity, truly fabulous. The people who are represented by the body cannot bear to be subordinate to the head even of their own election; they grow jealous of the hand and the foot, and threaten to cut off every projecting part in order to produce a perfect equality; and what is the consequence of this lopping system, why, the machine is rendered useless because it has no direction, and falls to pieces for want of compass.

L'Egalité hélas! si souvent est cruelle,

On l'aime, et les hommes sont malheureux par elle."

Since I wrote the above the King is no more; the unoffending Louis, the only man of his family who contributed nothing to the necessity of a revolution in his dominions, has been loaded with the criminality of all his household, and has paid the forfeit with his life, incurred by his contemporaries and his predecessors. As he lived without offence, so he may be said to have died without reproach; for although he had been tried and condemned, nothing having been proved against him, he remains innocent even after condemnation.

As a specimen of the agreeable style in which these letters are written, we shall transcribe the description of Dessen's hotel, at Orlais; the praise of which does not seem to be materially, if at all, exaggerated. The account of this noble inn will strike the attention of those readers whose excursions have not passed the limits of our own island:

I need not tell you, that there is no dining place with us more delightful in a fine day than Dessen's garden; whether at Shuter's-hill, or Salt-bill, or any of the hills, I know of none that can compare with it. There is not the smallest idea of an inn in this charming place; an air of magnificence and private property reigns through the whole; you appear to yourself to be paying a visit to a great Prince, who has allotted you a suite of apartments that

look upon a pleasant parterre, such as Jean Jacques describes, *frais, vert, paré, orné, fleuri, arrosé*; in short, *le bout du monde paroît être à votre portée*, you seem to have touched at the Hesperides, and with to set up your staff, at least for a week. Such is the impression this enchanting spot had made upon me, when I was roused from my fit of admiration by the sound of fiddles and a drum, and ran out into the street to inquire what it meant, and at the gate of the outer court I found four blind men, three violins and a drum; in procession round the town on the eve of the *Fête Dieu*; the musicians were all of one family, and all brothers, and their conductors collected farthings and halfpence for them from the crowd that followed them. I returned back again into my apartment, and walking towards the theatre, which faces the garden-front of the hotel, I found there was no play till the next day, and I had nothing to do but to go round the town, and call at the convents, and walk into every religious house I should find open. The French houses are at this season very agreeably decorated with parterres, which, you know, are, for the most part, at their windows, and, like the gardens of Adonis, in pots, transportable to any part of the house. The articles that compose these are of the choicest kind; double pomegranates, double neriums, myrtles, pink flowering, coxcomb, and bird's nest; bedestrees, with spikes of flowers at least twelve inches long, and sweet-scented gales. These you may find every where, indeed the grenadiers, and the lauriers-roses, appear to thrive even at Calais much better than with us, and are much easier to propagate, if we judge from the quantity we see of them, and the moderate price they bear in the flower markets.

The author, as a man of letters, frequently introduces his visits to, or interviews with, the *Literati* of France; of whose characters and pursuits he entertains us with some agreeable anecdotes: for instance,

'I have been introduced to day to a man whom I was very ambitious of seeing, one of the first Grecians and the politest scholars in Europe, Monsieur d'Ansse de Villosion; I believe you are acquainted with his Daphnis and Chloe of Longus, through the medium of a French translation, and I think you used to be much pleased with it. He has given, besides other things, a very curious Homer in folio; but his great work is still on the anvil, I mean his Antiquities on the Grecian Islands, or his Journey through Greece, in which he has decyphered the inscriptions that his predecessor could not read, to which no one who has seen his dictionary of Homer will scruple to give immediate assent. Monsieur de Villosion has visited the monastic library of Mount Athos, and every other he could find in his road or out of his road. There are many amateurs here at Paris, who are employed in the study of the ancients, like Scaliger during the massacre of the Huguenots, secure in their elevated situations, and undisturbed by the motions of the Palais Royal. Monsieur de la Rochette is preparing an edition of the Greek Anthology, in which the whole is to be included. It will be published in six volumes in octavo, with a very curious index, in

which the Greek words will be explained, and the different senses shewn in which they are used not only in the Anthology in general, but also in its different parts. Monsieur l'Archer, whose notes on Herodotus are so learned and so full of information, is at work on the Etymologicon Magnum, a book that deserves to be well edited: he has ready by him an edition of Orion Thebaeus on this subject. There is now at Paris a remarkable man, a Monsieur Coray, a learned Greek physician from Smyrna, who lives with a Monsieur Clavier, *ci-devant Conseiller au Chatelet*. Monsieur Coray, who is not rich, could not have made a better acquaintance than Monsieur Clavier, in whose house he is lodged. Monsieur Clavier is very much at his ease, has an excellent library, is an ingenious and elegant scholar, and well informed in many branches of ancient and modern learning. Monsieur Coray, *Docteur en Medicine*, is at present employed in collating the manuscripts of the Septuagint for Mr. Holmes, but this is not what he likes best; his favourite author is Hippocrates, whom he has corrected all through in the most masterly manner, and of whom he will, it is to be hoped, publish an edition. The London physicians should set this on foot, for the thing is so well done, that I think it would reflect great credit on the order.

The following is taken from his account of the Parisian theatres:

The theatre called *le Theatre de la Nation* is a very fine thing, and what every stranger must admire. The pieces they play here have often too much reference to the Revolution, and tend to inspire a general dread and horror at the very name of a cloister. For instance, *les Vierges Cloistrees* is so dreadfully fine in the hands of Fleury and Clairval, that it is impossible to see it twice; it produces the effect even upon the French women of the series of *Æschylus*, or the screams of Siddons. Mademoiselle Rancour et Mademoiselle Contat are by no means fond of playing parts which are full of pointed allusions to the Revolution, and excuse themselves whenever it is possible for them to get off. All Moliere's plays are charmingly acted on the national stage, and particularly the *Medecin malgré lui*. When the mock doctor receives his fee, he says, *mais sont ils tout de poids?* this will do for our stage better than for the French at present, where the practice of weighing the louis d'or is discontinued. In Destouches's play of the Joueur, a female usurer is introduced, who accommodates the gamster with a loan. The character is rare with us, but I believe you can name me a lady or two in London who carry on this golden branch of business, at a very low rate, at one per cent. but as the miser says in the *Deux Avares*, *c'est par heure.*

Toward the end of the second volume, we have a series of miscellaneous *reflections*, (as intimated in the title-page,) under a great variety of heads, but generally relating to circumstances and events furnished by the late astonishing revolutions in the government of France. What the author has remarked concerning

cerning the first *National Assembly*, may be given as a specimen of these reflections:

‘ At length, at the end of two years and five months, the Assembly of the nation laid down its sovereign command, and resigned the sceptre of legislation into the hands of the new deputies of the people. The character of this Assembly stands high for wisdom and for talents, by contrast, if it may be compared with its successors, and appreciated according to that comparison; but when judged abstractly, it must be according to the good it has produced, and the fruit it has borne: what, then, is the result of its experiments on five and twenty millions of people? Has it increased their political happiness? Most certainly—by liberating them from the gripe of despotism, and raising them to life and freedom from the oppression of tyranny; if you ask for what purpose?—the answer must be, why to kill them afterwards by excess of liberty.’

As a farther specimen of this supplemental part of the publication, we may transcribe what the reflector has said on the subject of *French Atheism*:

‘ Atheists of all countries seem to have taken refuge at Paris from the days of Lucilio Vanini down to the time of David Hume, who courted the reputation of a freethinker even to the exclusion of a first cause, and yet was much shocked and affronted with Madame Mallet, because at the Abbé Noailles’ table she included him in her address to the company, ‘*sous autres Athées*.’ The very appellation of Atheism seems, as it were, to affright its professors, and however strongly impelled by vanity they labour in the closet to acquire the name, in public they recoil at the title. Is this the case, or only an exception in favour of a modest Scotsman?’

‘ In Louis the Fourteenth’s reign, if you wished for court favour, it was more easy to obtain it as a notorious Atheist, than as a lukewarm Jansenist. When the Duke of Orleans was going to command the armies of Philip V. King of Spain, Louis XIV. asked him whom he took with him? The Duke named Fontenay to his Majesty. “What!” said the King, “my nephew, the son of that mad enthusiast of a woman, who has been trumpeting aloud the praises of Doctor Arnaud, the Jansenist! No—I do not chafe that you should have him with you.”—“Sire,” replied the Prince, “I am totally ignorant of what the mother has been doing, but as to the son’s being a Jansenist, why he does not believe even in God!”—“Is that possible!” cried the King; “and you are sure of it? Then in that case there is nothing wrong, and you may take him with you.”—His Majesty had been taught to believe, that to have no religion at all was a small fault in comparison with the horrid impiety and unpardonable offence of Jansenism.’

Something like the zeal for religious establishments, manifested by Louis XIV., who neither felt nor knew aught of genuine Christianity, may be observed among the GREAT in every country. Their aversion from *sectaries* is equally remarkable. Of Atheism they have less contempt, and no fear.

ART.

ART. XVII. Mr. Godwin's *Enquiry concerning Political Justice*.

[Article continued from page 320.]

THE farther we proceed in our examination of this bold and original work, the more we are convinced that it is proper, at this particular period, to present our readers with as clear an analysis of its contents as the nature of our publication will allow, rather than to obtrude any decided opinion of our own. The minds of men are at present so agitated, and their principles are unfortunately so opposite, that we think it *our duty* thus to limit ourselves, and to suffer each reader to draw his own conclusions. Under this conviction, we proceed.

Book IV. treats of miscellaneous principles; that is, of resistance; revolutions; duties of a citizen; mode of effecting revolutions; political associations; the species of reform to be desired; tyrannicide; the cultivation of truth; of abstract truth and sincerity; of necessity and its inferences; of the mechanism of mind; and of the principle and tendency of virtue.

Of resistance, after observing (p. 191.) 'that every man is bound to resist every unjust proceeding on the part of the community, and that the private judgment of the individual must determine concerning just and unjust,' the author thus continues,

'It is farther evident, (p. 193,) that, though the duty of every man to exercise his private judgment be unalterable, yet so far as relates to practice, wherever government subsists, the exercise of private judgment is substantially intrenched upon. The force put by the community upon those who exercise rapine and injustice, and the influence of that force as a moral motive upon its members in general, are each of them exhibitions of an argument, not founded in general reason, but in the precarious interference of a fallible individual. Nor is this all. Without anticipating the question of the different kinds of resistance and the election that it may be our duty to make of one kind rather than another, it is certain in fact, that my conduct will be materially altered by the foresight that, if I act in a certain manner, I shall have the combined force of a number of individuals to oppose me. *That government therefore is the best, which in no one instance interferes with the exercise of private judgment without absolute necessity.*

'The modes according to which an individual may oppose any measure which his judgment disapproves are of two sorts, action and speech. Shall he upon every occasion have recourse to the former? This it is absurd so much as to suppose. The object of every virtuous man is the general good. But how can he be said to promote the general good, who is ready to waste his active force upon every trivial occasion, and sacrifice his life without the chance of any public benefit.'—

‘The

'The objections (p. 195) that offer themselves to an exertion of actual force, where there are no hopes of success, are numerous. Such an exertion cannot be made without injury to the lives of more than a single individual. A certain number, both of enemies and friends must be expected to be the victims of so wild an undertaking. It is regarded by contemporaries, and recorded by history as an intemperate ebullition of the passions; and serves rather as a beacon to deter others, than as a motive to animate them. It is not the phrenzy of enthusiasm, but the calm, sagacious, and deliberate effort of reason, to which truth must be indebted for its progress.'

Mr. G. next examines whether it be the duty of a citizen to support the constitution of his country, and tells us that the claim of such support must either be made because the constitution is good, or because it is British. After proving the absurdity of the latter motive, he inquires into the mode of effecting revolutions, and states that

'The true instruments for changing the opinions of men are argument and persuasion. Every method should be employed, not so much positively to allure the attention of mankind, or persuasively to invite them to the adoption of our opinions, as to remove every restraint upon thought, and to throw open the temple of science, and the field of enquiry to all the world. The phalanx of reason is invulnerable; but when we lay down our arguments, and take up our swords, who can tell whether the event shall be prosperous or miserable? We must therefore carefully distinguish between informing the people and inflaming them. Indignation, resentment, and fury are to be deprecated; and all we should seek is sober thought, clear discernment, and intrepid discussion.'

Political associations are next considered, of the good tendency of which Mr. Godwin doubts:

'We should be upon our guard (p. 207.) against an event, the consequences of which are always to be feared, the propagating blind zeal, where we meant to propagate reason. The studious and reflecting only can be expected to see deeply into future events. To conceive an order of society totally different from that which is now before our eyes, and to judge of the advantages that would accrue from its institution, are the prerogatives only of a few favoured minds. When these advantages have been unfolded by superior penetration, they cannot yet for some time be expected to be understood by the multitude. Time, reading, and conversation are necessary to render them familiar. They must descend in regular gradation from the most thoughtful to the most unobservant. He that begins with an appeal to the people, may be suspected to understand little of the true character of mind. A sinister design may gain by precipitation; but true wisdom is best adapted to a slow, unvarying, incessant progress.'

'Associations must be formed (p. 208.) with great caution not to be allied to tumult. The conviviality of a feast may lead to the depredations

depredations of a riot. While the sympathy of opinion catches from man to man, especially in numerous meetings, among persons whose passions have not been used to the curb of judgment, actions may be determined on, which solitary reflection would have rejected. There is nothing more barbarous, cruel, and blood-thirsty, than the triumph of a mob*. Sober thought should always prepare the way to the public assertion of truth. He, that would be the founder of a republic, should, like the first Brutus, be insensible to the energies of the most imperious passions of our nature.'—

A Few mistakes can be more to be deplored than that which should induce us to employ immoral and injurious methods for the support of a good cause. It may be alleged, 'that association is the only expedient for arming the sense of the country against the arts of its oppressors.' Why arm? Why spread a restless commotion over the face of a nation, which may lead to the most destructive consequences? Why seek to bestow upon truth a weight that is not her own? a weight that must always produce some obliquity, some blind and unenlightened zeal? In attempting prematurely to anticipate the conquest of truth, we shall infallibly give birth to deformity and abortion. If we have patience to wait her natural progress, and to assist her cause by no arguments that are not worthy of her, the event will be both certain and illustrious."

Though persuaded of the inefficacy, as well as the evil consequences, of endeavouring to enforce truth by numbers, or by vote, the author is still a friend to discussion in small societies, and to the most unlimited communication and inquiry.

Of reform, his doctrine is, that it ought to be deliberate, sober, and gradual.

To tyrannicide he is a declared enemy:

Nothing can be more improper, than for an affair, interesting to the general weal, to be conducted as if it were an act of darkness and shame. It is an ill lesson we read to mankind, when a proceeding, built upon the broad basis of general justice, is permitted to shrink from public scrutiny. The pistol and the dagger may as easily be made the auxiliaries of vice as of virtue. To proscrib[e] all violence, and neglect no means of information and impartiality, is the most effectual security we can have for an issue conformable to the voice of reason and truth.—'No action can be imagined more directly at war with a principle of ingenuousness and candour than assassination. Like all that is most odious in the catalogue of vices, it delights in obscurity. It shrinks from the penetrating eye of wisdom. It avoids all question, and hesitates and trembles before the questioner. It struggles for a tranquil gaiety, and is only complete where there is the most perfect hypocrisy. It changes the use of speech, and composes every feature the better to deceive.'—'Wherever there is assassination, there is

* Is not this an ungarded assertion? What is the sacking of a city? What are the proscriptions of a Sylla?

an end to all confidence among men: Prowess and assertions go for nothing. No man presumes to know his neighbour's intention. The boundaries, that have hitherto served to divide virtue and vice, are gone.' (p. 227, &c.)

The author then proceeds to the consideration of truth, and the tendency of his arguments is, that truth, wisdom, virtue, and happiness, are properly but one and the same thing. He then examines the consequences of sincerity, which prove, as he insists, that sincerity ought to be unequivocal and entire. The doctrine of necessity he next discusses and asserts. On this subject his arguments are acute, cogent, and some of them, perhaps, original: of this kind is the following passage:

'Virtue, (p. 308,) if we would speak accurately, ought to be considered by us in the first instance objectively, rather than as modifying any particular beings. It is a system of general advantage, in their aptitude or inaptitude to which lies the value or worthlessness of all particular existences. This aptitude is in intelligent beings usually termed capacity or power. Now power in the sense of the hypothesis of liberty is altogether chimerical. But power in the sense in which it is sometimes affirmed of inanimate substances, is equally true of those which are animate. A candlestick has the power or capacity of retaining a candle in a perpendicular direction. A knife has a capacity of cutting. In the same manner a human being has a capacity of walking: though it may be no more true of him, than of the inanimate substance, that he has the power of exercising or not exercising that capacity. Again, there are different degrees as well as different classes of capacity. One knife is better adapted for the purposes of cutting than another. Now there are two considerations relative to any particular being, that excite our approbation, and this whether the being be possessed of consciousness or no. These considerations are capacity, and the application of that capacity. We approve of a sharp knife rather than a blunt one, because its capacity is greater. We approve of its being employed in carving food, rather than in maiming men or other animals, because that application of its capacity is preferable. But all approbation or preference is relative, to utility or general good. A knife is as capable as a man of being employed in the purposes of virtue, and the one is no more free than the other as to its employment. The mode in which a knife is made subservient to these purposes is by material impulse. The mode in which a man is made subservient is by inducement and persuasion. But both are equally the affair of necessity. The man differs from the knife, just as the iron candlestick differs from the brass one; he has one more way of being acted upon. This additional way in man is motive, in the candlestick is magnetism.'

On the mechanism of the human mind, and on the principle and tendency of virtue, he suggests many ingenious and profound ideas, but which are so connected with and dependent on

on each other, that we rather refer the reader to the work itself than offer him a partial and inadequate abstract of them. With these subjects, the first volume concludes.

The second volume begins with book v. which, after proposing the subject, treats of the education and private life of a prince; of a virtuous despotism; of courts and ministers; of subjects; of elective and limited monarchy; of a president with regal powers; of hereditary distinction, and the moral effects of aristocracy; of titles, and the aristocratical character; of democracy; of political imposture; of the causes, object, and conduct of war; of military establishments, and treaties; of democracy, as connected with war; of the composition of government; of the future history of political societies; of national assemblies; and of the dissolution of government.

After premising his intended method of inquiry, the author makes the education of a prince his first subject of discussion. Adversity he holds to be salutary, though perhaps not indispensable, to virtue; and the prosperity of effeminate superfluity he deems pernicious—

(Vol. ii. p. 386.) ‘One of the most essential ingredients of virtue is fortitude. It was the plan of many of the Grecian philosophers, and most of all of Diogenes, to show to mankind how very limited was the supply that our necessities required, and how little dependent our real welfare and prosperity were upon the caprice of others.’—
‘The man who does not know himself not to be at the mercy of other men, that does not feel that he is invulnerable to all the vicissitudes of fortune, is incapable of a constant and inflexible virtue.—Fortitude is a habit of mind that grows out of a sense of our own independence. If there be a man, who dares not even trust his own imagination with the fancied change of his circumstances, he must necessarily be effeminate, irresolute, and temporizing. He that loves sensuality or ostentation better than virtue, may be entitled to our pity, but a madman only would entrust to his disposal any thing that was dear to him.’

These and similar maxims he applies to and contrasts with the education of a prince:

(P. 392.) ‘No situation can be so unnatural as that of a prince, so difficult to be understood by him who occupies it, so irresistibly propelling the mind to mistake. The first ideas it suggests are of a tranquillizing and soporific nature. It fills him with the opinion of his secretly possessing some inherent advantage over the rest of his species, by which he is formed to command, and they to obey. If you assure him of the contrary, you can expect only an imperfect and temporary credit; for facts, which in this case depose against you, speak a language more emphatic and intelligible than words. If it were not as he supposes, why should every one that approaches be eager to serve him? The sordid and selfish motives by which they are really animated, he is very late in detecting. It may even be

doubted whether the individual, who was never led to put the professions of others to the test by his real wants, has in any instance been completely aware of the little credit that is often due to them. A prince finds himself courted and adored long before he can have acquired a merit entitling him to such distinctions. By what arguments can you persuade him laboriously to pursue what appears so completely superfluous! How can you induce him to be dissatisfied with his present acquisitions, while every other person assures him that his accomplishments are admirable, and his mind a mirror of sagacity? How will you persuade him who finds all his wishes anticipated, to engage in any arduous undertaking, or propose any distant object for his ambition?

From education, the author adverts to the private life of a prince; which subject, after many free and strong, but not uncommon, remarks, he thus concludes:

(P. 405.) 'It is a common and vulgar observation, that the state of a king is greatly to be pitied. "All his actions are hemmed in with anxiety and doubt. He cannot, like other men, indulge the gay and careless hilarity of his mind; but is obliged, if he be of an honest and conscientious disposition, to consider how necessary the time, which he is thoughtlessly giving to amusement, may be to the relief of a worthy and oppressed individual; how many benefits might in a thousand instances result from his interference; how many a guiltless and undesigning heart might be cheered by his justice. The conduct of kings is the subject of the severest criticism, which the very nature of their situation disables them to encounter. A thousand things are done in their name in which they have no participation; a thousand stories are so disguised to their ear, as to render the truth absolutely undiscoverable; and the king is the general scape-goat, loaded with the offences of all his dependents." No picture can be more just, judicious, and humane than that which is thus exhibited. Why then should the advocates of antimonarchical principles be considered as the enemies of kings? They would relieve them from "a load would sink a navy, too much honour*." They would exalt them to the happy and enviable condition of private individuals. In reality, nothing can be more iniquitous and cruel than to impose upon a man the unnatural office of a king. It is not less inequitable towards him that exercises it, than towards them who are subjected to it. Kings, if they understood their own interests, would be the first to espouse these principles, the most eager to listen to them, the most fervent in expressing their esteem of the men who undertake to impress upon their species this important truth.'

In chapter iv. the author examines the assertion which has frequently been made, "that absolute monarchy or despotism is the best and most desirable of all forms of government under a good and virtuous prince." This dangerous doctrine, after allowing all that its advocates can demand, he with little difficulty refutes.

* Shakespeare: *Henry the Eighth*, Act iii.

After his observations on monarchs, he inquires into the characters of courts and ministers:

(P. 414.) 'Ministers and favourites are a sort of people who have a state-prisoner in their custody, the whole management of whose understanding and actions they can easily engross. This they completely effect with a weak and credulous master, nor can the most cautious and penetrating entirely elude their machinations. They unavoidably desire to continue in the administration of his functions, whether it be emolument, or the love of homage, or any more generous motive by which they are attached to it. But the more they are confided in by the sovereign, the greater will be the permanence of their situation; and the more exclusive is their possession of his ear, the more implicit will be his confidence. The wisest of mortals are liable to error; the most judicious projects are open to specious and superficial objections; and it can rarely happen but a minister will find his ease and security in excluding as much as possible other and opposite advisers, whose acuteness and ingenuity are perhaps additionally whetted by a desire to succeed to his office.' — (P. 415.) 'In reality the requisites, without which monarchical government cannot be preserved in existence, are by no means sufficiently supplied by the mere intervention of ministers. There must be the ministers of ministers, and a long bead-roll of subordination, descending by tedious and complicated steps. Each of these lives on the smile of the minister, as he lives on the smile of the sovereign. Each of these has his petty interests to manage, and his empire to employ under the guise of servility. Each imitates the vices of his superior, and exacts from others the adulation he is obliged to pay.' — (P. 417.) 'To obtain honour it will be thought necessary to pay a servile court to administration, to bear with unaltered patience their contumely and scorn, to flatter their vices, and render ourselves useful to their private gratification. To obtain honour, it will be thought necessary by assiduity and intrigue to make to ourselves a party, to procure the recommendation of lords, and the good word of women of pleasure, and clerks in office. To obtain honour, it will be thought necessary to merit disgrace. The whole scene consists in hollowness, duplicity, and falshood. The minister speaks fair to the man he despises, and the slave pretends a generous attachment, while he thinks of nothing but his personal interest. That these principles are interspersed under the worst governments with occasional deviations into better, it would be folly to deny; that they do not form the great prevailing features wherever a court and a monarch are to be found it would be madness to assert.'

Continuing to pourtray the venality of courts with great energy, Mr. Godwin gives the following animated detail of absolute monarchy; particularly as it existed among the French:

(P. 420.) 'There is no disposition that clings so close to despotism as incessant terror and alarm. What else gave birth to the armies of spies and the numerous state prisons under the late government of France? The eye of the tyrant is never closed. How numerous are the precautions and jealousies that these terrors dictate? No

man can go out or come into the country but he is watched. The press must issue no productions that have not the imprimatur of government. All coffee-houses and places of public resort are objects of attention. Twenty people cannot be collected together, unless for the purposes of superstition, but it is immediately suspected that they may be conferring about their rights. Is it to be supposed, that, where the means of jealousy are employed, the means of corruption will be forgotten? Were it so, indeed, the case would not be much improved. No picture can be more disgusting, no state of mankind more depressing, than that in which a whole nation is held in obedience by the mere operation of fear, in which all that is most eminent among them, and that should give example to the rest, is prevented under the severest penalties from expressing its real sentiments, and by necessary consequence from forming any sentiments that are worthy to be expressed. But in reality fear was never employed for these purposes alone. No tyrant was ever so unsocial as to have no confederates in his guilt. This monstrous edifice will always be found supported by all the various instruments for perverting the human character, severity, menaces, blandishments, professions and bribes. To this it is in a great degree owing that monarchy is so very costly an establishment. It is the business of the despot to distribute his lottery of seduction into as many prizes as possible. Among the consequences of a pecuniary polity these are to be reckoned the foremost, that every man is supposed to have his price, and that, the corruption being managed in an underhand manner, many a man, who appears a patriot, may be really a hireling; by which means virtue itself is brought into discredit, is either regarded as mere folly and romance, or observed with doubt and suspicion, as the cloke of vices which are only the more humiliating the more they are concealed.

The relative situation between subject and king is next examined, and again we find many severe animadversions on despotism, and the monarchical character. Among other remarks, the author reasons,

(P. 429.) 'That in monarchical countries the extravagant supposition that *the king never dies* is maintained, because, upon his existence, the existence of the state depends. In his name the courts of law are opened. If his political capacity be suspended for a moment, the centre to which all public business is linked, is destroyed. In such countries every thing is uniform: the ceremony is all, and the substance nothing. In the riots in the year 1780, the mace of the House of Lords was proposed to be sent into the passages by the terror of its appearance to quiet the confusion; but it was observed that, if the mace should be rudely detained by the rioters, the whole would be thrown into anarchy. Business would be at a stand, their insignia, and with their insignia their legislative and deliberative functions be gone. Who can expect firmness and energy in a country, where every thing is made to depend not upon justice, public interest and reason, but upon a piece of gilded wood?'

After stating that monarchy generates indifference to merit and truth, false wants, pusillanimity, and a disbelief of virtue,

he adds the following pointed, and in part original, observations, on the effects of luxury and wealth:

(P. 432.) 'In our definition of justice, it appeared that our debt to our fellow men extended to all the efforts we could make for their welfare, and all the relief we could supply to their necessities. Not a talent do we possess, not a moment of time, not a shilling of property, for which we are not responsible at the tribunal of the public, which we are not obliged to pay into the general bank of common advantage. Of every one of these things there is an employment which is best, and that best justice obliges us to select. But how extensive is the consequence of this principle with respect to the luxuries and ostentation of human life? Are there many of these luxuries that will stand the test, and approve themselves upon examination to be the best objects upon which our property can be employed? Will it often come out to be true, that hundreds of individuals ought to be subjected to the severest and most incessant labour, that one man may spend in idleness what would afford to the general mass ease, leisure, and consequently wisdom? Whoever frequents the habitation of the luxurious will speedily be infected with the vices of luxury. The ministers and attendants of a sovereign, accustomed to the trappings of magnificence, will turn with disdain from the merit that is obscured with the clouds of adversity. In vain may virtue plead, in vain may talents solicit distinction, if poverty seem to the fastidious sense of the man in place to envelop them as it were with its noisome effluvia. The very lacquey knows how to repel unfortunate merit from the great man's door. Here then we are presented with the lesson which is loudly and perpetually read through all the haunts of monarchy. Money is the great requisite, for the want of which nothing can atone. Distinction, the homage and esteem of mankind, are to be bought, not earned. The rich man need not trouble himself to invite them, they come unbidden to his costly door. Rarely indeed does it happen, that there is any crime that gold cannot expiate, any baseness and meanness of character that wealth cannot cover with oblivion. Money therefore is the only object worthy of your pursuit, and it is of little importance by what sinister and unmanly means, so it be obtained.'

Mr. Godwin next attacks the systems of hereditary and limited monarchy, and of dictator, protector, or president with regal powers. To hereditary distinctions, and their consequences, he is likewise an enemy. Concerning the moral effects of aristocracy, he thus reasons:

(P. 472.) 'Let us fairly consider for a moment what is the amount of injustice included in the institution of aristocracy. I am born, suppose, a Polish prince, with an income of 300,000l. per annum. You are born a manorial serf or a Creolian negro, by the law of your birth attached to the soil, and transferable by barter, or otherwise, to twenty successive lords. In vain shall be your most generous efforts and your unwearied industry to free yourself from

the intolerable yoke. Doomed by the law of your birth to wait at the gates of the palace you must never enter; to sleep under a rained weather-beaten roof, while your master sleeps under canopies of state; to feed on perished offals, while the world is ransacked for delicacies for his table; to labour without moderation or stint under a parching sun, while he basks in perpetual sloth, and to be rewarded at last with contempt, reprimand, stripes and mutilation. In fact the case is worse than this. I could endure all that injustice or caprice could inflict, provided I possessed in the resource of a firm mind the power of looking down with pity on my tyrant, and of knowing that I had ~~something~~ that sacred character of truth, virtue and fortitude, which all his injustice could not reach. But a slave and a serf are condemned to stupidity and vice, as well as to calamity. Is all this nothing? Is all this necessary for the maintenance of civil order? Let it be recollected, that for this distinction there is not the smallest foundation in the nature of things, that, as we have already said, there is no particular mould for the construction of lords, and that they are born neither better nor worse than the poorest of their dependents. It is this structure of aristocracy in all its sanctuaries and fragments against which reason and philosophy have declared war. It is alike unjust, whether we consider it in the casts of India, the villainage of the feudal system, or the despotism of the patricians of ancient Rome dragging their debtors into personal servitude to expiate loans they could not repay. Mankind will never be in an eminent degree virtuous and happy, till each man shall possess that portion of distinction, and no more, to which he is entitled by his personal merits. The dissolution of aristocracy is equally the interest of the oppressor and the oppressed. The one will be delivered from the listlessness of tyranny, and the other from the brutalising operation of servitude. How long shall we be told in vain, "that mediocrity of fortune is the true rampart of personal happiness?"

Titles Mr. G. attacks with argument and ridicule; and, returning to aristocracy, he asserts,

(P. 478.) 'Its empire is founded on principles more gloomy and unfocial than those of monarchy. The monarch often thinks it advisable to employ blandishments and courtship with his barons and officers; but the lord deems it sufficient to rule with a rod of iron.'

After descanting on the aristocratical character and its enmity to improvement, he adds,

(P. 487.) 'There is no mistake more thoroughly to be deplored on this subject, than that of persons, sitting at their ease and surrounded with all the conveniencies of life, who are apt to exclaim, "We find every thing very well as they are;" and to inveigh bitterly against all projects of reform, or "the romances of visionary men, and the declamations of those who are never to be satisfied." Is it well, that so large a part of the community should be kept in abject penury, rendered stupid with ignorance, and disgusting with vice, perpetuated in nakedness and hunger, goaded to the commission of crimes, and made victims to the merciless laws which the

rich have instituted to oppress them? Is it sedition to enquire whether this state of things may not be exchanged for a better? Or can there be any thing more disgraceful to ourselves than to exclaim that "All is well," merely because we are at our ease, regardless of the misery, degradation, and vice, that may be occasioned in others?

The remainder of this book is dedicated to the subject of democracy, which the author considers as the least exceptionable form of government. This part contains many opinions which, if true, are indeed highly interesting to society; at least they deserve a serious and deep investigation, since the conclusions, to which they lead, are fascinatingly attractive; and, if false, deserve to be clearly, fully, and immediately, exposed. On this task, did the nature of our publication permit, we should enter with cheerful alacrity; but it is too unwieldy and mighty for our narrow limits. We must, therefore, content ourselves with recommending it to others, as a subject that truly merits attention.

[To be concluded in another Article.]

ART. XVIII. *Philosophical Transactions of the Royal Society of London, for the Year 1792. Part II. 4to. 8s. sewed. Elmley. 1792.*

PHILOSOPHICAL AND CHEMICAL PAPERS.

On the Conversion of the Substance of a Bird into a hard fatty Matter. By Thomas Sneyd, Esq.

THIS bird, supposed to be a duck or a young goose, was found, by the gentleman who gives the account of it, in a fish pool, at Belmont, near Leek, in Staffordshire; and the remarkable change (analogous to that of human bodies observed by M. Fourcroy* in the cemetery *des innocents*,) appear to have been produced by its lying long buried in mud. The skin retains its original structure exactly, but is in great part separated from the flesh, though both are now composed of the same substance, which is in consistence like spermaceti, without taste or smell, melts in a small heat, when congealed again becomes more solid, and looks like wax.

Farther Observations on the Process for converting cast into malleable Iron. By Thomas Beddoes, M. D.

Dr. Beddoes here reconsiders the explication, proposed in a former paper†, of the conversion of cast into malleable iron by the process called *puddling*; and gives an account of some experi-

* *Annales de Chimie*, tom. v. p. 154.

† See our Review for Jan. 1792, vol. vii. p. 71.

ments, which illustrate and confirm the principal points, by shewing that the different kinds of air, to which he had attributed the phenomena, are really extricated at different times of the process. The grey cast iron, abounding with charcoal, begins to yield inflammable air in a very low heat, even in that of melting lead. As the conversion depends chiefly on the consumption of this charcoal, one would expect that the free access of atmospheric air would be beneficial in the process, by supplying the oxygenous principle necessary for the combustion of the charcoal: the Doctor finds, however, that the change not only takes place in close vessels, but that the presence of atmospheric air is really an evil, and that, for every grain of charcoal which it consumes, it converts many more into finery cinder. He thinks that Dr. Priestley will be induced, by these experiments, to abandon his opinion of water being the basis of all the aeriform fluids: but, for our own part, we cannot say that they strike us very forcibly on that point; for we see no absurdity in supposing that cast iron, or the charcoal which it contains, after suffering a *red heat*, may still retain water in some particular state or combination. According to Dr. Priestley's hypothesis, even finery cinder, which suffers no decomposition from strong fire, is nothing but a combination of iron with water.

Continuation of a Paper on the Production of Light and Heat from different Bodies *. By Mr. Thomas Wedgwood.

The experiments stated in this paper exhibit some remarkable phenomena, respecting a subject which has hitherto been but little examined by philosophers; the *communication* of light and heat from ignited bodies.

Two equal metalline cylinders being fixed in the bottom of an earthen tube, which was held within a red-hot crucible, so as to expose them equally to its light and heat, while the eye, applied at the other end of the tube, was directed to the inner ends of the cylinders; when one of the cylinders was coated with incombustible black matter on that part of the surface which was exposed to the ignited crucible, the end of this cylinder within the tube became red-hot sooner, and appeared brighter, than that of the other; and, which is more remarkable, the end of the blackened one lost its redness sooner and in the same proportion, as if the blackened surface not only absorbed, but likewise emitted or conveyed off the light, or heat faster from the other parts of the mass: the difference was the greatest in silver, the end of the blackened cylinder of this metal gaining and losing its ignition in two thirds of the time

* See M. R. for October last, p. 126.

which the other required: but, when a metalline vessel was set in boiling water, the heat was transmitted to oil and a thermometer within it, exactly in the same time whether its outer surface was blackened or left bright; as if black bodies had no particular power of absorbing heat, which the author is inclined to consider as light in a *quiescent* state or *combined* with bodies. Air, passed through strongly ignited tubes, acquired no perceptible redness, though heated to such a degree that it communicated bright ignition to solid bodies exposed to its current.—Three equal cylinders of glazed earthen ware tried as the silver cylinders had been, one blackened, and another gilt, except on the ends within the tube, and the third with its entire glazed surface, all became red-hot, and all disappeared again, exactly at the same time. When an earthen tube or cylindric vessel had one half of its bottom blackened, on the outside, the inside of this blackened part became red before the other: but, in metalline vessels, this circumstance made no perceptible difference. A thin piece of earthen ware being gilt on one side in lines running across, and applied close to the end of a tube, with the gilt side inward, the gilt and ungilt parts appeared ignited at the same time; so that bodies, so dissimilar as gold and baked earth, seem to become luminous at the same temperature.

It has often been thought that iron grows red-hot sooner than other metals, but the contrary appears here to be the case: equal pieces of gold, silver, copper, and iron, suspended by a wire in a red-hot crucible, became red in the order in which they are here set down, and, when removed into a dark place, they disappeared in the same order; the iron receiving ignition latest, and retaining it longest.—Observing red-hot metals to have a different appearance from that which they present by *reflected* light, the author conjectures that this appearance may be derived from a *transmission* of the light through the superficial parts of the ignited mass; and his experiments render it probable that metals, in the state of ignition, really possess a degree of transparency. Thin plates of iron, silver, and gold, being applied close on the ends of tubes, and heated to redness, and in this state pressed against single grains of gunpowder, the red light of the metal within the tube looked whiter on every flash, though it was fully ascertained that the sides of the tube were impervious to light. When the plate was cold, no light could be perceived from similar explosions; and if it had been tried also at a degree of heat just below ignition, the experiment would have been more decisive; for the author is aware that the increase of brightness in the red-hot plate may have arisen from its being suddenly raised by the explosions to a

white heat, and it may be presumed, that the explosion, which produces such an increase, would raise a heat of *near* ignition up to *sensible* ignition.

The experiments are accompanied with judicious and interesting reflections, which will not admit of abridgement; and we shall farther mention only an observation or two relative to the phosphorism noticed in the former paper.—The most phosphoric marble, painted black, emitted no light when heated to the phosphorescent degree; and yet, when afterward freed from the black covering, its phosphorism appeared to be as much destroyed as that of another piece of the same marble from which light had been copiously extricated by the heat.—The light produced from bodies by attrition is shown to proceed, not merely from the *heat*, but from the mechanical compression or condensation of their surfaces, by which their *capacity* is diminished.

Experiments made with the View of decomposing fixed Air, or Carbonic Acid. By George Pearson, M. D. F. R. S.

Mr. Tennant's experiments relative to decomposing the fixed air contained in marble, by the intervention of phosphorus, into respirable air and charcoal^m, though certainly very ingenious, have not been altogether satisfactory. Dr. Pearson shews that the compound affinities, on which they were founded, do not *necessarily* warrant the conclusion; and one of our correspondents † had made it probable that the charcoal proceeded from the phosphorus, and not from the marble, as he obtained the same product by using quick lime. On a subject so interesting in the present state of chemistry, Dr. Pearson has very laudably exerted his abilities; and his well-imagined experiments have, in our opinion, so fully established the decomposition of the fixed air, that we need no longer hesitate in adopting, for this fluid, the name of *carbonic acid*.

Instead of calcareous earth, he employed the alkaline salts, both fossil and vegetable, as containing, in their mild state, a greater quantity of the fixed air, and as the charcoal is more easily separable from them on account of their solubility in water. By following Mr. Tennant's process, with phosphorus, in glass tubes, he obtained, from 100 parts of mild fossil alkali, thoroughly dried, eight of charcoal in impalpable powder, intensely black, and so light, that it occupied the volume of 22 times its weight of water. For the production of this quantity

* See vol. vii. of our New Series, p. 71.

† See M. R. vol. vii. p. 359. It may be presumed, that the quick lime, employed by this gentleman, had not been fully divested of fixed air.

of charcoal, the alkali had lost so much of its fixed air as was equal, in its elastic state, to 20 ounce measures of water; when the deficiency of air was greater or less, the quantity of charcoal varied in the same proportion.

Quick lime and caustic alkalis, especially the latter, can scarcely be so fully deprived of fixed air, as not to exhibit, in this process, some vestige of charcoal: but alkalies, saturated with vitriolic or marine acids, yield none, and the quantity of charcoal is in all cases proportional to that of the fixed air contained in the subject and decomposed in the operation. Quick lime, which had undergone fire in a reverberatory, during 48 hours, appeared free from fixed air, and yielded no charcoal: but the purest caustic alkali that could be procured was found to contain three ounce measures of fixed air on 100 grains, and gave a considerable quantity of brownish black powder, five times specifically heavier than the charcoal of the preceding operations, and of which only a small proportion was real charcoal.

The operation with quick lime afforded a curious discovery, foreign to the main object of the experiments. Part of the lime was combined with phosphorus into a rose coloured powder: On tasting a little of this powder, it *exploded* on the tongue: a few grains of it, thrown into several ounces of cold water, emitted air bubbles, which rose to the surface, and then burst and exploded: it continued to emit these bubbles, from time to time, during an hour, and then left a grey sediment, which was phosphoric selenite and lime, and the water tasted strongly of lime: in hot water, it exploded more rapidly and loudly than in cold. This powder appears to *decompose cold water*; the inflammable air of the water uniting with a portion of the phosphorus and forming phosphoric air; while the respirable air of the water unites with another portion of the phosphorus into phosphoric acid, which combines with the lime, and forms phosphoric selenite.

On the Cause of the additional Weight which Metals acquire by being calcined. By George Fordyce, M. D. F. R. S.

This paper contains a series of very nice operations, tending to confirm the new theory; and it is a pity that they were not completed at a time when it stood more in need of such support, though we do not mean that they are even now superfluous. Pure zinc, dissolved in diluted vitriolic acid, precipitated by caustic alkali, thoroughly washed, and dried, received an increase of 56 grains on 164; and the Doctor shews that this increase could not be from any matter transmitted through the glass, nor from the superincumbent atmosphere, nor from

the acid, nor from the alkali, but proceeded from a decomposition of the water.

On Evaporation. By John Andrew De Luc, Esq. F. R. S.

In M. de Luc's papers on *hygrometry*, he has considered moisture in the air as "a modification of a particular fluid, produced by the evaporation of water, composed of water and fire, mixed with the air, but independent of it." The more common theory attributes evaporation to a *dissolution* of water by air; but as an inquiry into the cause of evaporation belongs more to *hygrology* than to *hygrometry*, he then made no remark on that subject; having in view some experiments of a very delicate nature, an evaporation in air and in *vacuo*, which were intended to ascertain a fundamental point. Those experiments have now been executed; and from the detail of them, here stated, it is evident, that 'the product of evaporation is always of the same nature, namely, an *expandible fluid*, which, either alone or mixed with air, affects the manometer by pressure, and the hygrometer by moisture, without any difference arising from the presence or absence of air; at least without any perceived hitherto.' To the experiments is prefixed an abstract of the author's theory, containing the general laws both of *hygrology* and *hygrometry*; drawn up with such precision, and so consonant to the known phenomena, that we are sorry that our limits will not admit of any satisfactory abridgement of them.

Supplemental Report on the best Method of proportioning the Ex-cise upon Spirituous Liquors. By Charles Blagden, M. D. S. R. S.

In the former report*, the specific gravities of mixtures of alcohol and water were continued, from alcohol itself, down only to *equal* weights of the two: the more dilute mixtures have now been examined in the same manner, and the series continued to pure water.

'When all the experiments had been completed, (Dr. B. says,) and the tables here given were just brought into order, an ingenious member of the Royal Society, scarcely less celebrated for his theoretical knowledge than his skill as an artist, published a pamphlet containing censures on our first experiments, and proposing other methods, as much superior to those we had adopted†. In drawing up the report, in order to avoid prolixity, the reason for choosing some of the methods were not given, where they did not seem likely to be a subject of

* See vol. V. of our New Series, p. 270.

† 'An account of experiments to determine the specific gravity of fluids; by J. RAMSDEN. London, 1792.'

controversy; but this pamphlet makes it necessary to assign the motives of our preference, that the public may judge how far we are justified.

They have, accordingly, considered all Mr. Ramsden's remarks, and, in our opinion, have fully justified their own proceedings: the new methods and instruments proposed by him, though for the most part specious in theory, were found, on fair trial, less accurate than their own; and the gentlemen, to whom this business was entrusted, deserve great praise for their ingenuity and patience in the execution of such a numerous set of delicate and complex experiments, not a little interesting in a philosophical as well as practical view.

[To be continued.]

ART. XIX. *The Female Mentor*: or, Select Conversations. 12mo. 2 vols. pp. 240 in each. 6s. sewed. Cadell. 1793.

WHEN a title-page announces select conversations, the reader naturally expects to be entertained by that kind of composition, which, when executed with judgment and taste, is particularly pleasing, viz. dialogue. We acknowledge it was not without disappointment, that, on opening these volumes, we found little, if any thing, of this sort; and we mention the disappointment, because we think that authors are bound, in justice, to give in the title-pages a true idea of their works. At the opening, the reader is here told of a meeting for literary conversation, held by a society of female friends: but the whole business of the party is to bring literary contributions, originals, or copies, which are retailed in the subsequent sheets. The borrowed pieces are, however, well-chosen; where any thing new is introduced, it is agreeably written; and the whole will afford miscellaneous entertainment for young ladies, of a kind much superior to that of the common run of works of this stamp. Many of the pieces are biographical, consisting chiefly of the lives of illustrious women; others are of a moral or literary kind. Among the lives, we have perused with particular pleasure that of the virtuous Fenelon; and from this paper we shall extract the account of the causes which led to his banishment from court:

Several causes contributed to his disgrace. Perfection is not the portion of mankind; and even the most exalted characters are not exempted from the foibles incident to our nature. Yet it may be remarked with truth, that not unfrequently those very foibles, which bring down men of the greatest capacity to a level with the common race of mortals, render them more interesting, particularly when they proceed from extreme sensibility, or from goodness

of heart. Such were the foibles of Fenelon. He was entranced with the visionary and enthusiastic tenets of the celebrated *madame de Guion*! a woman of an exalted imagination, and of irreproachable character; whose spiritual ideas of devotion he supported, in the conferences held at Issy to condemn them, and in a book entitled, *An Explanation of the Maxims of the Saints*, without mentioning her name. The publication of this book occasioned his religious principles to be suspected; a sudden and violent clismour was raised against the author, Fenelon was publicly accused of fanaticism and quietism*, and the cause was carried to Rome, to be decided by the Pope.

* To enter into a minute detail of the theological disputes which this controversy occasioned, would be highly uninteresting: it will be sufficient to observe, that the opinions of Fenelon, however exalted and extravagant, were the effusions of a pure heart and warm imagination; the opinions of a man, who, himself disinterested, described the love of God as highly pure, to be entertained for the sake of God alone, without the least regard to our own happiness, nor even to our salvation and condemnation.

* His mystic opinions, however, were not the sole reason of his disgrace: the education which Fenelon gave to the duke of Burgundy, was an indirect disapprobation of the conduct of Louis the Fourteenth. The noble principles of government inculcated in Telemachus deeply wounded the heart of that proud monarch, who saw, or thought he saw, the secret censures of his despotism and ambition; and it was justly remarked, that the heresy of the archbishop of Cambray was in politics, and not in theology.

* Fenelon supported the persecution with equal firmness and moderation. While he persevered in disavowing the consequences which had been drawn from his principles; while he persisted in refusing to make a recantation, which might have prevented his disgrace; he declared, that although he could never be induced to yield to his adversaries, who gave a false interpretation of his doctrines, he would not resist the authority of the see of Rome, which had the right to judge his opinions. He expected that decision, with the most profound submission; he neither complained of the virulent abuses thrown out against him, nor of the intrigues employed to disgrace him; and even forbade his agent at Rome to employ intrigue against intrigue: he himself never descended to invective or altercation; and when Bossuet called him an heretic

* As several of our readers may be at some loss to understand this term, we shall briefly explain it, as a name given to the fanatical metaphysics of Madame de Guion, and other enthusiasts, who taught a kind of rapturous, or *ecstasies* divinity, as some writers have ludicrously styled it; conveyed in a language which the Moravians, and some of our methodists, have since, in a certain degree, adopted.—It seems very strange that a man of Fenelon's good sense could ever lend a favourable ear to such jargon, however piously intended, and used, by the sect denominated *Quintists*, in France.

REV.

and a blasphemer, he mildly replied, "why do you load me with abuse instead of argument? is it because you take my arguments for abuse?"

But all his services were forgotten: he received an order to retire to Cambray; his friends were exiled; his relations deprived of their employments. The decree of his condemnation was extorted from Rome with such modifications, that the inexorable Bossuet complained that it was not sufficiently severe. His enemies did not yet consider his triumph as complete, but in continuing their persecution they did not foresee, that they were preparing for him a still more glorious triumph. While the spirit of discord was diffused among the members of the church; while the example of resistance was common, and the example of obedience rare; Fenelon ascended the pulpit, announced his own condemnation and submission, exhorted all persons of his diocese, as well as all christians, to submit as he submitted; he checked the zeal of those who wished to defend him, and to attack the decision of the see of Rome; and added, that a shepherd ought to be as submissive as the least of his flock.

The reader will perceive, in the preceding extract, a great degree of classical correctness of style; and this is an excellence which uniformly prevails through this elegant miscellany.

MONTHLY CATALOGUE,

For APRIL, 1793.

AFFAIRS OF FRANCE.

Art. 20. *A General View of the actual Force and Resources of France, in January 1793.* To which is added, a Table, shewing the Depreciation of Assignats, arising from their Increase in Quantity. By William Playfair. Second Edition. 8vo. pp. 54. 1s. 6d. Stockdale.

Mr. Playfair claims the attention of the public on the grounds of his having shewn the state of the French finances for 1792 in a truer light than they were stated to the Convention, and on his having peculiar opportunities of information. He traces the rise and progress of the assignats; shews that collateral circumstances, and not confidence in the ruling system of affairs, have regulated their value; and ventures to predict, that, by the month of May or June next, the assignat will have fallen one third of its value, and that this will occasion such an alteration and confusion in the order of prices, as will produce an almost total discredit of that paper. All the power of the French, since the revolution, he asserts to have lain in the credit of their paper; and he is of opinion, that had an attack been made on the credit of France, instead of combating her troops, the present war would have been prevented. The security for the payment of the assignats, arising from the estates of the emigrants, he considers as of little value, because scarcely any purchasers of these

these lands are to be found. From the survey, of the resources and present condition of France, in comparison with those of her enemies, he concludes that the war will be a short one, and that England has little to fear with respect to the manner in which it will terminate. For Mr. Playfair's method of calculating the rate at which the assignats will probably decrease in value from their increase in quantity, we must refer to the pamphlet; which, though not written with all the coolness that might be expected from a calculator, contains much ingenious speculation.

Art. 21. *War with France: or, Who pays the Reckoning? In an Appeal to the People of England.* 8vo. 6d. Ridgway.

Arguments to prove that a war with France, on the present occasion, is both unjust and impolitic, are here very forcibly stated: but they have been so often repeated both *within doors* and *without*, that they are too well known to leave us under any necessity to detail them. Beside, the great question is now determined, and it only remains to be seen, who *must* pay the reckoning.

AGRICULTURE AND HUSBANDRY.

Art. 22. *Observations on the different Breeds of Sheep, and the State of Sheep-farming in some of the principal Counties in England.*

Drawn up from a Report transmitted to Sir John Sinclair, Baronet, Chairman of the Society for the Improvement of British Wool. By Messrs. Redhead, Laing, and Marshall, Scotch-farmers in the Counties of Roxburgh and Northumberland. Together with *Thoughts on the different Breeds of Sheep* that ought to be propagated in Great Britain; Remarks on the State of Sheep-farming in the West Highlands, &c. &c. &c. 8vo. pp. 128. 2s. Creech, Edinburgh. Cadell, London. 1792.

This is properly a report of the *Wool Society* of Edinburgh, instituted some time ago, by Sir John Sinclair, and other public-spirited individuals, with the laudable view of increasing the value of British wools; and thereby serving, mutually, the agriculture and the commerce of this Island.

The journey in England, undertaken by the bordering sheep-farmers, appears to have been made too rapidly to be productive. The farmers themselves, however, and eventually their country, may profit by it; as every intercourse of the kind will always have its value; and the society must be allowed great merit in collecting and diffusing useful information respecting the subject which they have undertaken to discuss.

The other papers of this collection are,

1. 'Remarks made in the course of a tour through the Highlands of Scotland, for the purpose of examining into the state of sheep-farming in that part of the kingdom; by Mr. Ker Richardson.

2. 'Description of the Cheviot breed of sheep, with an analysis of a Cheviot sheep-farm; by Sir John Sinclair, Baronet.

3. 'Plan for converting cattle-farms into sheep-farms, without depopulating the country; by the same.

4. 'Account of the Shetland sheep; by Thomas Johnston:—

the

the best account that has yet been published respecting this extraordinary race of sheep.

50. 'Observations on Mr. Johnston's account of the Shetland breed of sheep.

6. 'Description of the breed of sheep in the possession of the Messrs. Culley of Northumberland, in answer to queries circulated by Sir John Sinclair.'

As we have not room to remark on each article, we can only add, that the papers, collectively, though they afford nothing strikingly new on the subject, bring forward a number of interesting facts, which may give fresh vigour to a pursuit, tending evidently to advance the agriculture and commerce of these kingdoms.

Art. 23. *A Treatise of the Earth called Gypsum.* With an Account of the extraordinary Effects of this Earth as a Manure, cheap and more productive to Vegetation, than any hitherto ever made use of. Proved by a Variety of Experiments, as inserted in the several Letters from Correspondences of the Agriculture Societies of North America. Recommended to the Farmers and Gardeners of this Country. Also an Inquiry into the Nature and Philosophic Cause, why this Earth is so productive in Vegetation, &c. By Charles Clarke, of Milbank-row, Westminster. 8vo. pp. 67. rs. 6d. Beilby. 1792*.

In our Review, N. S. vol. vii. p. 185. we noticed a pamphlet, on the subject of Gypsum, by Mr. Weston, comprised chiefly of extracts from the Transactions of the Agricultural Society of Philadelphia. That which is now before us is a scion from the same stock; copying, if we recollect, some of the same papers; only two of which, however, are authenticated, and one of them is from a dealer in the article, and the other recites a solitary experiment. The certificate of the authenticity of this paper, however, taking it for granted that it is genuine, is valuable, as it shews that these accounts have really some foundation:

'I do hereby certify, that the above-named Henry Wynkoop, is a person of undoubted good character, and worthy of credit; and I do also testify that this gypsum earth is much used as a manure in the neighbourhood of Philadelphia, and that it is generally held in high estimation by those who have tried it.

Philadelphia,

June 30, 1789.

('Signed)

SAMUEL POWELL,

'President of the Agricultural Society.'

This certificate is dated in June 1789; yet, except some letters copied from our English newspapers of 1790, this is the latest account that Mr. Clarke is able to collect! Thus, if we may judge from the evidence produced, one of the greatest discoveries, which human researches have made, is suffered to sleep, in this agricultural

* With a note at the foot of the title page, 'This cheap and valuable manure, prepared for use, and sold by Mr. Clarke, as above.'

country,

country, in perfect composure and quiet! By the accounts before us, this manure has been used in America during fifteen years, with most extraordinary success.

Gypsum either is, or is not, a valuable manure; and to ascertain the fact is an object of the first importance in a cultivated country, in which, as in this kingdom, gypsum abounds.

We by no means credit all the wonderful accounts given of it in the American Transactions:—but the base of gypsum being calcareous earth, we think it probable that, inasmuch as water suspends a greater quantity of gypsum than of lime, in a like proportion it may be more valuable as a manure. In districts where gypsum can be conveniently procured, and in which limestone is wanting, it is highly probable that it may be found a valuable acquisition to the husbandry of such districts; and it certainly appears to us unaccountable that some progress has not been made in England, toward ascertaining its real value. We have by us the last volume of the Transactions of the Society for the Encouragement of Arts, &c. and the last volume of the Bath Society's Papers; yet not in either of these can we find a single paper on gypsum.

To speak generally of the work before us, we pronounce it the most scientific warehouse-bill that has come to our notice. It is neatly done; and, if by a retailer of gypsum, it is possible that he might be better employed. We are much pleased, however, to find that any one has opened a gypsum warehouse in England; as, from a variety of accurate experiments in this country, we may now hope to come at the truth; without continuing to depend, merely, on extracts from the American journals.

HORTICULTURE.

Art. 24. *The Florist's Directory*: or, a Treatise on the Culture of Flowers: to which is added, a Supplementary Dissertation on Soils, Manures, &c. By James Maddock, Florist, at Walworth, near London. 8vo. pp. 272. 10s. boards. White, &c. 1792.

A professional florist is one who submits to a long course of systematic labour and patient attention, in order to attain a very transient gratification; and he must, moreover, after all, reconcile himself to frequent disappointments. The labours of a year, and often the preparations of several, must be undergone, to feast the eye for a week or a fortnight; and when the darling of his hopes perishes, his labours are renewed to produce another week's amusement in the year to come.

It is thus that the professor of one art may comment on the labours of another, throughout the whole circle of human pursuits: not reflecting that, while each active genius seeks its own immediate gratification, the general stock of human knowledge is increasing, for others to take up and to apply. The art of raising, then, the most beautiful of the vegetable tribes to high degrees of improvement, must be admired even by those who deem their own studies more important, but who are under obligation to the cultivators, whether they confess such obligation or not.

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The very ingenious author of the treatise before us presents to the public the fruits of his mature experience, confined, indeed, in the present publication, as to the number of its objects,—which are those that require the most delicate management and attention. These are, the hyacinth, tulip, ranunculus, anemone, auricula, carnation, pink, and polianthus; which are separately treated under their respective heads. Of each of these flowers, he gives a brief history; and not being professed florists ourselves, we must allow him credit for the propriety of his instructions and cautions, which are expressed in a plain and intelligent manner. The book is neatly printed, and is illustrated by six copper plates, in which the objects are well delineated.

EDUCATION.

Art. 25. *L'Instrutor giocondo, &c. i.e. The amusing Instructor, or a Key to the Italian Classics: containing a select Collection of remarkable Sayings, and Anecdotes, in Italian and English. Wherein the genuine Pronunciation of the Italian is rendered obvious at Sight, by Means of proper Characters. Also an Ode to Liberty, ascribed to Petrarch, and an elegant Sonnet, hitherto unpublished, on the Suppression of the celebrated Academy della Crusca. With an Imitation of each in English Verse, by a distinguished Writer. The whole preceded by a copious and critical Treatise on the Pronunciation of the Italian Tongue, by the Editor, Antonio Montucci, LL. D. 8vo. pp. 264. 4s. sewed. Faulder. 1793.*

This is an useful and amusing book: the treatise on the pronunciation of the Italian language contains some good observations, and the anecdotes are copious and well selected.

Art. 26. *The Arithmetical Preceptor, or Practical Assistant; being a Compendium of Arithmetic, and a complete Exercise Book. By R. Arnold, Writing-Master and Mathematician. Manor House, Chiswick. 12mo. 2s. bound. Rivingtons.*

This compendium appears to be as well calculated to answer the purposes that are specified in the title-page, as most of the numerous publications of the kind, that have been compiled, by useful industry, for the accommodation of schools.

POETRY and DRAMATIC.

Art. 27. *The Tribute of a humble Muse to an unfortunate Captive Queen, the Widow of a murdered King. By W.T.F***G****, Esq. 4to. 1s. Hookham and Co. 1793.*

We cannot imagine why the author of these elegiac strains has thus half-concealed his name, under the thin veil of a few asterisks. He was not, surely, fearful of risking his reputation on the credit of this little poem! He needed not, we apprehend, to have been ashamed of such lines as the following, which convey his very natural reflection on the horrid violences and massacres which have attended the Revolution in France:

‘ Are these the flow’rs philosophy bestows,
To strew the rugged path of human woes?

Are these the means her votaries pursue,
 To prove the theory of her system true?
 These the new schemes which Gallic sages plan
 To meliorate the general state of man?—

Art. 28. *The Triumph of Freedom anticipated. A Poem. Addressed to the People of England.* 4to. 1s. Hookham and Co. 1793.

The poet, such as he is,—for every good, well-meaning man, who can tolerably tag together a few rhymes, is not, therefore, a good poet,—anticipates the speedy triumph of *true* freedom, *i. e.* public order and legal government, over anarchy and confusion;—particularly with regard to France:

‘ I see, I see approach these wish’d-for days,
 ———— When from his well-fix’d throne
 Great GEORGE, with full contentment shall look down,
 And bless the day he first began to reign
 O’er a *free* people, and their rights maintain;
 Who, in their turn, will not refuse to own
 A WORTHIER MONARCH ne’er possess’d the Crown!’

We hope the WORTHY AUTHOR will prove a true prophet; and may he, in future, give us his honest sentiments in plain prose!

Art. 29. *Anti-Gallimania.*—Sketch of the *Alarm*; or, John Bull in Hysterics; an Heroic-comic Poem: with Notes, &c. 4to. 2s. Owen.

This poet, if poet we ought to style him, has chosen our late political fears and apprehensions as a subject for the exercise of his talents for ridicule; though he “runs his rig” in so odd and ambiguous a manner, that we hardly know whether he sides with the alarmers or the alarmed: but, on the whole, he has acquitted himself in such a manner as could not fail to remind us of Swift’s description of the waggish hero of the puppet-show,—who

“ In every action thrusts his nose,
 The reason why, no mortal knows;
 In doleful scenes that break our heart,
 Punch comes, like you, and lets a f—t.”

Dialogue bet. Mad Mullinex and Tim.

Art. 30. *Songs, Duets, Chorusses, &c.* in the *MIDNIGHT WANDERERS*, a Comic Opera, in two Acts. Performed at the Theatre Royal, Covent Garden. 8vo. 6d. Egertons. 1793.

What is said of another late production, from the same pen, will apply to this publication, and save us the trouble of hunting for other words, to express the same general idea. See our notice of *Songs, &c.* in the operative farce of *Hartford Bridge*, by Mr. Pearce; Rev. Dec. 1792, p. 457.

Art. 31. *The Narcotic, and Private Theatricals: two Dramatic Pieces*, by James POWELL, of the Custom-house. 8vo. pp. 37-2s. Symonds, &c.

Mr. Powell has probably gratified himself in printing what we are constrained to characterize as two crude compositions, which have

have not merit enough to deserve particular criticism, nor yet absurdity sufficient to provoke our laughter. More merit, or less, would have entitled them to some distinction: but, as Dr. Johnson might have expressed himself, they possess only the inanimate insipidity of mediocrity.

NOVEL.

Art. 32. *Louisa Matthews*. By an eminent Lady. 12mo. 3 Vols. 7s. 6d. sewed. Lackington. 1793.

We are informed that the *eminent* lady, who is the writer of this novel, is the grand-daughter of a *very eminent* critic; that she has been 'used to good company, but that she is in distress. Indeed we are sorry for it:—but our regret cannot improve, nor alter, the work which she has written to relieve her wants. We sincerely wish them relieved; and as sincerely commend that spirit of activity, which makes labour its resource. We cannot, with the same ardour, approve the promptitude with which her heroine, on every trifling occasion, laments the severity of her fate: whether the persons around her smile or frown, speak or remain silent, notice or overlook her, it is scarcely possible for them to avoid giving her exquisite pain. She is a sensitive plant, which shrinks, if the untutored finger of common accident approach it. We must warn the fair authoress, that this propensity of mind can neither conduce to her own happiness, nor teach happiness to her readers.

We are persuaded that this lady's grandfather, as a critic, would frequently have objected to her diction. For example, vol. i. p. 153, 'At the sixth dance, he was *cooked* completely; at the tenth, he was absolutely *dished*; and, at the twelfth, he was quite *done up*.'—Language like this is only sufferable in the mouth of Goldfinch*, [from whom it is borrowed,] because it is characteristic: but when the author in person speaks, it is indeed highly offensive.

This novel, however, on the whole, will certainly amuse and interest the reader: but we must farther observe, with respect to the language, that it might have been improved, throughout, by a careful revision.

MEDICAL.

Art. 33. *A Treatise on the Diagnosis and Prognosis of Diseases*. Part I. containing an History of internal phlegmonous Inflammations. By Philip Parry Price. 8vo. pp. 64. 2s. Johnson. 1791.

This is only a specimen of a work on the diagnosis and prognosis of diseases, which is to be completed in five parts. We are not so well convinced, as the author appears to be, of the peculiar utility of treatises professedly on the prognostics of diseases: if it be true, according to the maxim, that *optime noscens optime curas*, why should not he, who shews his sagacity by distinguishing diseases and by foretelling their event, teach us also to prevent their attack, and to remove their action? As far as he has gone, Mr. Price seems not to want qualifications for the task which he has

* In the comedy of the Road to Ruin.

underraken: he would, however, please us better, if he paid less attention to opinions which are only followed because they are ancient, and have been delivered by men who were deservedly eminent in the profession.

Art. 34. *An Inquiry into the Nature, Cause, and Cure of the Gout*, and of some of the Diseases with which it is connected. By John Gardiner, M.D. Fellow of the Royal College of Physicians, and of the Royal Society of Edinburgh, &c. 8vo. pp. 242. 4s. boards. Robinsons. 1792.

We confess that we have been much disappointed in perusing this work, in which we meet with little more than a repetition of old theories. No light is thrown on the nature of the disease; nor is any improvement pointed out in the mode of treating it. The author chiefly recommends the wearing of bootkins during the fit, and the application of leeches.

Art. 35. *An Inquiry into the Nature and Causes of Sickness in Ships of War*: shewing the Error of its being chiefly ascribed to maritime Diet, and that it cannot be prevented by the Acids so generally recommended; by what Means that Prevention may be most effectually attained, and with the least Expence to the State. To which are added, a Review of Sir John Pringle's Discourse on preserving the Health of Mariners, with other Medical Disquisitions; including Remarks on the New Dispensatory of the London College of Physicians. By William Renwick, Surgeon in the Royal Navy. 8vo. pp. 83. 2s. 6d. J. Evans. 1792.

The principal design of this publication is to prove that many of the diseases of seamen, which are supposed to be different appearances of scurvy, and to originate from salted food, &c. are, in truth, pestilential or putrid fevers, caused by the noxious effluvia arising from the bilge-water; and which are hence termed by the author, *bilge-fevers*. As this is certainly a matter of importance, we shall lay before our readers a part of what is advanced on the subject:

‘In tracing the general origin of naval sickness, it will be necessary to observe that the vapour in a ship’s well is often so deleterious, as to occasion an immediate suspension of the vital functions; nor is it difficult to conceive their progressive debility in a more remote influence of the contagious emission. This is more especially the case in ships that have their bottoms very tight. Hence it occurs that new ships are generally the sickliest, while those which are leaky are commonly found to be more healthy: a distinction that further evinces the mistaken idea respecting the diet, which, being the same in both, should produce the same effects.

‘On the resumption of armament, ships are commissioned that have been long in a tranquil state; and in which, during that period, the wells that are no otherwise purified, are only pumped when the water ascends to a certain height. This in most ships being said to be only once in the course of several months, it is not to imagine how putrid must be the contents of which a part always remains undischarged. Agitated by the ship’s motion when not

fail, the most deleterious particles continue to evaporate, and to poison the decks, where a necessity of closing the ports increases the evil. To this may be added the injudicious custom of pumping the wells in the morning watch, when the stomach and brain are least defended against the vapour then most obnoxious.

Under these circumstances many of the crew are soon debilitated, from a morbid affection of the spirits on which all pestilential effluvia so immediately operate, and the powers of the moving solids essentially depressed; whence the varied phenomena so much hackneyed in professional detail. In particular habits, excrementitious humours erode the cellular texture, and nature finds a vent for the imbibed poison; in others, a malignant fever is earlier prevalent. The former being less susceptible of febrile affection, evinces the propriety of blistering the latter. This is further indicated in various disorders; where nature endeavours to transude the morbid matter through the exterior membranes, but which in great debility she is unable to effectuate. Hence the fatality which in particular ships, where the miasma is most infectious, occasions such a succession of hands, that in a short time they scarcely retain any share of their primitive complements.

The mode of preventing this disease, which is pointed out by Mr. Renwick, is by the use of the air pipes invented by Mr. Sutton, and recommended to the notice of the Royal Society, at the time of their invention, by Dr. Mead and Dr. Watson: some other observations are added, which merit notice, and which shew Mr. Renwick's zeal to promote the interests of the service in which he is employed.

Art. 36. *An Essay on the swelling of the lower Extremities, incident to lying-in Women.* By Charles Brandon Trye, Member of the Corporation of Surgeons, and Surgeon to the General Infirmary in Gloucester. 8vo. pp. 80. 2s. Murray, 1792.

Mr. Trye supposes the complaint, of which he treats, to arise in consequence of inflammation in one or more of the external iliac glands. We give the method of cure in his own words:

When subsequent to delivery, we meet with a patient complaining of a soreness and pain in one of the iliac regions, and upon examination we find a great fulness and hardness in that region, accompanied with increased uneasiness in turning of the body, and in drawing up the leg and thigh on that side, fever having preceded, or being still present, we may for a short time try the effects of warm fomentation of the belly; and in case it be not already sufficiently open, administer a laxative clyster. If ease and a removal of the fulness and soreness in the flank be not by these means quickly obtained, we apply to the most sore part of the iliac region six or seven leeches, or even a greater number, if the patient's condition will admit of the loss of much blood. As soon as the leeches are taken away, we administer a mixture of ipecacuanha and tartar emetic, given in such a quantity as to produce full vomiting. If the mixture have not the additional effect of procuring a few stools, it should be followed by a gentle cathartic.

'As soon as the bleeding occasioned by the leeches has ceased, we lay a blister plaster upon the pained part.

'After the use of these means the pain and soreness in the flank will presently abate, and the swelling subside, and in a short time be entirely removed. But if any pain or hardness remain after the discharge from the blister has ceased, let leeches be again applied, and the consequent bleeding be succeeded by a second blister. In the trials, which I have made of this treatment, the complaint has been completely removed before the healing of the second vesication.

'I have not had occasion to say any thing about the swelling of the leg and thigh, because that swelling has subsided fast enough as the soreness and fulness in the belly went off. However, it may be useful to wrap up the leg in bathed cabbage leaves; and, perhaps, to make a few punctures with a lancet into the cellular substance of its integuments.'

We shall add another short extract from this little work, because it deserves consideration: it respects the treatment of large abscesses:

'There is one thing which I shall mention, and which I think I am justified by experience in recommending, as preventing in a great measure the disagreeable effects consequent to the opening, whether by nature or art, of large abscesses; and that is a previous and copious administration of Peruvian bark, either in substance, or in some mode of preparation more agreeable to the stomach of the patient. I fear I am the first in proposing this practice; but I am fully persuaded, that a general trial of it would give it a better support than my authority. After opening large abscesses, the bark is, I believe, at this time, a common and useful remedy; but when rigors, with sickness, heat, quickness of pulse, &c. come on, *then* the continuance of the bark is, I am persuaded by observation, not only useless, but pernicious, notwithstanding the present great debility of the patient. The effervescent draughts of Riverius, and gentle antiseptic laxatives, seem *then* to be useful, and a return to the bark is to be allowed only when the symptoms of contraction abate.'

Art. 37. The Plan adopted by the Governors of the Middlesex Hospital for the Relief of Persons afflicted with Cancer: with Notes and Observations: by John Howard, Surgeon. 8vo. pp. 81. 2s. Debrett. 1792.

The plan here mentioned consists of fitting up one of the wards of the Middlesex hospital for the reception of cancerous patients. This proceeding has been adopted in consequence of the donation of so much money in the funds as would furnish an annual income of 120l.; and of the farther sum that was necessary to furnish the ward for the reception of ten or twelve patients. It is the particular wish of the donor that the patients should be suffered to remain in the hospital 'until relieved by art, or released by death;' and that the name of each person who is admitted should be entered on a journal, together with such remarks as, in the opinion of the medical men, may tend to promote our knowledge of this disease.

In the notes, Mr. Howard has added his own remarks on cancerous complaints.

POLITICS and POLICE.

Art. 38. *An Answer to Pain's Rights of Man.* By John Adams, Esq. 8vo. pp. 48. 1s. 6d. Stockdale. 1793.

In this answer to the "*Rights of Man*," we find many very sensible strictures on the famous production of Mr. Paine,—not Pain, as here printed. We are told, in an advertisement prefixed to these argumentative (not *abusive*) pages, that 'the following letters were originally published in a Boston newspaper called the *Columbian Sentinel*, afterwards in the New York and other American papers.'—This may be true: but it does not appear who is the John Adams, Esquire, whose name stands in the title-page, as the author of the letters.—The pretence (according to some of our English prints,) that they were written by Mr. Adams, a gentleman high in office under the American government, and well known here, has been publicly contradicted:—whence suspicious readers may be led to conclude, that the pamphlet is of home-manufacture. Be that circumstance as it may, the work, we apprehend, will evince the industry, as well as the skill, of the manufacturer.

Art. 39. *Parliamentary Reform, as it is called, improper in the present State of this Country.* 8vo. pp. 40. 1s. Elmsly. 1792.

This pamphlet, written by Mr. Alexander Dalrymple, with the hope of stemming the torrent of public opinion on the subject of parliamentary reform, by placing it in a different point of view, is entitled, on account of its original turn of thought, to somewhat more than an ordinary share of our notice. The sensible and ingenious author acknowledges the *rights of man*, and admits that, if force be necessary to the maintenance of all government,—consent, positive or by acquiescence, is equally necessary for any form of stability and duration. The doctrine, "That we are born in a country with ties to maintain the existing government," he treats as absurd. Nevertheless, he allows of ties to the existing government which arise from protection hitherto enjoyed—and he enumerates the privileges of Englishmen, which ought to render them contented with their lot:—

'Our constitution, although it may not be an excellent one, is truly, in its execution, an happy one, because corruptions, of various kinds, are so fortunately blended, as, in great measure, to correct each defect; and the whole is subjected to the controul of public opinion: this, although no part of the nominal constitution! is paramount to all! and what makes the government of this country the best that ever existed.'

The several modes of parliamentary reform are next examined. The first, that adopted by the republic in the last century, in which the number of representatives from the several counties bore a relation to the complex property and number of those represented, is said to be objectionable chiefly on account of the great difficulty of justly balancing property and number. Against the second, Mr. Pitt's plan, of increasing county members, abolishing burghage te-

nures, and giving a compensation to the present proprietors, it is objected, that it would increase the aristocratic influence, both landed and monied; and that Peers, being by the laws excluded from any part in elections for parliament, can have no right to a compensation for a privilege which the law does not recognize. With respect to the third, that of the Duke of Richmond, in which numbers alone, without respect to property, shall elect, the author writes thus:

‘ This mode, I am convinced, would, ultimately, have the same result, as the 2d; for the *landed interest* having a general, and permanent, influence over the country, will in the long run, prevail over chance visitors; if numbers are to send the representatives to parliament, without any consideration to *property*.

‘ But if this should not speedily be the case, can it be doubted the *funds* would receive a mortal stab, by the prevalent authority of government being vested in those, whose wellfare is so far from being dependent on the prosperity of the funds, that they must, on the contrary, be loaded with taxes, to pay the interest due on those funds, in which they have no share; as the same time that their dearest rights are circumscribed by revenue laws, necessary only for the payment of that interest.

‘ The history of all ages shews, that popular governments are tumultuous and unsettled; indeed they *must be so*, from the *equality of opinion*, which constitutes their fundamental establishment: although every man has equally the right to endeavour to make *his opinion* the *guide of the whole*; yet as the faculties of men, both in comprehension and expression, are divers; there must be great discordancy of opinions in publick assemblies, till *some* obtain a controuling ascendancy: and this ascendancy is always obtained by *oratory*, before the action of *cool reason*, which is only admitted to operate, after disappointment in the professions of orators: and often too late!’

Mr. D. professes himself disposed to favour temperate reforms. Among the innovations of the present times, which he approves, are Mr. Grenville’s mode of determining contested elections, and the *avowed principle of the present ministry, to be guided by the common sense of the people*; this he calls the greatest of all innovations, and thinks it an advantage not to be compensated by any possible alteration in parliamentary elections. Mr. Dalrymple’s opinion respecting the manner of effecting a parliamentary reform, when ever it may be thought eligible, is as follows:

‘ The only way of obtaining an equal representation, would be, by a numeration of the people, qualified, by *forty shillings freehold estate*, or maintaining a family by industrious labour; and then allowing such proportionate number to send a *representative* to parliament, by affixing their names, and designation, to that appointment. The *representatives* in that case, would be the actual *representatives* of a *free people*, and every man would have an equal voice: none but married men, or widowers, should be allowed a vote; for the state can have no tie upon others, except what their individual interest, or inclination, may suggest.

‘ Although

Although this is the only way, by which a *free and full representation* of the people can be obtained; I am very far from thinking that *any change*, in the present circumstances of this country, would be attended with publick advantage; on the contrary, I believe, instead of increasing the *popular weight*, it would decrease it, and throw an addition into the *aristocratic balance*: because at present the weight of the people depends on the wisdom of its members to guide the *publick opinion*, and not on their *wealth or numbers*. However, as this is a mode, which cannot be made the instrument of evil-minded persons, and can only be carried into execution, by the aid of government, and temperate good sense of the nation, it may admit of consideration; without apprehension of disorder.

Though we are much inclined to listen to the opinion of this intelligent writer, we own ourselves incapable of discovering how a *free and full representation* should operate to the increase of the aristocratic strength. Can it be doubted that the people will have a greater security for preserving their freedom, when they rely on the fidelity of their own representatives, than when their whole dependance is on the wisdom and integrity of a few individuals, who, without their active concurrence, compose the administration?

Art. 40. *The Crisis stated; or Serious and Seasonable Hints upon War in General, and upon the Consequences of a War with France.* 8vo. 1s. Debrett.

The ostensible and the real causes, with the probable consequences, of a war with France, are here stated with perspicuity and elegance. The particular grounds of the writer's apprehensions are explained; and it is, in conclusion, lamented, that the nation should be subjected to such serious evils both external and internal, in consequence of a rash contest; the pretext of which is doubtful, the object mysterious, the advantage equivocal, and the necessity unexplained.—The evils of such a war, it is our duty to attempt to shorten, if we cannot altogether prevent. Should an unjust, impolitic, and ruinous contest be commenced, we have still left constitutional means of complaint. No confidence in ministry, no treasury favours, no political connections, no indiscreet pledges, no external regards, ought to suppress our patriotism, or to supersede the superior and paramount duty, of attempting to bring to a speedy conclusion, by every lawful means, the misery of an absurd, destructive, and abominable war.

Art. 41. *Comments on the proposed War with France; on the State of Parties, and on the new Act respecting Aliens.* With a Postscript: containing Remarks on Lord Grenville's Answer of Dec. 31, 1792, to the Note of M. Chauvelin. By a Lover of Peace, 8vo. pp. 110. 2s. Dilly. 1793.

So rapid is the present current of events, that we find it impossible, with all our industry, to keep pace with it. This pamphlet, had it come under our notice a few weeks sooner, might have required particular attention. It contains a minute examination of the several objects of the war; our domestic security, the inviolability of

Holland;

Holland; the regulation of the Scheldt, and the safety of Europe at large, as to territory, public government, and private right; an inquiry in what manner Britain might most effectually interpose her mediation toward a general peace; a view of the hazard from a war to our trade, to our internal peace, to our foreign consequence; a survey of the present state of parties, to shew that there is nothing in them which renders it advisable, or even safe, to embark without necessity in foreign hostility; and suggestions concerning the best means of securing peace and property.—The principal design of this publication being frustrated by the actual commencement of war, it becomes less necessary for us to detail the writer's arguments. Nevertheless, though circumstances change, principles and facts remain the same; and this sensible and well-informed politician may deserve to be heard concerning what ought to have been done, as well as concerning what is yet to be done.

Art. 42. *Letter from Gerard Noel Edwards, Esq. M. P. to the Secretary of the New-Town Society of the Friends of the People, in Answer to his Letter, inclosing, by Order of the Society, the Resolutions agreed upon at their Meeting, dated Edinburgh, 31st December 1792. Signed Alex. Crawford, Chairman. George M'Intosh, Secretary. 8vo. 6d. Dobson. 1793.*

All that we learn from this short letter is, that though Mr. Edwards approves, on the whole, the present war, he should think it improbable that he shall refuse his assent to any motion on the subject of a reform in the representation, not inuening upon the constitution, having the sanction of good and wise men, and being introduced into parliament by members of distinguished eminence, and of great talents, prudence, and information.

Art. 43. *Opinions delivered at a numerous and respectable Meeting in the Country, lately held for the Purpose of signing a Declaration for the Support of Government in the present alarming Crisis. 8vo. 6d. R. Edwards 1793.*

In this inflammatory oration we meet with few opinions, and fewer arguments. The pages are chiefly filled with horrid pictures of the late massacres in France, and of the present misery of that country.

Art. 44. *An Answer to those scurrilous Pamphlets, intitled, "The Jockey Club." By a Member of the Jockey Club. 8vo. pp. 116. 2s. 6d. Jordan. 1793.*

The author of the *Jockey Club* is an eminent whole-sale dealer in *blackening-ball*; his answerer appears to be a very considerable *plasterer* and *white washer*; and it must be allowed that each of these artists handles the brush with great dexterity. The latter, however, does not content himself with merely undertaking to wash Mr. Pigo's *blackamoors white*; he introduces, occasionally, some notable observations on important points of legal and political discussion, particularly on the doctrine of *libels*, and on the great question of a *reform of our parliamentary representation*; and what he has advanced on these topics appears, to us, to merit the attention of all parties.

Although we have characterized this professed member of the Jockey Club as a white-washer, it must be noted, that *he* too can, on occasion, make use of the blacking-ball, with a hand that does not seem unpractised. Accordingly, not scrupling to attack the writer of the Jockey Club with his own weapons, he sets out with a *charcoal portrait* of Mr. Pigot; observing, that 'he who has so largely libelled others, must expect a display of his own character.' Some other characters, too, are a little *smear'd*. Among these, it is with concern that we observe that of the late General Wolfe.

If all that is here reported, concerning the "life, character, and behaviour" of the author of the pamphlet entitled the *Jockey Club*, be true, or only *one half* of it, we can only say,—not we will not venture for who that interlopes in an affray between two chimney-sweepers, can expect to get clear of them, without being himself more or less *begrimed*?

Art. 45. *A Letter to the Rev. Christopher Wyvill*, late Chairman of the late Committee of Association of the County of York, on his Defence of Dr. Price. By a Yorkshire Freeholder. 8vo. pp. 44. 18. Deighton. 1792.

A spirit of cavilling seems to have had a much greater share in dictating this letter, than the spirit of truth. The author does not confine his censure to the body of Mr. Wyvill's defence, but extends it to the very title page. He scrutinizes every part of Mr. W.'s conduct, even where it has not the remotest connection with the *defence*, or with the argument contained in it. He censures him not only for what he has done, but likewise for what he has left undone. He condemns him because he does not find his name among those of the gentlemen who united at the quarter sessions at Guisborough and Thirsk, to enforce his majesty's proclamation, issued a year or two ago, for the encouragement of virtue and piety, &c.; because, in common with every other person who has written of our constitution, he styles one branch of the legislature "the aristocracy;" because he has not written a panegyric on the best of princes; and lastly, because he has not spent his life as the celebrated Mr. Ray (whose remains are deposited in Mr. Wyvill's churchyard,) spent his, in illustrating the wisdom of God in the works of the creation.

Not contented; however, with such petty warfare against one respectable person, this letter-writer goes out of his way to sneer at the Bishop of Landaff, for exercising the office of Regius professor of divinity by deputy, and for planting trees in the wilds of Westmorland, &c.

What can a frog in literature hope to do with his bulrush, against antagonists arrayed in well-tempered steel?

When the Yorkshire Freeholder intends to come abroad again, he would do well to pay a little more attention to his grammar, before he prints. In pages 15. 17. 36. we meet with that vilest of barbarisms, '*you was*;' and in pages 35 and 39 we read, '*you have forgot*;' &c.

Art.

Art. 46. *Letters to the People of North Britain, on the universally allowed Corruption of the Commons House of Parliament, and the indispensable Necessity of its immediate and radical Reform, the only Measure from whence Unanimity and Energy can be expected even in the perilous Period of War.* By Norman Macleod, Member of the Scotch Convention, and M. P. 8vo. pp. 16. Ridgway. 1793.

Colonel Macleod expresses, with firmness and decency, his ideas of the necessity of a steady union among the people of Scotland, in the prosecution of the great design of obtaining a reform in their mode of representation. He states to them the causes of their fear, and the sources of their hope; advises them to attempt nothing by violence; to adopt none but the most constitutional forms and methods of proceeding, but to remain united, undismayed, and resolute in their just demand; and promises them, at no very distant period, the accomplishment of their wishes in a just reform of parliament. Mr. Macleod's remarks on the British constitution, and on the misapprehensions at present entertained concerning it, are judicious and seasonable.

Art. 47. *The Patriot. Addressed to the People, on the present State of Affairs in Britain and in France. With Observations on Republican Government, and Discussions of the Principles advanced in the Writings of Thomas Paine.* By the Rev. Dr. Hardy. 8vo. 1s. Edinburgh, Dickson. London, Nicol. 1793.

This pamphlet is of a very different complexion from that which lately appeared under the same title*;—which of the two best deserves the name, readers will determine according to their pre-established ideas of patriotism. The writer certainly undertakes the defence of a good cause, when he pleads, in behalf of the British constitution; but, like many other zealous advocates, he does not scruple to support it by sophistry and exaggeration. Not contented with asserting that which may be fairly supported, viz. that the British constitution, strictly administered, is an excellent form of government, which it is the wisdom and interest of Britons to preserve, he maintains that our ancestors at the revolution, like our parents at baptism, promised and vowed in our name what we are bound implicitly to fulfil; and that, on this ground, we, and our posterity for ever, are under a sacred obligation to submit to an hereditary limited monarchy.—In contrasting our form of government with the French constitution, as formed by the first national assembly, he mentions, among the points of superiority in the former, a system of influence; and he strenuously argues, that such a system is necessary to a free government, without adverting to the nature and operation of undue influence, or providing against the violations of the constitution which must take place, whenever, by means of undue influence, the power of the crown interferes with the independence of the other two estates. To such a height does this writer carry his indignation against republican government, that he not only recapitulates, with apparent triumph, the horrors which, from causes

* See Rev. New Series, vol. ix. p. 229.

independent of the general question, have attended the commencement of the French republic, but he also gives a partial representation of the ancient Greek and Roman republics, exhibiting their disorders and contests, but keeping wholly out of sight those particulars which rendered them the glory of the period in which they flourished, and have commanded the admiration of all posterity.—In vindicating the present system of taxation and expenditure, our author maintains that it is not the country labourers, the tradesmen, nor the mechanics, but the rich, who bear the chief burthen of the taxes; and that the money spent in sinecure places and pensions is an absolute waste, which is so far from furnishing any rational cause of complaint, that it will be approved, on public ground, by every one who knows any thing of the subject. Dr. Hardy, however, has not shewn that the price of labour has risen in proportion to the increase of taxation; nor does he offer any thing in support of his assertion concerning pensions, which does not proceed on the *gratis dictum* presumption, that these places and pensions are uniformly granted in reward for public services, in encouragement of learning and ingenuity, or in alleviation of misfortune and adversity.—In short, whatever praise we may be inclined to give this writer on the score of ingenuity, we cannot ascribe to him the merit of impartiality.

Art. 48. *The Interest of Great Britain, respecting the French War.*

By William Fox, Author of an Address to the People of Great Britain, on the Propriety of abstaining from West-India Sugar and Rum. 8vo. 3d. Whieldon. 1793.

The talents of this writer for a clear and forcible representation of plain truths, have been seen in some former publications, particularly in his tract on the Slave Trade. In the present pamphlet, the question concerning the expediency of our entering into a war with the French republic is so ably argued, that if the point were not practically determined, we should recommend it to universal attention, not without hope of producing some effect. The author takes pains to investigate the motives on which the present confederacy of kings against the French republic has been formed, and to shew that they are not sufficient to justify the measures which have been pursued. On the argument on which the principal stress seems to be laid, the dangerous tendency of their principles, Mr. W. Fox writes thus:

It is the danger which threatens us from the French principles that is mostly sounded in our ears. Mr. *Dundas* tells us, it is their principles which have rendered that nation obnoxious and dangerous to Europe. It is their principles Mr. *Burke* so vehemently calls on us to eradicate, and destroy: it will not therefore be amiss to discriminate what they are, and separate them from what they are not. Mr. *Burke*, instead of doing this, talks for hours about *blood* and *arbitrism*, and then to produce *stage effect*, throws daggers about the house; but after he has finished his *theatrical rant*, he must be told, that the circumstances attending a revolution are not its principles, and frequently not the result of the principles; the massacre of

Glencoe, or King William's bloody wars, our national debt, the septennial, or riot act, were never called the principles of the English revolution. Blood and atheism have certainly been charged on both the French and English revolutions; but never till now were they deemed its principles. The events of *August* and *September* arose from foreign causes; had those causes not existed, the effects would not have followed; yet the principles of the revolution would have been the same. So the hatred to Kings constitutes no part of those principles; it sprang from the hatred Kings have manifested to their government. The offer of confraternity was adopted, to counteract the universal confederation they saw formed against them; or at least to retaliate it: and had the confederation never been formed, there is not the least evidence to prove, that either hatred to Kings, or the offer of confraternity, would have resulted from their principles; any more than from the principles of any other republic, or even than from the principles of our revolution.

* Having stated what are not their principles, let us examine what they are. "Men being all *free, equal, and independent*, no one can be put out of his estate without his own consent, by agreeing with other men to join and unite in a community.—Thus that which begins, and actually concludes any political Society, is nothing but the consent of a number of free men, capable of a majority to unite, and incorporate into such society; and this is *that* and that only, which did, or could give beginning to any lawful government. The supreme power cannot lawfully or rightly take from man any part of his property without his own consent.—There remains inherent in the people a power to remove or alter the legislative, when they find the legislative act contrary to the trust reposed in them; for when such trust is abused, it is thereby forfeited, and devolves to those who gave it."

'Are these the principles of the French Revolution? they are: but you are mistaken if you think they are extracted from the paltry, blurred, scraps of the *Rights of Man*. They are taken from the celebrated Mr. *Locke's* Treatise on Government, written avowedly for the purpose of defending the English Revolution; and for writing which, he was rewarded with a *thousaad* a year from the British government. Is the war to be undertaken then, to support, or to destroy these principles?'

This is a question which, it might be supposed, *free Britons* could find no difficulty in answering.

Art. 49. *A Dialogue between an Associator and a well-informed Englishman, on the Grounds of the late Associations, and the Commencement of a War with France.* 8vo. 1s. pp. 48. Evans. 1793.

When party writers chuse to give us their opinions in the *Socratic* form, it constantly happens that on *one side* the argument is weakly supported. It requires uncommon ability and uncommon candor in an author, thus circumstanced, to render strict and impartial justice on both sides of the question. In spite of himself, perhaps, (supposing him to take up his pen with the fairest intentions,) of

two contending interlocutors, one will be the strong man, and the other a weak one; and in course, the victory is always too easily gained.—This observation is clearly verified in the present dialogue. Mr. Grantley is a gentleman who, at the close of a long dispute with Mr. Mordaunt, is made to confess that he had entered into an association, ‘without sufficiently considering its nature, or its consequences.’ On the other hand, Mr. M. his victorious opponent in the debate, displays his acuteness in shewing the groundless pretences on which, it is here asserted, the generality of our late numerous parochial and other associations, against ‘republicans and levellers,’ have been formed. Among other points of discussion, Mr. M. thus triumphantly expatiates on the popular out-cry on the *phantom*, EQUALITY; for as such this “well-informed Englishman” considers it:

‘MR. MORDAUNT.—The doctrine of an equality of property has not been propagated by any of the society of the friends of liberty in Great-Britain. It has not been propagated by the Revolution society, by the society for Constitutional Information, or by any of the societies for parliamentary reform, or by any society of the friends of freedom of which I have ever heard. It is equally certain, that it is neither advanced nor recommended in the writings of Mr. Paine. If the doctrine has been at all disseminated among the people, it has been by those truly libellous publications which have been issued by the pretended associators against republicans and levellers. In order to calumniate the real friends of freedom, they have undertaken to refute a doctrine which no man advanced; and thereby may have communicated some ideas of an equality of property to the lowest of the vulgar, which may at some time be productive of mischief. But it has been justly observed by the bishop of Landaff, that “if any persons have been so simple as to suppose, that even the French ever intended by the term EQUALITY, an equality of property, they have been quite mistaken in their ideas.” This learned prelate also adds, that “the French never understood by it, any thing materially different from what we and our ancestors have been in full possession of for many ages.” This is probably speaking too strongly; but the French certainly meant an equality of rights, and not an equality of property. The ideas of the popular societies in England concerning equality are perfectly conformable to those of the duke of Richmond, who says, in his letter to lieutenant-colonel Sharman, “The equal rights of men to security from oppression, and to the enjoyment of life and liberty, strikes me as perfectly compatible with their unequal shares of industry, labour, and genius, which are the origin of inequality of fortunes.” Nor do any of the popular societies carry their ideas of the importance, or extent, of a parliamentary reform, farther than that nobleman.’

In a similar strain of political infidelity, the writer discusses the grounds of the war with France, which he considers as unnecessary, unjust, and pregnant with mischievous consequences to this country. He concludes with the following prediction:

‘But the delusion cannot last long. The nation will recover its ancient

ancient energies. The people will remember, that the princes of the house of Stuart were expelled this country, and deservedly expelled, because Englishmen would not submit to a tyrannical administration. They will remember, that the princes of the house of Hanover were raised to the throne of Great Britain, in order to confirm and establish the rights of the people: and they will resolve to maintain, at whatever hazard, the FREEDOM OF CONVERSATION, the FREEDOM OF DEBATE, and the FREEDOM OF THE PRESS.'

Art. 50. *Six Essays, on Natural Rights, Liberty and Slavery, Consent of the People, Equality, Religious Establishments, the French Revolution; which were greatly approved, and have been in much Request since their original Appearance in the Public Advertiser.* 8vo. pp. 48. 1s. Robinsons.

The claim of these Essays to the *great approbation* mentioned in the title, may, in part, be seen from the following instances of inconsistency, which arrested our attention on the first cursory perusal. In the essay on natural rights, it is laid down as a proposition absolutely incontrovertible, that, in a state of perfect nature, there can exist no right of any kind whatsoever; and, in the next essay, man, in such a state, before he enters into society, is said to be exposed to *fraud*;—that is, to an unjust invasion of a natural right, which must be pre-supposed in order to give a possible existence to fraud. On the subject of the consent of the people, it is admitted, that all power is derived from the people, and consists in their aggregate mass, though it is exercised by the few who are trusted with it, and who would cease to have any power at all to exercise, if the people should refuse to obey, and to enforce their authority:—yet, immediately afterward, it is asserted that, in great empires, the more numerous class of the community is necessarily, from its situation, disqualified from not only bearing a share in the administration of the government, but from even forming an opinion concerning it: thus it is, in the same breath, maintained, that the great body of the people are the only source of power, and yet that they are neither capable of judging on whom they should bestow it, nor whether it is exercised for their benefit:—an assertion which, if true, would tolerably well account for the innumerable errors which have hitherto been committed by mankind, both in the disposal and the continuance of the powers of government. To these two specimens of the precision which is to be found in the argumentative parts of these essays, we shall add an example of the boldness with which the writer paints, in his descriptions:—‘The cruelty of a *Nero*, and the proscriptions of a *Triumvirate*, fall far short of the horrors and extensive persecutions which have been practised under the auspices of the advocates of the rights of man.’—Could we suppose that such reasoning, and such exaggerated description, as abound in these essays, had been in *much request*, we should say that the circumstance reflected no great credit on the public judgment.

Art. 51. *A Fourth Dialogue concerning Liberty; containing an Exposition of the Falsity of the first and leading Principles of the*

Present Revolutions in Europe. By Jackson Barwis, Esq. 8vo. pp. 69. 1s. 6d. Debrett, &c. 1793.

In the year 1776; Mr. Barwis published three dialogues on Liberty, of which we gave an account in our 55th vol. and in which, with much ingenuity, he attempted a correct explanation of the moral and political meaning of the term liberty. The political agitation of the present times has excited this able writer to employ his pen once more on the same subject. The notion of the supreme collective power or will of a whole nation, as perceived, felt, and understood by the nation, as if it had but one mind, Mr. B. considers as a ridiculous and fanciful imagination, which has not the least foundation in nature. The people are, in his opinion, wholly incompetent to the business of governing themselves, and can only lend their force to be directed and conducted by minds capable of universal views. The general benefit and felicity of the whole he admits as the first principle in political reasoning, but denies that the people are capable of judging concerning the application of this principle; and, from this incapacity, he infers that the government of a nation always must be in the hands of a few.

These general ideas are applied to the present times, in order to expose the folly of attempting such revolutions as would throw the whole power into the hands of the people at large, and to convince the subjects of the British government, that they are possessed of a constitution which has a natural tendency in itself to produce every degree of liberty which the nation is capable of receiving.

Though there be much good sense and accurate remark in this dialogue, yet we do not perceive that the author has established any point inconsistent with the good old doctrine, that all legitimate power originates with the people at large; for although they may not be competent to the subsequent offices of government, they have certainly a capacity, as well as a right, to perform the first social act, that of choosing from their whole body such as are best qualified to exercise the legislative and executive functions of government.

Art. 52. *A Short Treatise on the Dreadful Tendency of Levelling Principles.* By the Hon. John Somers Cocks, M. P. 8vo. 1s. Faalder.

The ancient practice of setting up a man of straw, for the sake of the pleasure of knocking him down, is still continued. The author of this pamphlet, with many other writers in the present political controversy, amuses himself in this way. He wastes many pages of neat writing in combating Levelling principles, which no political writer ever strenuously maintained, and which no community of men, except perhaps the mad Anabaptists of Munster, ever attempted to carry into effect. How much soever an ignorant and desperate rabble may be inclined, in the hour of confusion, to introduce an equal distribution of property; nothing of this sort ever entered the mind of any sober republican, either in England or France. Yet this writer proceeds on the notion, that there are men who are attached to a savage state on principle; and he takes much pains to prove, that inequality of rank and condition is necessary in all communities. How often must it be repeated, that the friends of free-

dom, whether under a mixed monarchy or a republic, do not require an equality of condition, but an equal power and opportunity of exercising the rights which are common to all men, by reserving to themselves a share in the election of those, in whose hands are to be intrusted the protection of their persons and the security of their property?

Art. 53. *Thoughts on our present Situation*, with Remarks on the Policy of a War with France. By George Dallas, Esq. 8vo. pp. 63. 2s. Stockdale. 1793.

This writer appears to have taken up his pen under the impression of a strong antipathy to modern philosophers, (whom he describes as 'men of the woods, who wish to recal us to the shivering solitude of pastoral life,') and to Frenchmen, whom he represents as our natural enemies, who have always treated us with injustice and treachery, and who are wishing at this moment to destroy us. General declamation on the necessity of subordination, on the mischiefs which have arisen and are still to be expected from the French revolution, and on the necessity of checking a system of lawless violence and outrage, are what the reader will find in this pamphlet.— Might not something of greater *éclat* have been expected from so able an advocate!

Art. 54. *Audi Alteram Partem*; or, an Extenuation of the Conduct of the French Revolutionists, from the 14th of July 1789, until the 17th of January 1793. With a Political Introduction and Postscript, explanatory of the Author's Motives for publishing the said Work. A new Edition, with considerable Additions. By Charles James, Captain in the Western Regiment of Middlesex Militia, &c. 8vo. pp. 116. 3s. Symonds. 1793.

We mention the second edition of this pamphlet, because it is greatly enlarged, chiefly for the purpose of vindicating the author from the censures which have fallen on him for attempting to *extenuate* proceedings which no one attempts to *justify*, but which, in the present state of the public mind, are not, perhaps, fairly appreciated. For our account of the *first* edition, see our Review for November last, p. 323.

MISCELLANEOUS.

Art. 55. *The Ruins*: or, a Survey of the Revolutions of Empires. By M. Volney. Translated from the French. 8vo. pp. 400. 6s. Boards. Johnson. 1792.

As we have already entered at large into the contents of the original of this publication, we shall barely announce the present translation, which appears to be executed with fidelity.

For our account of the original, see the Appendix to the 6th vol. of the M. R. enlarged, p. 547.

Art. 56. *The Confessions of J. J. Rousseau*, Citizen of Geneva; Part I. To which are added, *The Reveries of a Solitary Walker*. Translated from the French. 12mo. 2 Vols. 6s. sewed. Robinsons.

Of the original of this work, we gave our sentiments, in M. R. vol. lxvi. p. 530, and vol. lxvii. p. 227. See also our farther opinion,

(speaking of a former translation into English,) vol. lxxix. p. 148.—We need not enlarge, on the present occasion.

Art. 57. *The Confessions of J. J. Rousseau, &c.* Part II. To which is added, a New Collection of *Letters* from the Author. Translated from the French. 12mo. 3 Vols. 12s. Boards. Robins-sons.

For our account of this continuation of Rousseau's famous *Confessions*, from the original, as a *foreign* article, see the 2d vol. of our *New Series*, p. 564. The present translator seems more firmly persuaded than we were, (for we were in some degree doubtful,) of the authenticity of this second part:—yet he, too, rests his opinion chiefly, on *internal evidence*. As to the importance of the supplemental volumes, he prefers them to the former part, which, he observes, 'contained only the adventures and amours of the yet unknown *youth*; while we have here the history of the *man*, after he had deservedly engaged the attention of the whole literary world.'—There is weight in this observation: especially if we admit the *history* to be genuine.

We have perused many of the *letters*, which form the third of these volumes, and are induced to consider them as authentic, as far as we may venture to conclude from the tenour of those dated in the year 1766, while M. Rousseau was in England, when we had the pleasure of two or three interviews with him; and when we were much pleased with the gentleness and simplicity which so characteristically marked the conversation and deportment of this celebrated genius.

THEOLOGY, POLEMICS, and ECCLESIASTICAL AFFAIRS.

Art. 58. *The Moderate Reformer*: or, a Proposal to correct some Abuses in the present Establishment of the Church of England, in a Manner that would tend to make it more useful to the Advancement of Religion, and to increase the Respect and Attachment of the People to its Clergy; and likewise to improve the Condition of the Inferior Clergy. By a Friend to the Church of England. 8vo. 1s. Debrett, &c. 1791*.

The subjects of ecclesiastical reform, brought forward in these sober, judicious, and candid proposals, are, 1st, The practice of choosing bishops by the deans and prebendaries of cathedrals, in consequence of a writ of *Congé d'Ekre*, when the electors dare not chuse any person but him whom the King has recommended. 2. The author proposes, that no clergyman shall be capable of promotion to a bishopric till he is forty years old; nor unless he has been a rector, or vicar, of some parish; with cure of souls, for at least ten years, with proper residence, &c. 3. The poorer bishoprics to have considerable preferments annexed to them by act of parliament: under this head, various regulations, with respect to the richer livings, and the great tithes, are proposed. 4. The revenues of the deaneries and prebendaries to be regulated, and equalized, in such a manner as, in the reformer's opinion, would greatly tend to multiply decent

* Said to be written by Baron Maseres.

provisions for the clergy, and lessen the present odious and invidious inequalities among them. 5. Pluralities of livings: these he would totally prohibit, whether rectories or vicarages, or even donatives, to which there is no episcopal institution: for his *explanations*, we refer to the pamphlet. 6. Enforcement of residence. On this article, he seems to have projected a very useful regulation; which we do not copy for want of room. 7. The great tithes that constitute part of the revenues of fellowships or masterships of colleges: the abuses which he enumerates under this head, seem to be of considerable magnitude: but he is confident that they would be remedied by the regulation here proposed. 8. Lapse of livings that are in the gift of the Crown, or of the Lord Chancellor. 9. College advowsons. 10. Division of extensive parishes, tithes, revision of the 39 articles, and of the liturgy:—on the two last heads he is very brief, and cautious, on account of the difficulties that would, as he conceives, occur in the execution of a plan for their *amendment*; though, if it were once ‘well done, to the satisfaction of the clergy and people,’ he is of opinion that it ‘would certainly prove a great blessing to the nation.’

Art. 59. Reply to the Sermon preached before the Lords Spiritual and Temporal, January 30th, 1793, by Samuel Lord Bishop of St. David's. 8vo. 1s. Ridgway. 1793.

As was the Sermon, so is the Reply. In opposite scales, they are of about equal weight. Neither the one nor the other is very ponderous. Amid the great quantity of solid matter that has of late been thrown into the political balance, these trifles hardly deserve notice. As, however, many readers are apt to be led away and deceived by names and titles, we were under the necessity of speaking a little more at length to the sermon, that the glitter of tinsel might not pass for the solidity of gold. The Reply coming before us in a less questionable shape, there is no need to detain it longer than while we say—Farewell.

SINGLE SERMONS.

Art. 60. A Sermon preached before the Stewards of the Westminster Dispensary at their Anniversary Meeting, in Charlotte-Street Chapel, April 1785. With an Appendix. By R. Watson, D. D. Lord Bishop of Landaff. 4to. pp. 31. 1s. 6d. Cadell. 1793.

Bishop Watson's established reputation as a preacher renders it unnecessary for us to enter more particularly into the merit of this sermon, than merely to say that it states, in his usual manly and nervous style, the considerations which ought to reconcile the poorer sort to their lot, and the respective duties of the rich and poor.

In the appendix, the worthy prelate fully expresses his political opinions. He has no hesitation in declaring that the object, which the French seemed to have in view at the commencement of their revolution, had his hearty approbation. He did not, however, approve the means by which the first revolution was effected; and he assigns his reasons. In the second revolution, he reprobates both the means and the end; and warns his countrymen not

to hazard the introduction of such scenes of rapine, barbarity, and bloodshed, as have disgraced humanity, for the sake of obtaining *liberty and equality*. With respect to *liberty*, his lordship instructs them, that, being governed by the fixed, impartial, deliberate, voice of law, enacted by the general suffrage of a free people, they possess the greatest freedom that can be enjoyed by man in a state of society. Equality, he explains to consist in being equally subject to and equally protected by the same laws; and he asserts—what must surely be understood with some limitation,—that the burthens of the state are distributed through the whole community, with as much impartiality as the complex nature of taxation will admit; and that no order of men is exclusively entitled to the enjoyment of the lucrative offices of the state.

On the subject of the expensiveness of monarchy, the bishop is an advocate for supporting the splendor of the crowns, and thinks there is little reason to complain of the magnitude of the civil list. His lordship appears to entertain a low idea of the understandings of peasants and mechanics, and seems more inclined, than we should have expected from a writer of such approved liberality, to discourage the dissemination of political information among the common people:

‘ No danger (says he,) need be apprehended from a candid examination of our own constitution, or from a display of the advantages of any other: it will bear to be contrasted with the best; but all men are not qualified to make the comparison; and there are so many men, in every community, who wish to have no government at all, that an appeal to them on such a point ought never to be made.

‘ There are, probably, in every government upon earth, circumstances which a man, accustomed to the abstract investigation of truth, may easily prove to be deviations from the rigid rule of strict political justice; but whilst these deviations are either generally not known, or, though known, generally acquiesced in, as matters of little moment to the general felicity, I cannot think it to be the part, either of a good man or of a good citizen, to be zealous in recommending such matters to the discussion of ignorant and uneducated men.

‘ I am far from insinuating, that the science of politics is involved in mystery; or that men of plain understandings should be debarred from examining the principles of the government, to which they yield obedience. All that I contend for is this—that the foundations of our government ought not to be overturned, nor the edifice erected thereon tumbled into ruins, because an acute politician may pretend, that he has discovered a flaw in the building, or that he could have laid the foundation after a better model.

‘ What would you say to a stranger, who should desire you to pull down your house, because, forsooth, he hath built one in France or America after, what he thought, a better plan? You would say to him—No, sir—my ancestors have lived in this mansion comfortably and honourably for many generations; all its walls are strong, and all its timbers sound; if I should observe a decay in

any of its parts, I know how to make the reparation without the assistance of strangers; and I know too, that the reparation, when made by myself, may be made without injury either to the strength or beauty of the building. It has been buffeted, in the course of ages, by a thousand storms; yet still it stands unshaken as a rock, the wonder of all my neighbours, each of whom sighs for one of a similar construction. Your house may be suited to your climate and temper, this is suited to mine. Permit me, however, to observe to you, that you have not yet lived long enough in your new house, to be sensible of all the inconveniences to which it may be liable; nor have you yet had any experience of its strength; it has yet sustained no shocks; the first whirlwind may scatter its component members in the air; the first earthquake may shake its foundation; the first inundation may sweep the superstructure from the surface of the earth. I hope no accident will happen to your house, but I am satisfied with mine own.²

We heartily agree with his lordship in the general sentiments expressed in this eloquent passage: but we may be allowed to ask, if the building be thus good, what danger can arise from allowing all its inhabitants full permission to examine its foundations?

Art. 61. *On Duelling*, preached before the University of Cambridge, Dec. 11, 1791. By Thomas Jones, M. A. Fellow of Trinity College. 4to. 1s. Cadell. 1792.

A manly refutation of the usual pleas in favour of the practice of duelling, and a pathetic application of the melancholy event which occasioned the discourse, and which, previously to the publication, had excited much attention at Cambridge. Two young gentlemen of the university fought a duel on Newmarket Heath, Nov. 23, 1791. The challenger fell by a pistol-shot, in consequence of which he died at the end of two days.

CORRESPONDENCE.

. In the present great demand on our attention, which the number of temporary publications induces, we are under the necessity of declining to enter into any controversy with Mr. Butterworth, the respectable author of the *Thoughts on Moral Government and Agency*, and must therefore be allowed to refrain from inserting his long letter; leaving the public to decide concerning the propriety and candour of our strictures on his work.

*† S. B. mistakes the plan of the Monthly Review; the authors of which have often advertized the public, that they can give no opinion on *manuscripts*.

We have not returned the verses of this correspondent, being ignorant of his address; nor are we sure that he would chuse, at so considerable a distance as Kendal, to incur the expence of double postage.

†.† The writer of a letter signed Φιλιππος, thinks that, in our Review of M. St. Bel's work on the proportions of Eclipses, (New Series,

riety, vol. viii. p. 468-9.) we did not justly appreciate the Professor's inferences, when we expressed some surprize at his conclusion, that the proportions of that celebrated racer were by no means those of a perfect horse. We did, indeed, slightly notice the circumstance, that the parts of this famous animal so ill accorded with the geometrical proportions of a well-formed horse: but we did not, on that account, doubt the propriety of these proportions, as there laid down, for the obvious reasons mentioned in our correspondent's letter, viz. that a horse mathematically exact in every part would be neither a race-horse nor a dray-horse. He would not equal the former in swiftness, nor the latter in strength, but would possess both qualities in as great a degree as the one can be compatible with the other. A horse, with long legs and a light body, may cover a great extent of ground in a short time, but will be proportionably deficient in strength; and a horse, with short legs, large bones, and strong muscles, will draw and carry great weights, but will be proportionably deficient in speed. 'What quality, therefore, (says Φελλιος,) any horse possesses in a super-eminent degree, will necessarily detract as much from its opposite qualities; and as mechanics would express it, what is gained in power is lost in time, and *vice versa*.'—'A perfect horse, therefore, is neither a race-horse, nor a dray-horse, but a horse in which the two qualities, speed and strength, are in the greatest degree possible united.'

This correspondent imputes to us, with too much *ease*, and entirely without justice, a want of candour toward M. St. Bel's work, and of fostering encouragement toward the infant institution of a *Veterinary College*. Of M. St. Bel we know nothing personally, and can have no motive to deal unfairly with him. As to the college, there are not in this kingdom more sincere well-wishers to it, and approvers of it, than the Monthly Reviewers; who have sometimes known the value of a fine horse, and have long lamented the general ignorance of English farriers with regard to veterinary science, and equine anatomy.

††† P. S. inquires whether we ever met with a pamphlet printed some years ago, entitled, "A Philosophical Enquiry into the Physical Spring of Human Actions, and the immediate Cause of Thinking." We have no recollection of a publication under that title; nor do we find any such work in our General Index.—We acknowledge the politeness of this correspondent, in inclosing his letter in a cover; but we were unfortunately reminded that we paid double postage for his civility.

††† X. Y. Z. charges us with a breach of promise, respecting the intended mode of treating a certain article,—which yet remains unperformed.

"If God permit," is a *proviso*, usually and properly made by stage-coachmen, in their advertisements; and should not, perhaps, have been omitted by us when we made the engagement to which we here allude.—It has not PLEASED GOD to permit the accomplishment of that design. The gentleman who, without the concurrence

currence of his critical brethren, formed that plan, has never [we are truly grieved to say it,] been able to execute what he intended.—He is yet living,—living to lament the want of health, the ravage of time, and the approaching debility of age; and may now cry out, with the venerable champion in Virgil,

—anim gelidus tardante senectū

Sanguis hebet, frigidusq; effusus in corpore vires.

With this *traz*, this “round unvarnished tale,” we trust our friendly correspondent will be satisfied.—As to his well-meant advice, with regard to the choice of subjects to which, he apprehends, Reviewers ought to bend their chief attention, it is hoped that we are not yet to *learn* our duty to the public; nor to be informed what are the most important interests of society, and most worthy of our earnest attention, as Christians,—as Protestants,—as Britons!

We are, however, pleased with the good intention of X. Y. Z.; and we thank him for the favour of his letter. We are always happy when men of cultivated minds approve, in any degree, our unremitting endeavours to promote the general interests of science and literature.

We mean to continue our General Index, concerning which this correspondent inquires: but let us make no *promises* for *time*.

§§ We do not perceive the ‘palpable contradiction’ which R. G. ascribes to Mr. Bartram in a part of his *Travels*, as extracted into our Review for January. Mr. B. says, (see lines 6, 7, 8, from bottom, p. 19.) that he was not ‘molested by any other creature, [referring to the bears who were just departed,] except being occasionally awakened by the whooping of *owls*, screaming of *bitterns*, or the *wood-rats* running among the leaves.’ Shortly after (see p. 20. l. 7.) he adds, ‘the noise of the *crocodiles* kept me awake,’ &c. Here is an inaccuracy, and even an appearance of inconsistency: but we do not think that it amounts to ‘a palpable contradiction.’ Let the public, however, determine.—R. G. also notices our having *written*, in the Review for February, p. 163. ‘He *set* out’—but he must be so good as to *set* down this inaccuracy to the account of the printer; for we certainly did not so write it.

¶¶ The article relative to the work concerning which our fair correspondent *Leonora* appears to be interested, was written before we received her letter. She will see it in this Review.

§§ We have never yet seen Dr. Jamieson’s publication: but, since the receipt of his letter, we have ordered it to be sent to us.

¶¶ We know nothing of the object of Q. Z.’s inquiry, nor is it likely to attract our attention. We must beg leave to doubt the accuracy of the local date of Q. Z.’s letter.

¶ In the last Review, p. 250. l. 23. for ‘he,’ read *they*.

p. 276. l. 27. *dele* the comma after ‘*was*’

A P P E N D I X

TO THE

TENTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Verhandelingen rakende den Natuurlyken en Geopenbaarden Godsdienst, &c. i. e.* Prize Dissertations relative to Natural and Revealed Religion; published by TEYLER'S THEOLOGICAL SOCIETY. Vol. XIII. 4to. pp. 426. Haarlem. 1793.

WHEN the attention of the public is fixed on a question of importance, the decision of which may influence the actions as well as the opinions of mankind, it will not be denied that those persons deserve the thanks of their fellow-citizens who promote a calm and judicious investigation of its merit; which, by ascertaining where the truth lies, and how far it extends, may check those absurd and pernicious extremes, into which opposite parties, especially when their passions are excited, and when their interests are concerned, are liable to deviate. Hence we cannot but highly praise the conduct of the directors of the truly respectable society, whose papers now again claim our attention; and who, in consequence of the various opinions at present maintained concerning the equality of mankind, have engaged philosophers accurately to examine this important point, by submitting the following proposition to their discussion:

In what sense can men be said to be equal?—and what are the rights and duties resulting from this equality?

The volume before us contains two dissertations on the subject; the first, to which the gold medal was adjudged, was written, in Latin, by HENRY CONSTANTINE CRAS, I.U.D.

Professor of the Law of Nature and Nations, and of Civil and Roman Law, in the Academical School of Amsterdam.

It is in vain to attempt the discussion of a philosophical question, if its terms be not accurately defined. Accordingly, this is the learned professor's first care. He observes, in general, that the word *equality* supposes comparison, and indicates a certain agreement or resemblance in the things compared; so that some properties or circumstances, belonging to the one, must also be found to belong to another, which, in this respect, is said to be equal to the former; and by the nature and number of these common circumstances, the mode and degree of equality must be estimated. He then distinguishes equality, as it respects mankind, into physical and moral; the former relates to circumstances which are independent of the will, and which therefore cannot be subject to any law; the latter consists in a parity of rights, which a law confers, and a parity of duties, which it prescribes. Moral equality may be termed either natural, or civil, according to the kind of law on which it is founded; and it may be considered either as absolute or relative: in absolute equality, the parity must extend to all rights and duties whatever; whereas, in relative, it is liable to particular exceptions.

Having thus settled the meaning of the term, the ingenious author observes that the first part of the proposition demands *wherein the equality of mankind consists?* In order to answer this question, it is necessary to take a general view of the species, and, abstracting all that is peculiar to individuals, to investigate those particulars which are common to all, and the aggregate of which is commonly called human nature:—but, before he enters on this examination, Dr. CRAS devotes a short chapter to the refutation of Rousseau's notions of a state of nature, in which man is represented as a mere animal, not superior to the brutes around him. Here it is justly observed, that Rousseau's system is overturned by facts; for, were we to allow that men had originally been what this eloquent sophist supposes, it is still certain that they did not always remain in this brutal state; and the mere circumstance of improvement indicates capacities, and at least latent faculties, that are inconsistent with this degrading hypothesis. Instead, therefore, of having recourse to a supposed primitive state, concerning which History cannot give us any information, the present ingenious writer takes men as they actually are, and considers their equality, as resulting from those properties and circumstances which are common to all. Here, after mentioning the form and disposition of the body, and of the organs of sense, he dwells on the powers of the understanding. These are, indeed, from a multitude of causes,

variously cultivated, and capable of various degrees of improvement, in different individuals: but the powers themselves are evident even in the most uncivilized and ignorant of the human species. Thus Seneca justly observes, that *nature made us capable of receiving instruction, and endued us with an understanding, which, though imperfect, is susceptible of improvement.* [Seneca's Epist. 49.]

Nor are men less equal with respect to the properties of the will, than with regard to the powers of the understanding. There are certain inclinations and affections inseparable from the very idea of a human being. Who, we may ask, is there that is not actuated by an aversion from pain and evil, by a desire of satisfaction and happiness? Who does not feel some apprehension of death, some attachment to life, some love of reputation? Nor is this similitude confined to the selfish passions; it extends to the benevolent affections, to the approbation of what is in itself virtuous and honourable, and to the abhorrence of what is vicious and base; whence the Professor is of opinion that all men derive from nature certain obscure notions, in consequence of which the idea of vice is associated with those of shame and disgrace. Other circumstances of equality, adduced under this head, arise from the universal prevalence of conjugal and parental love, and of all those relative affections which link man to man, and are the foundation of that social union, for which they indicate his designation.

After a very pleasing and affecting view of mankind with respect to these particulars, the author leads us to reflect on the frailty and uncertainty of human life, the disadvantages and dangers of its several periods, the vicissitudes of health and sickness, of pleasure and pain, of prosperity and affliction, to which all are alike exposed. Who, says he, that contemplates men in these points of view, does not discern their equality? Who does not perceive that, from their common nature and condition, certain rights and duties must arise, which are common to all, and are inseparable from the very notion of humanity? for there is none of these rights which can justly be claimed by one person, that cannot with equal justice be claimed by all others; nor any of these duties, to which one is bound, that is not equally binding on all. This parity of rights and duties may properly be termed Moral Equality, in order to distinguish it from that similitude in other respects, which may with greater propriety be referred to Physical Equality: but these two kinds are intimately connected; and, as the common rights and duties of men arise from the whole of human nature, so moral equality must, in some respect, result from physical. That equality of rights and duties, arising from the common nature and condition

dition of mankind, which is here maintained; is not a mere fiction of imagination, but, as the Professor justly observes, actually takes place in many cases, not only between nations independent of each other's authority, but also between individuals, who happen to be connected by no other ties than those of humanity. In the course of this chapter, the Professor very justly points out some of the absurdities into which M. Necker has been led by his extravagant zeal against the French declaration of the rights of man. This gentleman, like most of the writers on the same side of the question, misrepresents the proposition, and confounds physical with moral equality; whereas the latter means what is indicated by the expression, that *all men are born equal with respect to rights*. Thus far the assertion, though perhaps too indefinite, is just in itself, and is by no means new; for *Montesquieu* has affirmed the very same in his *Spirit of Laws*, book viii. M. Necker says, in his work on his own administration, that *men are no otherwise equal with respect to rights, than in consequence of their desire and sense of happiness*; and then, observing that brutes have also this desire and sense, he attempts to ridicule the proposition, by concluding that brutes are equal to men in rights. This is a gross misrepresentation: for the equality of men results, not from any particular properties which they may have in common with brutes, but from the aggregate of those which are common to mankind, and which constitute human nature.

After having shewn wherein the equality of mankind consists, and whence it results, the learned Professor proceeds to inquire how far it extends, and to point out *in what sense men may be said to be equal*.

As the limits of any property are indicated, in the plainest manner, by an investigation of its opposite, the Professor justly deems a survey of the inequality of mankind the best method of determining the bounds of their equality. In the animated, as well as inanimated nature, in man as well as in the inferior creatures, we discern not only uniformity, but also variety; and he must be a poor philosopher indeed, who does not perceive how much this variety in the moral, not less than in the physical world, contributes to preserve the order and harmony of the whole. Did mankind, as our author observes, come into life like the fabled Theban colony, which sprang from the serpent's teeth, their absolute equality might be possible: but we fear the event would be what the poet describes, when he adds,

—*suoque*

Marte cadunt subiti per mutua vulnera fratres.

This, however, is not the case; and the most striking inequality results from the circumstances in which we are born, and

must inevitably attend mankind even in a state of nature. We shall not follow the ingenious author in his survey of the obvious inequality, resulting from the various degrees of bodily and mental powers, by which individuals are distinguished. In his observations on that state of inferiority and dependence on parental care, in which we come into the world and pass the earliest years of our lives, he very justly reprehends the temerity of those philosophers, who too universally assert that no moral effects can arise from physical causes; and that no moral obligation can result from a relation merely physical.

Professor CRAS considers civil society as the obvious consequence of that social union, which must have subsisted in a state of nature; in which, as mankind increased in number, and as individuals became more independent on each other, common laws were found necessary, in order to protect the weak against the strong, and to preserve the peace of the community. These first rudiments of civil society were probably as simple and rude as were the men for whom they were designed, till experience taught them to improve these regulations, and at length to form regular systems of legislation. Beside the circumstances of inequality in a state of nature, already mentioned, a very striking one results in civil society from the absolute necessity of government. The lower classes of citizens, who constitute the majority in every state, are too closely employed in procuring their subsistence, to have either time, or inclination, to attain sufficient knowledge for the distribution of justice and the administration of public affairs. Hence it becomes necessary to select those for the offices of government, on whom wealth has conferred leisure; whose education has called forth and improved their abilities; and whose moral character, as well as talents and knowledge, entitle them to the confidence of the community. On this subject, the author's observations are such as will please the sensible and moderate of all parties; as they are in themselves just and liberal, but so guarded as to prevent those misrepresentations which lead to anarchy and confusion.—He particularly condemns as destructive of all social order, those extravagant and erroneous notions, which would annihilate all distinctions, level all ranks, and represent every member of the community as in all respects perfectly equal.

From all these premises, the Professor concludes, *That mankind are equal, inasmuch as the rights and duties resulting from human nature are common to all; that hence men ought to be deemed equal in all cases, except those in which, either from the ties of blood, or from mutual compact, or else from the very nature of civil society and government, peculiar rights and duties are assigned to some individuals.*

In the second part of his dissertation, the learned professor inquires into those rights and duties which result from the equality of mankind. In this investigation, as well as in the former, he surveys man first in a state of nature, and then as a member of civil society. Here he justly observes that, as all moral law (and it is by this that man, in whatever state we suppose him to be, must be directed,) is founded in the common nature of mankind, all the rights which it confers, all the duties which it prescribes, must be referred equally to every individual. Hence the force of that moral maxim, *to act toward others as we would wish them to act toward us*; which, in fact, presupposes the moral equality of mankind as the principle on which its authority depends; and hence we immediately feel the grand right and correspondent obligation resulting from equality; which, however extensive, may be generally expressed in these words: "Whatever others, who are our equals, can justly require of us, we have an absolute right to require of them; and they are under the same obligation to comply with our requisition in the latter case, as we are to comply with theirs in the former." This right of equality, together with its correspondent obligation, not only extends to mankind in general, but is applicable to every individual, and to all particular circumstances and relations; so that whoever enters into these, is immediately invested with all the rights, and bound to all the duties, which nature has connected with them. It is obvious that this right and obligation must subsist equally among different nations collectively considered, and that no pretences of precedency can be valid, unless founded on some compact, either tacit or express. Ariovistus felt this equality, when he said to the Roman Ambassadors, *If I wanted any thing of Cæsar, I would have gone to him; if he wants any thing of me, let him come to me* *?

With the equality of mankind, their liberty is immediately and inseparably connected: for, among those who are entirely equal, (that is, who are connected by no relation except the common tie of humanity,) none can have any right to command, nor can any be under an obligation to obey:—but as this right of freedom belongs to all alike, it imposes on every individual the most indispensable obligation to refrain from every thing that violates the liberty of any other person, and to grant to all around him the peaceable enjoyment of that which he justly claims for himself. This right and obligation our author

* *Ei legationi ARIOVISTUS respondit: Si quid ipsi à Cæsare opus esset, sese ad eum venturum fuisse: si quid illi se vellet, illum ad se venire oportere.* Cæsar, de Bell. Gall. lib. i. cap. 34.

considers as it relates to choice of pursuit and conduct, to religious sentiments and mode of worship, to the acquisition and improvement of property, and to whatever may be supposed to increase the comfort and happiness of life. Many writers, and among these M. Necker, who have just skimmed the subject, but whose prejudices terrify them from examining it with candour, have maintained that property is not a natural, but a civil right, and that the laws, by which it is regulated, necessarily produce inequality: but Professor CRAS has justly shown that property, or exclusive possession, is a right of nature, and that the law, by which it is guarded, by assigning rights and duties to every individual, tends to establish and preserve moral equality. Another right, common to all in a state of nature, is that of self-defence, which is the foundation of all the rights and duties of war among nations. Under all these heads, the author introduces many valuable observations, relating both to the subject itself, and to the opinions of other writers, which our limits will not permit us to enumerate. We shall therefore proceed to take a short view of what he says in the remainder of the dissertation, in which he considers men as members of civil society.

This survey the Professor introduces by considering the original transition from a state of nature into one of civil society, as a free and voluntary act. If such an association be formed by a number of persons who are equal, no individual can claim a right to govern the rest; all have an equal share in the *original* sovereignty, which must therefore reside in the citizens collectively, that is, in the people; and they have a right either to exercise it themselves, by forming a democracy; or to delegate it to one or more of their number, as they may think most conducive to their welfare. Hence he concludes that neither an individual, nor any number of persons, can possibly have an *original* right to govern without the consent of the governed:—but when, by mutual compact, the people have once delegated their authority, the compact ought to be held sacred and inviolable both by the governor and governed. He allows that circumstances may take place, which may justify a nation in altering its form of government: but he is very far from approving Mr. Paine's assertion, that nations are not bound to abide by the political compacts made by their ancestors. Great difficulties certainly attend this question.—Without adopting the extravagant dogmata of Mr. Paine, it may be urged that posterity will claim a right to be satisfied as to the *rectitude* of obligations to which their submission is required; and if, on examination, it shall appear that what may have

once been deemed right, or fit, is evidently *wrong*, ought not the error or the wrong to be rectified?

The Professor observes, that, in civil society, the equality of men is in some respects necessarily diminished, but adds, that this diminution does not affect the essential rights and duties of humanity. They lie beyond the reach of civil authority, which ought always to consider them as principles previously established, that cannot justly be violated by any human laws. Hence he concludes that no civil law can in itself be valid, which is repugnant to humanity; and he confirms this axiom by the authority of Cicero, who, though no mere speculative politician, maintains that civil laws ought to be derived from the principles of truth and nature *.

The author farther observes, that, though the governors and the governed, from the authority committed to the one of these classes, and the obedience required from the other, are unequal in rank and station; yet, if we consider them as members of the community, as subject to the same general laws, they are equal, as they all enjoy the same general rights, and are bound by the same general obligations. Here he adopts the just distinction, made by Grotius and other writers, that a magistrate must be considered in a double capacity; it is only in his official character that he can have a right to exert authority and to require obedience: in every thing in which his interest, as an individual, is concerned, he ought equally with others, to be amenable to the laws: he cannot, in a contest with the meanest citizen, be judge in his own cause, but must submit it to the decision of those whom the law appoints, who must proceed impartially as the law directs. This kind of equality, which is essential to every free government, may and ought to be so modified as to preserve that decent respect for the magistrate, which is necessary to the preservation of public order; and this, we may observe, is admirably done in our own constitution, by rendering the ministers and advisers of the king responsible for the wrongs committed in his name.

The learned Professor lays it down as a maxim, that, on entering into civil society, men lose their natural equality no farther than is absolutely necessary for the welfare of the community, and become subject, not to arbitrary tyranny, but only to just and lawful authority; the nature and limits of which must be known from what are commonly called the constitutional laws of a state. Some of these are conventional, depending on particular and express compacts between the go-

* *Cicero de Offic. lib. III. cap. 17.* See also Blackstone's Introduction to his Comment. § 2.

verners and the governed : but there are others no less real and obligatory, which may be termed natural, as they are derived from the nature and final end of all civil society, which is to promote, as far as possible, the common interest and happiness of its members. These laws are so necessary, that, without them, neither civil society nor civil authority can exist. The states of the Netherlands, when they abjured their allegiance to Philip II. justly observed that "sovereigns were appointed by God to protect their subjects from all injuries ; and the latter are not, like slaves, bound to obey every command of their governors, whether just or unjust ; that princes were constituted for the sake of their subjects, not their subjects for them ; that he who oppresses his subjects, and treats them like slaves, ought not to be accounted a sovereign, but a tyrant, and may, with the utmost justice, be expelled from his government, when there are no other means of preserving the liberties of the people." It is evident, that, whenever a civil society is dissolved, its members revert to that state of moral equality, in which they were before they had entered into it ; and this dissolution may be supposed to take place when the government of a community is usurped by those who have no legal right to it ; or when, though legally obtained, it is abused to the destruction of the fundamental principles of the constitution ; or, else, when the executive power is so weak and inefficacious, as not to secure to its subjects the protection of the laws.

The equal rights of the members of a civil society are also argued from the very nature of a civil law, which, according to Papinian, is *commune præceptum, communis reipublicæ sponsio*. Hence the Professor deduces the right of the people to be consulted in making the laws by which they are to be governed ; and concerning which their opinion may be collected either from their personal votes, in very small communities ; or by those of their representatives, in larger assemblies. The obedience of the subject may therefore properly be said to be due to the laws alone, which are expressive of the will of the community ; he is in fact subject to no magistrates, except those appointed by the laws, and to them no farther than the laws prescribe. The duty of a strict obedience to the laws, correspondent with this right of equality, is sufficiently obvious.

Farther, no civil law, nor any civil authority, can justly either control or restrain any member of civil society, except in those respects in which the welfare of the community is evidently concerned ; this being the only end for which men resign their natural equality to the restraints of civil government.

ment. In all cases which do not manifestly affect the public order and happiness, every subject, when arrived at years of maturity, has a full right to regulate his own conduct according to his own will, without being necessarily dependent on that of his fellow-subjects, or of the magistrate. This limitation of civil authority is evidently just and reasonable; and we find, with pleasure, that the Empress of Russia has expressly acknowledged its equity*. Hence, even in civil society, much of the natural equality of mankind remains; and of liberty, though it be more restrained than in a state of nature, enough may be left to render life secure and happy; as every individual retains a full right to act conformably with the dictates of his own will, provided he neither injures the welfare of the community, nor violates the rights of others, who have the same claim with himself to this freedom. This is all that a good man can desire.

The ingenious author proceeds to examine the particular circumstances in which man, on entering into civil society, does not resign his natural rights; and in which, therefore, no civil power can justly control him. Here he observes that every individual of civil society has an undoubted right to profess whatever religious opinions he conceives to be true, and to adopt such a mode of worship as he thinks will be most acceptable to the Deity. With this right is intimately connected those of thinking, speaking, and publishing, whatever he is persuaded is true in itself, and useful to mankind, limited by the correspondent obligation of not violating the rights of others, of not disturbing the peace of society, nor weakening the authority of the laws, either moral or civil. Another right, resulting from the natural equality of mankind, is that all those members of the community, who are equal in point of moral character and abilities, have an equal title to offices of power and honour; from which none should be absolutely excluded on account of mere accidental circumstances, that are in themselves variable, and may be removed by industry and application. The Professor observes, however, that the degree of knowledge and other qualifications, requisite for such offices, ought to be ascertained by law. Nobility, he contends, should be only a personal reward for services to the community; hereditary honours and privileges he considers as degrading to those meritorious and virtuous citizens on whom they are not conferred, as directing their views to the false

* *Instruction de sa Majesté l'Impératrice Catherine II. pour la commission chargée de dresser le projet d'un nouveau code de lois.* Art. 41, 42.

splendor of external pomp, rather than to real virtue and solid merit, and as not affording that utility to the community, which is the only motive that can vindicate any diminution of the natural equality of mankind. Perhaps these sentiments may, by some of our readers, be censured as favouring too much of republicanism; which it is now the fashion to consider as a crime: but surely it ought not to be deemed such, in this ingenious and learned author, who, as the subject of a commonwealth, has no less right to express his opinion in favour of republicanism, than any writer in England has to plead for extending the royal prerogative. We feel the justice of his observation, as applied to the extravagant and absurd pretences of hereditary nobility in most countries on the continent, which are in fact an insult to human nature. We are likewise convinced of the impropriety of such hereditary distinctions in a republic, as being not only useless, but pernicious: but we have our doubts whether a monarchy, however limited, can long subsist without an hereditary nobility; though the privileges of this body ought certainly to be so modified as not to destroy legal equality. For these reasons, we look on our own house of lords as a very necessary part of the English constitution, which is often highly useful in protecting the liberties of the people, as well as in preventing all encroachments on the lawful power of the crown. The privileges of the English peers relate chiefly to their parliamentary character, and are very far from destroying that kind of equality, which is necessary to a free government.

The free enjoyment and use of his property is another right originating in the natural equality of mankind, which remains to every member of civil society; to this may be added his freedom of entering into whatever profession he may chuse, and of contracting whatever engagement he may consider as most likely to promote his happiness. This right is, in many countries, shamefully violated, with respect to marriage, by restrictions which are not less impolitic than unjust: but there is one law in Holland so manifestly inequitable, that we cannot avoid mentioning it. Previously to the solemnization of a marriage, the parties must be betrothed before a magistrate, and the bans be published on the three following Sundays: but, if one of the parties be a Roman catholic and the other a protestant, a period of six weeks must elapse between each publication, so that the marriage cannot take place till at least three months after the betrothing. This exception from the common rule is so invidious and unjust, that we cannot conceive what apology can be made for it; and we the rather wonder at it, because most of the laws relative to marriage in

Holland are much more just and equitable than those in England.

As, in a state of nature, every individual has the right of self-defence, so all the members of a civil society have an equal claim to the protection of the laws. Under this head the learned Professor dwells on the equitable maxim, that every citizen, when accused, should be considered as innocent, till legally convicted of guilt; and that imprisonments, previously to conviction, should be made as easy as possible. His general observations, on the necessity of a friendly and kind treatment of prisoners during trial, will be approved by every friend to humanity. We are certain that nothing, except the circumstances of his situation, could prevent so rational an advocate for the rights of mankind, from expressing his detestation of the torture to extort confession, of which, to the disgrace of the government, the use is yet retained in Holland, though it is abolished even in some of the most arbitrary monarchies. The Dutch legislators seem, indeed, to have discovered that a guilty person may possibly have sufficient fortitude to bear the rack without confessing: but this discovery, instead of inducing them to abolish the torture as inefficacious, has occasioned a supplemental law, by which, if it should appear to the judges that the prisoner is guilty, and that his not confessing arises from obstinacy, he may still be punished, though not with death.

The last right here mentioned, as common to every member of civil society, is that of leaving the country, and withdrawing from the community, whenever he pleases; provided this be not with any fraudulent intent, nor contrary to any particular engagement into which he may have entered.

Thus have we gone through the heads of Professor CRAS's ingenious dissertation on this important question, which we think he has answered with great precision and accuracy. Under every particular he has taken great pains to guard his expressions against abuse; and he shews himself an enemy not less to licentiousness and anarchy, than to arbitrary power and tyranny. His style is easy, natural, and truly classical; it is that of cool close reasoning; except in the conclusion, in which, after having throughout the whole dissertation addressed himself to the understanding, he indulges himself in a more animated diction. We shall select one of the concluding paragraphs as a specimen of his latinity:

‘ Veniant igitur irrisores hujus omnis orationis atque sententia! Veniant atque dijudicent, quo jure, cum suis argutiarum omnium laqueis se ipsi irretiant, aliis acuminum dialecticorum exprobrent objiciantque pravitatem!

vitatem! Veniant ac statuant, num eloquentiæ suæ copiâ, ad opprimendam bonam causam, causam humanitatis dico, abuti oporteat! An propter hominum culpas, quas rebus permultis adjungit ingenii humani infirmitas, sanctissimâ jura, hominibus a benignissimâ conditore ipso tributa, aut flocci facienda sint, aut plane contemnenda! An magnâ audaciâ ac verborum temeritate, quin etiam superbiâ quâdam illudere oporteat auctoritati summorum virorum, quibus nonnulla hominis existimatio est, juriumque hominis quædam reverentia! Veniant denique omnes, qui solo splendore, solis divitiis, solis potentium opibus capti, vel honestorum hominum spernant humilitatem, vel humiliorum virtutem atque innocentiam parvi ducant! Veniant videantque, quæ ex communis naturæ humanæ præstantiâ exoriuntur æqualitatis ac libertatis jura officiaque, num ea aut humana instituta, aut initæ civitates ita delere omnia possint, ut eorum nunc in vitâ civili vel nulla plane, vel levissima tantum vestigia supersint, atque etiam opinio quædam civium ac benignior existimatio de reliquâ quâdam hominum æqualitate adeo reprehendenda sit, et quasi summum periculum omni civitati ac perniciem afferat, repudianda!*

The Professor has had frequent occasion, in his notes, to quote Pope's Essay on Man, and has given a translation, of the passages cited, into Dutch verse, with which, he tells us, he was favoured by PIETER VAN WINTER, Esq. a merchant in Amsterdam; who, we are informed, has translated, but not yet published, the whole of this justly celebrated poem. From the specimens here given, we must acknowledge that it is a most faithful, and, at the same time, elegant version; in which the author's meaning is very accurately rendered, and his poetical expression preserved, in nearly the same number of lines as in the original.

The other dissertation, contained in this volume, was written in English by the Reverend WILLIAM LAWRENCE BROWN, D. D. professor of moral philosophy and ecclesiastical history, and minister of the English church in Utrecht. This dissertation has great merit as a piece of composition: but we have seen only the Dutch translation, which, in this respect, we may suppose inferior to the original. The directors of the society have, we think, justly observed, that Dr. BROWN has not been so accurate in his answer to the first part of the question, as could have been wished. He seems to have bestowed more attention on the inequality of mankind, than on their equality; and he has not given those distinct ideas of the latter, which are necessary to assist the reader in comprehending the exact meaning of the proposition. There are, however, so many excellent observations, even in those parts which we conceive do not, strictly speaking, fall within the limits

* * *Acerbius summam juriæ hominis reprehendit BURKE in libro contra Gallos, scripto atque edito A. 1790.*

of the question, and they are expressed with so much propriety and elegance, that we should have been sorry to have lost them. The Professor's vindication of Providence in the unequal distribution of powers and abilities, his view of the general order and harmony resulting from this inequality, and the eloquent manner in which he displays and enforces the duties of mankind, gave us great pleasure, as master-pieces of moral discussion. He appears to be a friend of liberty as well as of order; and what he says of the nature and limits of the former, must be approved by every friend to mankind. Speaking of the use and improvement of freedom, he observes, that this will depend on the various characters of different persons. Those, who are blessed with sound judgment and liberal sentiments, will consult not only their own satisfaction and advantage, but also the happiness of all who are within the sphere of their influence; and their conduct will be marked with a decency and benevolence, which will hold them forth to mankind as the ornaments of society, and the objects of admiration and gratitude. Such will derive the greatest satisfaction from the consciousness of their own improvement, and their extensive usefulness. Persons of less abilities and moral taste, or of less generous dispositions, will devote themselves chiefly to sensual pleasures and selfish pursuits; and will thus deprive the community of much of that good which they might otherwise effect. On this account, however, says the ingenious author, they ought not to be deprived of their freedom, as long as they remain within the limits of that blamelessness, which, however imperfect when considered in a moral and religious view, is sufficient for the preservation of public order and social peace. They cannot be cited before human courts of justice, but must appear before that of the Deity; they are accountable, not in the present, but in a future state. Arguments, persuasion, and example, are the only lawful means of reforming them; and, for this purpose, every good man will exert all his influence to diffuse virtue and happiness among his fellow-creatures: but when force is applied to this end, it defeats its own aim, and betrays the very folly that is blamed in others. Men may be compelled to be just and inoffensive, but not to be virtuous and happy.

These excellent observations may be applied to shew the inefficacy and absurdity of those laws which (though, fortunately, they are obsolete,) are still in force in England for compelling people to attend divine service: all that can be said in their excuse, is, that they were made in times of superstition and ignorance: but this is no apology for their not being repealed at present. Were all our bishops like a few that we

could name, we should see many things altered, which, as they now stand, reflect no honour on our religious establishment.

In the survey of the rights of mankind, into which this volume has led us, we reflect, with self-congratulation, that they are, on the whole, more accurately observed, and better secured, by the English constitution, than by that of any other government in Europe. Many of the European constitutions, if compared with our own, and with what a free government ought to be, are little better than regular systems of oppression; the only alleviation of which must be hoped from the personal character of the prince; and much do we fear that the event of the present war will be to rivet the fetters of slavery and superstition on mankind. We trust, however, that this will not be the case in our own country, and we are very far from imputing such a design to our administration: but we own that we cannot, with indifference, view the malicious conduct of some of its adherents, who endeavour to hold forth all those that do not approve every measure of the minister, as enemies to the constitution, and to the king, and as objects of public resentment. It is the rage of the day to declaim against the pernicious tendency of republican principles; and to those who wish to transform our well-limited monarchy into either an aristocracy, or a democracy, we have as great a dislike as Mr. Burke himself can have: though we should think it just to express these sentiments with more candour and moderation than his zeal will allow him to observe. Let us, however, remember that, as our constitution is in part republican as well as monarchical, it is not less dangerous to crush all those principles on which the one part is founded, than to destroy those that form the basis of the other:—nor ought the present royal family to forget that, to the prevalence of those very sentiments, which courtiers now exaggerate and stigmatize as dangerous to the state, they owe their establishment on the throne of Great Britain; and that, when their possession of it was endangered by the rebellious attempts of enthusiastic partizans of episcopacy and the indefeasible hereditary right of kings, they experienced the most unshaken loyalty, and the firmest attachment to themselves, as well as to the constitution, from men of that description which it is now the fashion to load with obloquy and disgrace.

ART. II. HIERONYMI DE BOSCH—*Carmen de Aequalitate Humanum*: i. e. The Equality of Mankind. A Poem. By JERONYMO DE BOSCH. 4to. pp. 90. Amsterdam. 1793.

THE subject of this elegant Latin poem was probably suggested to its ingenious author by the proposition, which formed

formed the subject of the preceding article. It required, however, no small degree of devotion to the muse, and no common share of genius and abilities, to clothe the discussion of a philosophical question with the graces of harmonious versification, and to animate it with the spirit of poetry:—but if M. DE BOSCH's attempt be considered as bold, his success in it must be acknowledged as honourable to his talents and learning. It was never his intention to answer the question in that precise and close train of reasoning, which was to be expected from a dissertation in prose: but he has treated it in a judicious and pleasing manner, and has enlivened it with those poetical ornaments of which it was susceptible. We shall extract two or three passages; which we have selected, not because they are the best in the poem, but because they are short, and easily separated from their connection with the argument:

*‘ Nos genuit natura paros, discrimine nullo
Et Deus huic vitæ lucem, largitur et illi;
Omnibus ille parens, circumspicit undique tutos;
Nutrit et infantes, et curat fata senectus;
Cernit et indomito reges contendere fœdus,
Cernit et innocuas sæva inter vincla gemetas;
Sic matrona potens, gerat in carvice superba
Regales census, summorum alimenta malorum;
Conjugis ante torum ploret miserabilis ægri
Uxor, cujus inops pendet circum oscula proles:
Ambarum, diversa licet, fors venit ab illo,
Uno in perpetuum qui voluit tempora natus,
Torquet et immensum moderato turbine mundum.’*

The following simile is adduced to illustrate the introduction and progress of discord in society:

*‘ Cernimus innocuæ quales in limine vitæ
Diversum pueros inter se ludere ludum;
In mediis jucunda joci concordia regnat,
Pingit et unanimis teneras clementia malas.
Gaudia longa forent, longæ ni semina culpa
In teneros animos amor injecisset habendi:
Nunc simul ac placuit pueris res una duabus,
Ambitio placidam depellit fervida pacem,
Tamque diu ignaræ perturbat corda juvenæ,
Donec amicitiaë disruptis amabile vinculum,
Fraternosque animos in mutua prælia misit.’*

The last passage which we shall cite, is the description of the evils of sedition:

*‘ Qualis fortis equus, quem servidus impetus agit,
Quique reluctanti discussit ab ore catenas,
Dum ruit, artificumque manus oblataque signa,
Et lætas Cereris pedibus concultat aristas;*

*Sic populus, qui more caret vitæque magistris,
Abjecitque sacras legum suribundus habenas,
Seditione domos sociorum invadit et urit,
Obtutusque Dei votivas disjicit aras.
His si vestânis præsit Catalinâ maniplis
Qui clandestinos animis superinjicit ignes,
Aut quoque, qui nullo fertur moderamine, at armis
Appius indomitum tentat compefcere plebem,
Civibus exitium miseris impendet acerbum;
Tunc genus humanum, mollissima corda benigne
Cui natura dedit, fit detestabile monstrum.
Huic socium occidisse parum est, nec sufficit, hujus
Majus at admittit scelus insatiabilis ira,
Pectora dilaniat, capita amputat, ossaque saxis
Illudit, totis abscissaque colla cruentis
Imponit; circumque ferens squalentia multo
Cum clamore parum ferrem metuentibus offert;
Pisonis Galbæque iulæ velut offera Roma,
Et caput æroba Græcchi titubavit in hasta:
Corporis insultat trunco, et se sanguine pasceris
Turba ferox supra mutilata cadavera saltat;
Tale tigris nunquam secula cum tigride bellum
Gessit, et Hyrcanis avidisque hominibus ista
Dira fuit rabies mediis incognita sylvis.*

To those of our readers who have a taste for Latin poetry, these quotations will afford no unfavourable idea of the author's genius and learning. He is now employed in preparing for the press a very splendid edition of the Greek Anthologia, with the Latin version by Grotius, in two volumes quarto. For particulars of this work, which is to be published by subscription, we refer the learned to M. DE BOSCH's programma, which, we are informed, may be had of Mr. Payne in London and of Mr. Duncan in Edinburgh.

ART. III. *Amsterdam in zyn Geschiedenissen, &c.* An Historical Account of Amsterdam. 7 Vols. 8vo. about 240 Pages in each. Amsterdam and Harlingen. 1792.

THE Dutch may boast of one of the most industrious historians that ever wrote, in their countryman *IVagenaar*; who, beside a very voluminous history of the republic, composed an historical account of Amsterdam, in thirteen octavo volumes. His work terminated with the death of William III. in 1702; and the present writer continues the narration down to the year 1788. Considered as a history, the continuation before us has certainly no great degree of merit: but, as a plain and, we believe, on the whole, a faithful relation of facts, it contains useful information, from which a judicious historian

might derive no small advantage. The period of which the author treats is highly interesting; and if he had possessed judgment sufficient to have properly selected his facts, his work, without being half so voluminous as it now is, would have been much more valuable. The particulars of public dinners and suppers, the ornaments of the dessert, and the toasts to which the company emptied their bottles, are here very minutely related; together with a number of other circumstances, which, though they might make a tolerable figure, and gratify the vanity of individuals, in the corner of an Amsterdam newspaper, are of no historical importance.

The first of these volumes contains an account of events down to the year 1747, in which the author has so little confined himself to Amsterdam, that he has introduced many things which have only a remote relation to the republic, and others which, though we might expect to find them in a history of the United Provinces, have no necessary connection with that of the metropolis. Some of the latter relate to the administration of the Dutch colonies. Of this kind is the narration of what happened in Curaçao, and in Batavia, in the year 1740. The former of these settlements was thrown into confusion, by the scandalous and oppressive conduct of its governor, *Jan Gales*; who, if the accusation preferred against him be true, deserved to have been hanged, and his name transmitted to posterity with every mark of infamy. This account is taken from the memorial presented by the inhabitants to the States General, in consequence of which the governor was recalled: but we do not find that he was ever punished according to his deserts. The other epifodical narration is that of the insurrection of the Chinese in the island of *Java*, which terminated in the massacre of such numbers, that we are told the inhabitants of Batavia waded ankle-deep in the blood which flowed in the streets. The relation before us is evidently drawn up to exculpate the Dutch, by urging the plea of self-defence: but there are several circumstances in it which appear highly suspicious; and we cannot think it probable that there could be an absolute necessity for an order of council, enjoining the murder of all the Chinese in the city; in consequence of which, thousands were massacred, who made no resistance, but suffered themselves to be slaughtered like sheep. We cannot presume, without farther evidence, either to condemn or acquit: but we own that we are not inclined to think favourably of a company, which all history represents in a most odious light in every respect; nor is this wonderful when we consider that the majority of its servants are persons who are sent out of their own country, be-

cause they have disgraced their families by their profligacy, or, perhaps, dishonesty. It appears, from other accounts, that *Valkenier*, who was then Governor General, was a worthless arbitrary tyrant, whose conduct to his countrymen, and even to those of the council that displeased him, was insolent, oppressive, and cruel. This behaviour brought on him the disapprobation of the directors, and he resigned his government: but, touching at the Cape of Good Hope on his voyage home, he was arrested and carried back to Batavia, where he was imprisoned, and tried for his past conduct with respect both to the Chinese and the Dutch. The trial, however, was never made public; and this concealment confirms the suspicion of circumstances highly disgraceful to the company, as well as to the governor. It is far from being the only instance in which the conduct of the Dutch East India Company has been dishonourable to humanity.

The second volume of this work is more confined to domestic events than the first, and contains an account of what happened in the years 1747 and 1748. This period was remarkable for the revolution, in consequence of which the Prince of Orange was chosen Stadtholder of Holland, and this office made hereditary in his family. That, in the Belgic constitution, such an officer is absolutely necessary to preserve the liberty of the people against the encroachments of the aristocracy, we are fully convinced; and the conduct of William IV. was no less adapted to obtain popularity, than that of the aristocracy was oppressive, weak, and unpopular. This prudent Prince understood his true interest; he was convinced that the regency of the cities, among whom, to use the words of the poet,

‘—Dominion lurk’d from hand to hand
Unown’d, undignified by public choice,’

would never be his sincere friends; and that his power, as Stadtholder, must in a great measure depend on the opinion of the people, that he would be the defender of their liberties. The conduct of the magistrates had excited universal discontent; and the people, who were conscious how much their spirit had contributed to the triumph of the Prince over the opposite faction, were too sanguine in their expectations that, in consequence of this event, all their burthens would be removed. Among the grievances of which they complained, they represented it as unreasonable that the magistrates of the cities should have the disposal of all offices of profit; with which, it was said, they enriched their own families and dependents at the expence of the public. Petitions were drawn up, requesting that these offices might be put up to auction and sold to the highest bidder, provided he were a protestant;

and that the money hence arising might be employed toward paying off the public debts, and thus tend to render the taxes more moderate. A petition to this effect was planned at Amsterdam, by one *Daniel Raap*, a resolute, though perhaps rather turbulent man; whom the magistrates, by their weak yet arbitrary conduct, rendered of more consequence than he would otherwise have been. The greatest discontent, however, was caused by the farming of the excises. In Friesland, it had been abolished, in consequence of the insurrections of the people; and no sooner was this known in Holland, than the inhabitants resolved to obtain the same redress, by similar means. In this attempt they had succeeded in some cities; and the magistrates of Amsterdam would have acted wisely, if, by yielding in time to the wishes of the people, they had prevented that violence which they could not repress; but, though too weak to resist, they were too obstinate to yield, till after an insurrection had taken place, and the mob had plundered the houses of all the farmers of the revenue. The train-bands of the city, on whom the government depended for preserving the public peace, had declared that, though they would defend the persons in the regency, they would not give any assistance to the farmers of the excise. Alarmed at these circumstances, the magistrates gave public notice that, in consequence of a proposal from the Stadtholder to the States General, the farming of the revenue would be abolished. This concession, which, if it had taken place in time, would have rendered the regents respected as well as beloved, now exposed them to the contempt as well as the hatred of the people; who, finding their own strength, were determined to have their other complaints redressed. Hence the greatest part of the year 1748 was spent in contests between the magistrates and the citizens of Amsterdam; till at length the Prince, having procured a commission for this purpose from the States of Holland, turned out the unpopular magistrates, and appointed others, who were more beloved by the people, as well as more devoted to his interests. These events are here related in a very circumstantial manner; and the author has taken care to insert the speeches made in the popular meetings, most of which are abominably stupid and tedious, and, in the true Calvinistic style, full of scripture phrases and allusions.

The events which happened in Amsterdam from the year 1748 to 1779, occupy the third and fourth volumes: but they are of so little general importance, that we shall not trouble our readers with any particulars concerning them. The contents of the next two volumes, in which the history is brought down to the year 1788, are much more interesting. On these events,

events, however, we mean not to enlarge; and shall only observe, that this part of the work, like all the rest, is executed with greater accuracy than judgment; and though we do not accuse the author of partiality, we cannot acquit him of tediousness. On reading some parts of this history, we feel a very lively sense of the excellence of the English constitution, and, in particular, of that invaluable privilege, a public trial by an impartial jury. A people who enjoy this right cannot be made slaves; while those, from whom it is withheld, cannot be said to be free. In cases in which the interests and passions of the judges are not concerned, justice may be tolerably administered: but if the offence interfere with their political notions, or personal interests, the accused has very little chance of equitable treatment. What must we think of the liberty of the Dutch, when we find a bookseller imprisoned for two months, and condemned to a fine of a hundred pounds, for having published a print of the Stadtholder, on orange-coloured paper? Other instances of this arbitrary severity might be adduced; insomuch that, from religious bigotry on the one hand, and political jealousy on the other, the freedom of the press is so entirely destroyed, that every writer, who thinks differently from the vulgar herd, is in continual danger.

The last volume of this work describes the public buildings and institutions in Amsterdam. Many of these are common to every large city: but we cannot forbear to mention some, which are peculiar to this, and deserve particular notice. The first is the new Workhouse, in which all vagrants and beggars are confined and obliged to work. The late benevolent Mr. Howard, in his work on foreign prisons, has given a particular account of this institution, which is justly admired by strangers, for the neatness, regularity, and excellent discipline, observed in it. Its good consequences are evident in one respect; for there is scarcely a beggar to be seen in the streets of Amsterdam. Another excellent institution is the Marine School, in which above a hundred and fifty boys, of all ranks, are educated for the sea service: the children of persons in low circumstances are admitted gratis; others pay in proportion to the abilities of their parents: but the full expence is not above fourteen pounds *per annum*. When once admitted, no distinction is made; they all wear the same uniform, and observe the same discipline; they are obliged to sleep in hammocks, to eat in messes, and to live, as nearly as possible, as if they were on board of a ship of war. The education, which they receive, is so good, that people of fortune sometimes place their children in this school, in order to prepare them for service as midshipmen. Were a sufficient number of such semi-

naries instituted and properly encouraged in England, we should not see the character of officers disgraced, as it sometimes has been, by a total ignorance of every thing, except the mere mechanical part of their profession.

The citizens of Amsterdam, though chiefly employed in the pursuits of commerce, are not insensible to the advantages of science and literature, nor indisposed to cultivate them. In the year 1777, a few individuals agreed to meet at stated times, in order to pursue the study of natural philosophy and literature, and to practise the arts of drawing and music. This association was soon increased by the addition of new members; the plan was, from time to time, enlarged, and at length terminated in an establishment, which, if it be considered as founded in the munificence of private persons, and unconnected with the patronage of government, is without an equal. The society, which, to express the object that it was intended to attain, is distinguished by the motto *FELIX MERITIS*, now consists of above four hundred members; who are distributed into five departments, the several pursuits of which are natural philosophy, literature, the theory of commerce, drawing, and music. The members assemble in a large and elegant building belonging to the society; each department has its weekly meetings in the winter season; and, by that of music, a very elegant concert is given, to which every member of the society has the liberty of introducing a lady. There are two other literary societies distinguished by their several mottos, *DOCTRINÂ ET AMICITIÂ*, and *CONCORDIÂ ET LIBERTATE*; which, though not equal to the former in splendour of establishment, nor in the number of members, are by no means inferior in point of literary merit.

The history of Amsterdam, if undertaken by a writer of judgment, might be made an interesting and useful work; it would greatly conduce to illustrate the history of the republic, and would display the radical vices of its constitution; which, by consisting of two parties, that must frequently be influenced by opposite views, contains within itself the seeds of discord and faction, and has all the inconveniences, without the advantages, of a popular government.

ART. IV. Asiatic Researches. Vol. II.

[Article continued from the Appendix to the 8th Vol. of our New Series.]

HAVING already, in two preceding articles, noticed such communications as related to the general history of Asia, we shall now attend to those which are more partial and confined

finied in their inquiries. Of these, the first is * *On the Descent of the Afghàns from the Jews**.

The *Afghàns* call themselves the posterity of *Melic Tàlút*, or King *Saul*. The descent of the *Afghàns*, according to their own tradition, is thus whimsically traced :

* In a war which raged between the children of *Israel* and the *Amalekites*, the latter, being victorious, plundered the *Jews*, and obtained possession of the ark of the covenant. Considering this the God of the *Jews*, they threw it into fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success: every individual, who treated it with indignity, was punished for his temerity. They then placed it in their temple, but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness.

* When the Prophet *SAMUEL* arose, the children of *Israel* said to him: " we have been totally subdued by the *Amalekites*, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God." *SAMUEL* said: " in case you are led out to battle, are you determined to fight?" They answered: " what has befallen us, that we should not fight against infidels? That nation has banished us from our country and children." At this time the angel *GABRIEL* descended, and, delivering a wand, said: " it is the command of God, that the person, whose stature shall correspond with this wand, shall be king of *Israel*."

* *MELIC TA'LU'T* was at that time a man of inferiour condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to *SAMUEL*, saying, " I have lost a cow, and do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty." *SAMUEL*, perceiving that he was a man of lofty stature, asked his name. He answered *TA'LU'T*. *SAMUEL* then said: " Measure *TA'LU'T* with the wand, which the angel *GABRIEL* brought." His stature was equal to it. *SAMUEL* then said: " God has raised *TA'LU'T* to be your king." The children of *Israel* answered: " we are greater than our king. We are men of dignity, and He is of inferiour condition. How shall he be our king." *SAMUEL* informed them, they should know, that God had constituted *TA'LU'T* their king, by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

* After *TA'LU'T* obtained the kingdom, he seized part of the territories of *JALU'T*, or *GOLIAH*, who assembled a large army, but was killed by *DAVID*. *TA'LU'T* afterwards died a martyr in a war against the infidels; and God constituted *DAVID* king of the *Jews*.

* *MELIC TA'LU'T* had two sons, one called *BERKIA*, and the other *IRMA*, who served *DAVID*, and were beloved by him. He

* Translated from a Persian abridgement, composed by *Maulavi KHAIRU'DDIN*; communicated by the late Henry Vanitart, Esq.

sent them to fight against the infidels; and, by God's assistance, they were victorious.

'The son of BERKIA was called AFGHA'N, and the son of IRMIA was named USBEC. Those youths distinguished themselves in the reign of DAVID, and were employed by SOLOMON. AFGHA'N was distinguished by his corporal strength, which struck terror into Demons and Genii. USBEC was eminent for his learning.

'AFGHAN used frequently to make excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels.'

To this account we shall subjoin a remark of the late *Henry Vansittart*, Esq. He observes, that

'A very particular account of the *Afghàns* has been written by the late HA'FIZ RAHMAT *Khàn*, a chief of the *Robillas*, from which the curious reader may derive much information. They are *Muselmans*, partly of the *Sunni*, and partly of the *Shiab* persuasion. They are great boasters of the antiquity of their origin, and reputation of their tribe, but other *Muselmans* entirely reject their claim, and consider them of modern, and even base, extraction. However, their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army, in which they have served. As they have been applauded for virtues, they have also been reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins.'

A specimen of their language (the *Pushto*) is added; and the following note is inserted by the President:

'This account of the *Afghàns* may lead to a very interesting discovery. We learn from ESDRAS, that the Ten Tribes, after a wandering journey, came to a country called *Arsareth*; where, we may suppose, they settled: now the *Afghàns* are said by the best *Persian* historians to be descended from the *Jeus*; they have traditions among themselves of such a descent; and it is even asserted, that their families are distinguished by the names of *Jewish* tribes, although, since their conversion to the *Islàm*, they studiously conceal their origin; the *Pushto* language, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaick*; and a considerable district under their dominion is called *Hazàrèh*, or *Hazàret*, which might easily have been changed into the word used by ESDRAS. I strongly recommend an inquiry into the literature and history of the *Afghàns*.'

Remarks on the Island of Hinzuan or Johanna. By the President.

Hinzuan, or, as it is commonly called by us, *Johanna*, has been governed for about two centuries by a colony of Arabs. Sir WILLIAM JONES, thinking the subject interesting, has given

given a pleasing account of ' this African island, in which we hear the language and see the manners of Arabia.'

It was in July 1783 that the President visited this Island in the Crocodile frigate, which anchored in a commodious road, lat. $12^{\circ} 10' 47''$ S. long. $44^{\circ} 25' 5''$ E. He represents the view from the road as surpassing in beauty the scenes which he had witnessed in Wales or Switzerland.

The President's description of an excursion up the country to the town of *Domoni*, the residence of the King of *Hinzuan*, is highly entertaining, but too long for an extract.

A Description of Asām, by Mohammed Cazim; translated from the Persian, by HENRY VANSITTART, Esq.

Of the inhabitants of *Asām*, which country lies to the north-east of *Bengal*, the following account is here given:

' The people of *Asām* are a base and unprincipled nation, and have no fixed religion. They follow no rule but that of their own inclinations, and make the approbation of their own vicious minds the test of the propriety of their actions. They do not adopt any mode of worship practised either by *Heathens* or *Mohammedans*; nor do they concur with any of the known sects which prevail amongst mankind. Unlike the Pagans of *Hindustān*, they do not reject victuals which have been dressed by *Muselmans*; and they abstain from no flesh except human. They even eat animals that have died a natural death; but, in consequence of not being used to the taste of ghee, they have such an antipathy to this article, that if they discover the least smell of it in their victuals, they have no relish for them. It is not their custom to veil their women; for even the wives of the *Rājā* do not conceal their faces from any person. The females perform work in the open air, with their countenances exposed and heads uncovered. The men have often four or five wives each, and publicly buy, sell, and change them. They shave their heads, beards, and whiskers, and reproach and admonish every person who neglects this ceremony. Their language has not the least affinity with that of *Bengal**. Their strength and courage are apparent in their looks; but their ferocious manners, and brutal tempers, are also betrayed by their physiognomy. They are superior to most nations in corporal force and hardy exertions. They are enterprizing, savage, fond of war, vindictive, treacherous, and deceitful. The virtues of compassion, kindness, friendship, sincerity, truth, honour, good faith, shame, and purity of morals, have been left out of their composition. The seeds of tenderness and humanity have not been sown in the field of their frames. As they are destitute of the mental garb of manly qualities, they are also deficient in the dress of their bodies. They tie a cloth round their heads, and another round their loins, and throw a sheet upon their shoulder;

* This is an error: young *Brāhmens* often come from *Asām* to *Nadiyā* for instruction, and their vulgar dialect is understood by the *Bengal* teachers.'

but it is not customary in that country to wear turbans, robes, drawers, or shoes. There are no buildings of brick or stone, or with walls of earth, except the gates of the city of *Gbergong*, and some of their idolatrous temples. The rich and poor, construct their habitations of wood, bamboos, and straw. The *Rájá* and his courtiers travel in stately litters; but the opulent and respectable persons amongst his subjects are carried in lower vehicles, called *doolies*. *Asám* produces neither horses*, camels, nor asses; but those cattle are sometimes brought thither from other countries. The brutal inhabitants, from a congenial impulse, are fond of seeing and keeping asses; and buy and sell them at a high price; but they discover the greatest surprize at seeing a camel; and are so afraid of a horse, that if one trooper should attack a hundred armed *Asámians*, they would all throw down their arms and flee; or should they not be able to escape, they would surrender themselves prisoners. Yet, should one of that detestable race encounter two men of another nation on foot, he would defeat them.³

Such is the representation of the manners of this people, which, coming evidently from an enemy, must not implicitly be credited. The following remark is added, apparently by the President:

‘The preceding account of the *Asámians*, who are probably superior in all respects to the *Moguls*, exhibits a specimen of the black malignity and frantick intolerance, with which it was usual, in the reign of AURANGZI'B, to treat all those, whom the crafty, cruel, and avaritious Emperor was pleased to condemn as infidels and barbarians.’

Of the Manners, Religion, and Laws of the Cúci's or Mountaineers of Tipra. Communicated in Persian by JOHN RAWLINS, Esq.

From this account, it appears that the wild race of men who inhabit the mountainous districts to the east of *Bengal*, are equal in point of barbarity to other savage nations. We are told that,

‘In ancient times it was not a custom among them to cut off the heads of the women, whom they found in the habitations of their enemies; but it happened once, that a woman asked another, why she came so late to her business of sowing grain: she answered, that her husband was gone to battle, and that the necessity of preparing food and other things for him had occasioned her delay. This answer was overheard by a man at enmity with her husband; and he was filled with resentment against her, considering, that, as she had prepared food for her husband for the purpose of sending him to battle against his tribe, so in general, if women were not to remain at home, their husbands could not be supplied with provision, and consequently could not make war with advantage. From that time

‘* As the author has asserted that two species of horses, called *goont* and *tanyans*, are produced in *Dereng*, we must suppose that this is a different country from *Asám*.’

became a constant practice, to cut off the heads of the enemy's women; especially, if they happen to be pregnant, and therefore confined to their houses; and this barbarity is carried so far, that if *Cacà* assail the house of an enemy, and kill a woman with child, so that he may bring two heads, he acquires honour and celebrity in his tribe, as the destroyer of two foes at once.'

An Account of the Kingdom of Népál, by Father Guiseppe, Priest of the Roman Mission. Communicated by JOHN SHORE, Esq.

Father Guiseppe has here presented us with a curious account of the kingdom of *Népál*, which lies to the north-east of *Patna*, at the distance of ten or eleven days journey from that city. It is situated on a plain, about 200 hundred miles in circumference, and surrounded by hills on all sides, so that no person can either enter it or quit it without passing the mountains. There are three principal cities in this plain, each of which was the capital of an independent kingdom: it will be imagined, from this circumstance, that the plain has often been deluged with blood; and indeed we have a copious account of battles and laughter. One curious instance of cruelty we shall select as a specimen of their mode of waging war.—*Prit'hwínáráyan*, king of *Górc'bà*, had twice been repulsed from the city of *Cirtipur*, when, collecting all his forces, he sent them against it for the third time, under the command of his brother, *Surúparatna*.

The inhabitants of *Cirtipur* defended themselves with their usual bravery, and after a siege of several months, the three kings of *Népál* assembled at *Cas'bmándú* to march a body of troops to the relief of *Cirtipur*: one day in the afternoon they attacked some of the *Tanas* of the *Górc'bians*, but did not succeed in forcing them, because the king of *Górc'bà*'s party had been reinforced by many of the nobility, who to ruin *GAINPREJAS* were willing to sacrifice their own lives. The inhabitants of *Cirtipur* having already sustained six or seven months siege, a noble of *Lelit Pattan* called *DANUVANTA* fled to the *Górc'bà* party, and treacherously introduced their army into the town: the inhabitants might still have defended themselves, having many other fortresses in the upper parts of the town to retreat to; but the people at *Górc'bà* having published a general amnesty, the inhabitants, greatly exhausted by the fatigues of a long siege, surrendered themselves prisoners upon the faith of that promise. In the mean time the men of *Górc'bà* seized all the gates and fortresses within the town; but two days afterwards *PRIT'HWINÁ'RA'YAN*, who was at *Nawacúta* (a long day's journey distant) issued an order to *SURU'PARATNA* his brother to put to death some of the principal inhabitants of the town, and to cut off the noses and lips of every one, even the infants, who were not found in the arms of their mothers; ordering at the same time all the noses and lips, which had been cut off, to be preserved, that he might ascertain how many souls there were, and to change the name of the town into *Naskasápur*, which signifies the town of cut-noses:

notes: the order was carried into execution with every mark of horror and cruelty, none escaping, but those who could play on wind instruments; although father MICHAEL ANGELO, who, without knowing that such an inhuman scene was then exhibited, had gone to the house of SURU PARATNA, interceded much in favour of the poor inhabitants: many of them put an end to their lives in despair, others came in great bodies to us in search of medicines, and it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased.

This king of Gôrc'hà afterward subdued the whole kingdom of Népâl.

A short Description of Carnicobar, by Mr. G. HAMILTON Communicated by Mr. ZOFFANY.

Carnicobar is the northernmost island of that cluster in the Bay of Bengal, which goes by the name of the Nicobars.

It is low, of a round figure, about forty miles in circumference and appears at a distance as if entirely covered with trees: however there are several well cleared and delightful spots upon it. The soil is a black kind of clay, and marshy. It produces in great abundance, and with little care, most of the tropical fruits, such as pine-apples, plantains, papayas, cocoa-nuts, and asoca-nuts; also excellent yams, and a root called *cacha*. The only four-footed animals upon the island are hogs, dogs, large rats, and an animal of the lizard kind, but large, called by the natives *rdlongat*; they frequently carry off fowls and chickens. The only kind of poultry are hens, and those not in great plenty. There are abundance of snakes of many different kinds, and the inhabitants frequently die of their bites. The timber upon the island is of many sorts, in great plenty, and some of it remarkably large, affording excellent materials for building or repairing ships.

The natives are low in stature but very well made, and surprisingly active and strong; they are copper-coloured, and their features have a cast of the Malay; quite the reverse of elegant. The women in particular are extremely ugly. The men cut their hair short, and the women have their heads shaved quite bare, and wear no covering but a short petticoat, made of a sort of rush or dry grass which reaches half way down the thigh. This grass is not interwoven, but hangs round the person something like the thatching of a house. Such of them as have received presents of cloth-petticoats from the ships, commonly tie them round immediately under the arms. The men wear nothing but a narrow strip of cloth about the middle.

The ears of both sexes are pierced when young, and by squeezing into the holes large plugs of wood, or hanging heavy weights of shells, they contrive to render them wide, and disagreeable to look at. They are naturally disposed to be good humoured and gay, and are very fond of sitting at table with Europeans, where they eat every thing that is set before them; and they eat most enormously. They do not care much for wine, but will drink bumpers of arak, as long as they can see. A great part of their time is spent

feasting and dancing. When a feast is held at any village, every one, that chooses, goes uninvited, for they are utter strangers to ceremony. At those feasts they eat immense quantities of pork, which is their favourite food. Their hogs are remarkably fat, being fed upon the cocoanut kernel and seawater; indeed all their domestic animals, fowls, dogs, &c. are fed upon the same. They have likewise plenty of small sea fish which they strike very dexterously with lances, wading into the sea about knee deep. They are used to killing a very small fish at ten or twelve yards' distance. They eat the pork almost raw, giving it only a hasty grill over a quick fire. They roast a fowl, by running a piece of wood through it, by way of spit, and holding it over a brisk fire, until the feathers are burnt off, when it is ready for eating, in their taste. They never drink water; only cocoanut milk and a liquor called *ura*, which oozes from the cocoanut tree after cutting off the young sprouts or flowers. This they suffer to ferment before it is used, and then it is intoxicating, to which quality they add much by their method of drinking it, by sucking it slowly through a small straw. After eating, the young men and women, who are usually dressed with leaves, go to dancing, and the old people surround them smoking *tobacco* and drinking *joura*. The dancers, while performing, sing some of their tunes, which are far from wanting harmony, and to which they keep exact time. Of musical instruments they have only one kind, and that the simplest. It is a hollow bamboo about $2\frac{1}{2}$ feet long and three inches in diameter, along the outside of which there is stretched from end to end a single ring made of the threads of a split cane, and the place under the ring is hollowed a little to prevent it from touching. This instrument is played upon in the same manner as a guitar. It is capable of producing but few notes; the performer however makes it speak harmoniously, and generally accompanies it with the voice.

What they know of physick is small and simple. I had once occasion to see an operation in surgery performed on the toe of a young girl, who had been stung by a scorpion or centipede. The wound was attended with a considerable swelling, and the little patient seemed in great pain. One of the natives produced the under jaw of a small fish, which was long, and planted with two rows of teeth as sharp as needles: taking this in one hand, and a ball stick by way of hammer in the other, he struck the teeth three or four times into the swelling, and made it bleed freely: the toe was then bound up with certain leaves, and next day the child was running about perfectly well.

Their houses are generally built upon the beach in villages of fifteen or twenty houses each; and each house contains a family of twenty persons and upwards. These habitations are raised upon wooden pillars about ten feet from the ground; they are round, and having no windows, look like bee-hives, covered with thatch. The entry is through a trap door below, where the family mount by a ladder, which is drawn up at night. This manner of building is intended to secure the houses from being infested with snakes, and rats, and for that purpose the pillars are bound round with a smooth

kind of leaf, which prevents animals from being able to mount besides which, each pillar has a broad round flat piece of wood near the top of it, the projecting of which effectually prevents the farther progress of such vermin as may have passed the leaf. The flooring is made with thin strips of bamboos laid at such distance from one another, as to leave free admission for light and air, and the inside is neatly finished and decorated with fishing lances, nets &c.

• The art of making cloth of any kind is quite unknown to the inhabitants of this island; what they have is got from the ships that come to trade in cocoanuts. In exchange for their nuts (which are reckoned the finest in this part of *India*) they will accept of but few articles; what they chiefly wish for is cloth of different colours, hatchets and hanger blades, which they use in cutting down the nuts. Tobacco and arak they are very fond of, but expect these in presents. They have no money of their own, nor will they allow any value to the coin of other countries, further than as they happen to fancy them for ornaments; the young women sometimes hanging strings of dollars about their necks. However they are good judges of gold and silver, and it is no easy matter to impose baser metals upon them, as such.

• They purchase a much larger quantity of cloth, than is consumed upon their own island. This is intended for the *Choury* market. *Choury* is a small island to the southward of theirs, to which a large fleet of their boats sails every year about the month of *November*, to exchange cloth for *Canoes*; for they cannot make these themselves. This voyage they perform by the help of the sun and stars, for they know nothing of the compass.

• In their disposition there are two remarkable qualities. One is their entire neglect of compliment and ceremony, and the other, their aversion to dishonesty. A *Carnicobarian* travelling to a distant village upon business or amusement, passes through many towns in his way without perhaps speaking to any one: if he is hungry or tired he goes up into the nearest house, and helps himself to what he wants, and sits till he is rested, without taking the smallest notice of any of the family, unless he has business or news to communicate. Theft or robbery is so very rare amongst them, that a man going out of his house, never takes away his ladder, or shuts his door, but leaves it open for any body to enter that pleases, without the least apprehension of having any thing stolen from him.

The inhabitants of *Carnicobar*, from their frequent intercourse with strangers, have in general acquired a barbarous kind of Portuguese language. A specimen of their native language, which is quite different, is added.

We shall conclude this article with a few farther particulars concerning this people:

• They have no notion of a God, but they believe firmly in the devil, and worship him from fear. In every village there is a high pole erected with long strings of ground-rattans hanging from it, which, it is said, has the virtue to keep him at a distance. When they

they see any signs of an approaching storm, they imagine that the devil intends them a visit, upon which many superstitious ceremonies are performed. The people of every village march round their own boundaries, and fix up at different distances small sticks split at the top, into which split they put a piece of cocoanut, a wisp of tobacco, and the leaf of a certain plant: whether this is meant as a peace offering to the devil, or a scarecrow to frighten him away, does not appear.

‘ When a man dies, all his live stock, cloth, hatchets, fishing lances, and in short every moveable thing he possessed is buried with him, and his death is mourned by the whole village. In one view this is an excellent custom, seeing it prevents all disputes about the property of the deceased amongst his relations. His wife must conform to custom by having a joint cut off from one of her fingers; and, if she refuses this, she must submit to have a deep notch cut in one of the pillars of her house.’ —

‘ There seems to subsist among them a perfect equality. A few persons, from their age, have a little more respect paid to them; but there is no appearance of authority one over another. Their society seems bound rather by mutual obligations continually conferred and received; the simplest and best of all ties.

‘ The inhabitants of the *Andamans* are said to be *Cannibals*. The people of *Carnicobar* have a tradition among them, that several canoes came from *Andaman* many years ago, and that the crews were all armed, and committed great depredations, and killed several of the *Nicobarians*. It appears at first remarkable, that there should be such a wide difference between the manners of the inhabitants of islands so near to one another; the *Andamans* being savage *Cannibals*, and the others, the most harmless inoffensive people possible. But it is accounted for by the following historical anecdote, which, I have been assured, is matter of fact. Shortly after the *Portuguese* had discovered the passage to *India* round the *Cape of Good Hope*, one of their ships, on board of which were a number of *Mozambique* negroes, was lost on the *Andaman* islands, which were till then uninhabited. The blacks remained in the island and settled it; the *Europeans* made a small shallop in which they sailed to *Pegu*. On the other hand, the *Nicobar* islands were peopled from the opposite main, and the coast of *Pegu*; in proof of which, the *Nicobar* and *Pegu* languages are said, by those acquainted with the latter, to have much resemblance.’

We have now concluded the historical part of this volume of *Asiatic Researches*: we shall next proceed to the consideration of those papers which treat on the literature, sciences, and antiquities, of Asia.

[*To be continued.*]

ART. V. *Berichten Van Napels en Sicilië &c. i. e. Memoirs relative to Naples and Sicily, collected during a Journey in the Years 1785 and 1786. By F. MÜNTER, Professor of Divinity at Copenhagen. Translated from the German. Vol. II. 8vo. pp. 266. Haarlem. 1792.*

THE first volume of Professor MÜNTER's Memoirs, of which our report appeared in a former Appendix *, gave us an advantageous idea of his abilities and taste; which is not lessened by the perusal of the continuation now before us. We have not, however, met with so much entertainment as we expected from it; as the author has devoted the attention chiefly to the remains of antiquity that abound in Sicily, in which he displays much learning, and proposes many ingenious conjectures:—but most of these things have been so frequently described, that what relates to them has no longer novelty to render it interesting, and, in many instances, the ruins mentioned have suffered so much from time and accidents, that the uncertainty of any conclusion, which can be deduced from them, diminishes its importance, and prevents its compensating for the dryness of the discussion that leads to it.

The most interesting part of this volume is that which exhibits a view of the present state of Sicily, with respect to politics and government. Were the Sicilians a bolstered people, among whom those arts were encouraged which not only promote the wealth and comfort of a nation, but also exercise the nobler faculties and extend the views of mankind, the circumstances of their government are such, that it might gradually be improved into a free constitution: but to this, the ignorance, superstition, and poverty, of the people seem to be insurmountable obstacles. The monarchical power in Sicily is far from being absolute; and the parliament claims a share of public authority independently of the will of the king, deduced from a compact made between Roger and the Norman Barons after the expulsion of the Saracens. This claim is denied by the king, who wishes the nobles to consider their privileges as derived solely from his favour. Hence the government is in a situation which greatly resembles that of our own, and the other kingdoms of Europe, in the feudal times; there are continual jealousies and oppositions between the king and the barons, of which an enlightened people might easily take advantage, and obtain that share in the constitution which might secure them from future oppression. In these disputes, the king has the advantage at least of power, if not of right; and several works,

* See New Series, vol. vii. p. 540.

in which the claims of the Sicilian barons have been asserted, were publicly burned a few years ago.

The viceroy is appointed only for three years; though, at the end of this term, it sometimes happens that his commission is renewed. He lives in great state; and, as the representative of the king, his power is very considerable. He presides in all the courts and departments of government, and is commander-in-chief of all the forces; he calls or dissolves the parliament, when he pleases; and by him all orders, laws, and sentences, must be signed:—but his office is far from being desirable, as it generally renders him the object, either of the jealousy of the court of Naples, or of the hatred of the Sicilians.

The parliament consists of the nobles, the bishops, and abbots, and the representatives of forty-three cities, which are immediately subject to the crown. Those cities which are subject to any of the nobles, send no members to the parliament; in these the king has not much authority, and derives little advantage from them. According to the laws, the parliament ought to be assembled at the end of every three years: but the government pays little attention to this rule. The common people are in general very much attached to the nobles, and are inclined to take their part in all their differences with the court: but the magistrates and principal inhabitants of the cities, which belong to these feudal lords, wish to get rid of their authority, and imagine that they should be less oppressed, if immediately subject to the king: these inclinations are not disagreeable to the court, and are encouraged by most of the lawyers, who are of great service to government in contesting the privileges of the nobles. Many of these privileges are now abridged; and the power of the barons, with respect to the administration of justice in their domains, was very properly limited by the viceroy *Caraccioli*, in the year 1785. The government of this nobleman was very beneficial to Sicily, as he, in a great measure, cleared the island of the banditti that used to infest it, and made several excellent regulations for the establishment of social order and personal security. He deserves the thanks of every well-wisher to mankind, for having abolished the court of inquisition, which had been established in this country by Ferdinand the Catholic, and made dependent on the authority of the Grand Inquisitor of Spain. Its last *auto da fe* was held in the year 1724, when two persons were burned. At length Charles III. rendered it independent of the Spanish inquisitor, and abridged its power, by forbidding it to make use of the torture, and to inflict public punishments. The *Marchese Squitani*, and his successor the *Marchese Tanucci*, were both enemies to the hierarchy; and, during their vice-

royalties, took care to appoint sensible and liberal men to the office of inquisitor: the last of whom was *Ventimiglia*, a man of a most humane and amiable character, who heartily wished for the abolition of this diabolical court, and readily contributed toward it. While he held the office of inquisitor, he always endeavoured to procure the acquittal of the accused; and, when he could succeed no other way, would pretend some informality in the trial. The total annihilation of this instrument of the worst of tyranny was reserved for *Caraccioli*. A priest being accused to the inquisition, was dragged out of his house and thrown into the dungeon. He was condemned: but, on account of informality, and a violation of justice in the trial, he appealed to the viceroy, who appointed a committee of jurists to examine the process. The inquisitor refused to acknowledge the authority of this commission; pretending that, to expose the secrets of the holy office, and to submit its decisions to the examination of lay judges, would be so inconsistent with his duty, that he would see the inquisition abolished rather than consent to it. *Caraccioli* took him at his word, and procured a royal mandate, by which the holy office was at once annihilated. He assembled all the nobility, judges, and bishops, on the 27th of March 1782, in the palace of the inquisition, and commanded the king's order to be read; after which he took possession of the archives, and caused all the prisons to be set open: in these were at that time only two prisoners, who had been condemned to perpetual confinement for witchcraft. The papers relating to the finances were preserved: but all the rest were publicly burned. The possessions of the holy office were assigned to the use of churches and charitable institutions: but the officers then belonging to it retained their salaries during their lives. The palace itself is converted into a custom-house, and the place where heretics were formerly roasted alive for the honour of the Catholic faith, is now changed into a public garden. The cognizance of offences against orthodoxy is committed to the bishops; but they cannot cite any one to appear before them without permission from the viceroy; neither can they confine any person to a solitary prison, nor deny him the privilege of writing to his friends, and conversing freely with his advocate. Our ingenious author dwells on the circumstances of this event with that complacency, which the fall of such an oppressive establishment cannot fail to inspire in every benevolent heart, and concludes his account with a fervent wish, in which we most cordially join, for the total abolition of the *holy inquisition* in every part of the world.

The third volume, we are told, will speedily be published; in which we are promised a view of the state of literature and

science;—of this we shall give an account as soon as it appears. The subject, at least, affords a prospect of greater entertainment than can be derived from that which takes up the chief part of the book before us.

ART. VI. JO. AUG. ERNESTI *Opusculorum Oratoriorum Novum Volumen*. The last Volume of the *Orations* of JO. AUG. ERNESTUS. 8vo. pp. 270. Leipfic. 1791.

THE character of ERNESTUS, as a man of erudition, and as a divine, is well known in the learned world. This posthumous volume of his works contains panegyrical orations, which, in the German universities, it is customary for a professor to pronounce on the death of persons who had been connected with these literary establishments. They are written with great ease and elegance, are introduced with a short discussion of some moral or philosophical subject, suggested by the character or profession of the person to whose memory they are consecrated, and terminate with an account of the principal circumstances of his life. As most of those who are here celebrated were literary men, whose labours, however justly valued by their countrymen, are but little known beyond the limits of their native land, it cannot be supposed that this work should furnish any particulars which the generality of our readers would think interesting: but, as sensible and judicious moral essays, abounding with excellent observations, and delivered in easy yet classical Latin, we may venture to recommend them to the perusal of the learned.

ART. VII. *Oeuvres de JEROME PETION, &c.* The Works of JEROME PETION, Member of the Constituent Assembly, of the National Convention, and Mayor of Paris. 8vo. 3 vols. pp. about 400 in each. Paris. The first Year of the Republic. London, imported by De Boffe. Price 13s. 6d. sewed.

THE name and the merits of M. PETION are so well known, that it may be proper in this article to confine ourselves chiefly to an account of his works. He is one of those French writers who did not wait for a change in the government, to defend reason against prejudice, and the interest of the many against that of the few. Happy! had he known the just limits of the tribunitia office which he voluntarily undertook; and, in supporting the cause of the people, had he taught them to reconcile the dangerous claims of majorities with the indispensable virtues of moderation and justice!

The pieces in this collection are arranged in the order in which they were written and published. The first is a discourse on the means of preventing infanticide. 'Let asylums (says the author, at the conclusion of this benevolent and eloquent essay,) be established for receiving the unhappy victims of love; let them be treated kindly, and sheltered from reproach; let them not be obliged to declare their name, their families, or their rank, &c. such are the only means by which (and not by cruel laws,) crimes may be prevented which make nature shudder.'

The second discourse is of far greater extent, containing a review of the civil law of France, and the means of bringing back the administration of justice to a simple and uniform order. It was first printed in 1782; and the distribution of it was prohibited, under severe penalties. M. *De Mirosnémi*, then *Garde des Sceaux*, was at great pains to discover the author; and no wonder! since M. PETION's sentiments respecting the nobility, the clergy, feudality, the slowness, expensiveness, and injustice of judicial proceedings, &c. &c. perfectly accord with the opinions which have since prevailed in France.

An essay on marriage, and on the means of encouraging that institution in France, closes the first volume. This piece also, though originally printed before the revolution, inculcates the same doctrines which that event has now rendered prevalent; particularly concerning divorce, and the marriage of the clergy. The essay is well worthy of perusal: it is instructive and entertaining; and it abounds more in natural eloquence than most of the other pieces of this collection, or indeed than most recent productions of the French press. Were a man undecided whether he should adopt a state of celibacy or of matrimony, there are few works better calculated, than the disquisition before us, to make him prefer the better and more honourable choice.

When the States General became the objects of conversation in France, M. PETION devoted every moment of his time to the purposes of informing the public mind, and of encouraging the patriotism of his countrymen. He drew up the petition addressed to the notables for granting a double representation to those who were then called the third estate. He published *Advice to the Inhabitants of Counties*, with a view to prevent their chusing the seigneurs, or nobles, for their representatives; and he had the principal share in drawing up the *cahiers*, or instructions, of the *bailliage* of *Chartres*.

In the opinion of his friends, and of the friends of popular government, M. PETION's capital performance is doubtless his

Advice to the French Nation, contained in the second volume of this collection, and which appeared but a short time before the assembling of the States General. This is an elaborate and persuasive work; and whoever reads it with attention will be inclined to think that there existed in France, (as Lord Clarendon says there were in England at a similar crisis,) men who, from the beginning of the vicissitudes of public affairs, had determined the dethronement and destruction of the king, and the establishment of a commonwealth. In this production, M. PETION explains what the government of France actually was; and what, for the happiness of the people, it ought to be. Under the latter head, he demonstrates the necessity of separating the legislative and executive powers; but maintains, with equal eloquence and address, the advantage of lodging the executive power in a council, rather than in one man. He treats of the organization of the legislative body, and of the means of preventing its corruption, of the liberty of the press, of the judiciary and administrative powers, and of the universal principle (*principe universel*) which ought to serve as a guide in the reformation of laws. This universal principle is equality; not, however, that equality which would lead to agrarian laws, and the levelling of possessions, but the salutary *isonomia* of the Greeks; in favour of which we have the honest testimony of Herodotus, nearly five centuries before Christ, that it was a thing most excellent; since those who once obtained it, how inferior soever they might formerly have been, soon eclipsed the glory of all their neighbours.

Amid the accents of exultation and joy, which the prospect of success inspired, M. PETION cannot entirely conceal the melancholy presages of his anxious mind. He foresaw the evils that might possibly fall on his country, the cause from which they would proceed, and the instruments by which they would be produced:

'I know (says he) but one obstacle to our expected happiness—disunion.—Let harmony reign among you, and France is saved. What wretch will be so daring and so criminal as to disturb that harmony, which involves the most precious interests of his country? Is he to be found among you, Men of the privileged orders! and can you, for the sake of vain honours and unjust immunities, scatter the seeds of discord? On this occasion, I ought only to address myself to you, your justice, and tell you, that the public good speaks, and that selfishness ought to be silent. By what right do you think yourselves superior to other citizens? They are men, your equals, your brethren! Public opinion created chimerical distinctions; the same opinion, more enlightened, can destroy them. The glory of our age demands this destruction at our

hands. Men already approach more nearly to each other; the inequalities of rank are essentially effaced; a rivalry is established between personal merit and hereditary greatness. Men of letters and of talents are received by those who are in the highest situations in the state, with that respectful attention which is due from man to man. How many persons of obscure birth, but of elevated characters, disdain to frequent the society of princes and ministers, unless on a footing of the most perfect equality. Does not the proud plebeian despise the mob of little ignorant nobles, who idly pamper themselves with the old parchments of their ancestors!—How is it possible that you can pride yourselves on your birth? You know that this is a matter of chance;—and can you then be jealous of the vain prerogatives attached to it? I have demonstrated to you that they were unjust, that they were odious, that they were even prejudicial to yourselves. Shall it then come to pass that, in order to preserve them, you will refuse to accede to the alliance of the community, to adopt salutary laws, to contribute to the welfare of many millions of men, and of generations yet unborn? Shall an impulse of pride be the destruction of our country? Each of you can remain but for a moment in this transitory state; soon shall he crumble into nothingness, and be dissipated in dust;—and for a fleeting moment's possession of the cold and barren enjoyments of vanity, he will ratify the misery of a lineage innumerable that will survive him! No—it is impossible that you should be guilty of such a national crime.

‘I will now, however, consider *your interest*. There are doubtless, in society, men more oppressed and more unhappy than you:—but are you free? Do you enjoy the advantages to which you are entitled, and which you might obtain? Certainly, no! Who among you is placed beyond the reach of the master's hand, who holds you in absolute dependance; who, with a single word, can make you tremble; who can degrade you by one word, and can deprive you of your liberty and life!’—

‘You rejoice in the misfortunes and disgrace which overwhelm your equals: you triumphantly mount on the ruins of their fortunes; but the same dangers threaten you, and you will fall in your turn. A thousand examples teach you this terrible truth. You croud around the idol from whom you expect emoluments and honours; you are continually at war with each other for the gratification of your inglorious ambition:—you never enjoy a moment's peace and real happiness: a reverse of fortune overturns all your projects: you are the prey of a thousand stinging reflections; and your days pass in all the bitterness of repentance.

‘Would you not be a thousand times more happy in the enjoyment of a tranquil and more durable mode of life, which no power can destroy, but which is founded on a solid basis and immutable laws? At least let it not be a consolation to you to reflect that there are others more unfortunate than yourselves, and that you are rich and happy with their spoils. So savage a satisfaction could find a place only in hardened and corrupted minds.

‘What! your happiness depends on the glance of a master: by humbling yourselves, you obtain it: by intrigue you gain favour, by intrigue you lose it; and is not this a slavery which debases you? If you domineer over your inferiors, there are still those who domineer over you, cruel, arrogant, and unjust. All but one man, if they command, are also commanded; if they oppress, are also oppressed.’

The remainder of the second volume is occupied by a discourse respecting National Conventions,—on the liberty of the press,—and observations on a new mode of ballot.

The third volume consists of a selection of M. PÉTITION'S able speeches to the Convention—On the slave trade, the troubles of St. Domingo, the affairs of Avignon, the right of making war and peace, on testaments, &c. &c. His opinions on these subjects are pretty generally known by means of the French newspapers, and other publications relative to the times,

ART. VIII. *La République Universelle, &c.* i. e. The Universal Republic, or an Address to Tyrant-Killers, by ANACHARSIS CLOOTS, *the Orator of Mankind*. 8vo. pp. 189. Paris. *The fourth Year of the Redemption*. London, De Boffe. 2s. 6d. sewed.

THE indecency of this title-page is not unsuitable to the works of this new *Anacharsis*, who disgraces the character of the Scythian; and whose harangues may be considered as an abstract of those sentiments and principles, which, under circumstances the most favourable that the world had ever beheld, have contributed to ruin the affairs of France. The present *Anacharsis* is a declared atheist; and he maintains, with the most brazen-faced absurdity, that atheism (a negative idea!) is the only solid pillar on which his universal republic can rest. He is also an avowed enemy to all bodies-politic, which he stigmatizes under the name of ruinous corporations, and on the destruction of which he hopes to establish his universal republic of individuals, that is to subsist happily, without the old-fashioned assistance of religion and government. France is to be the head of this universal confederacy;—Paris is to give the ton to France; the Jacobins to Paris; and *Anacharsis* to the Jacobins. ‘All the tyrants of the earth are to be annihilated as by a stroke of lightning; republicanism makes rapid strides in England*; delivered from their house of peers, the English will cast their eyes toward France, which, by its geographical position, attracts Bra-

* How little does this wild schemer know of the state of republicanism in England!

bant, Holland, &c. This prospect is dreadful to a tyrant, but ravishingly delightful to freemen; England will calculate her interests, adopt the division of departments, and send a deputation to the National Assembly sitting at Paris.

Such are the ravings of a man, who, with a few impieties, stolen from Spinoza and Hobbes, seasoned with the meretricious stimulants of Voltaire and Mandeville, expects to overturn the whole system of civil society!

The worst enemies of a free country are those who would undermine its liberties; and the worst enemies to liberty are those who would confound it with licentiousness.

In this collection, are several smaller pieces, all re-echoing the principle of the *Republique Universelle*, and a long letter to M. De Pauw, a German canon, author of *Philosophical Researches concerning the Egyptians, Americans, &c.* ANACHARSIS CLOOTS is the nephew, the correspondent, and possibly the pupil, of this celebrated German writer.

ART. IX. *Recherches sur les Causes, &c.* An Inquiry into the Causes which have hindered the French from acquiring Liberty, and into the Means by which they may still obtain it. By M. MOUNIER. 8vo. 2 Vols. Geneva, 1792. London, De Boffe. 7s. 6d. sewed.

MOUNIER is a name well known in the early annals of the French revolution; and the present work is calculated to do its author credit as a writer of good sense and moderation. His chief bias, (with which, surely, no Englishman can find fault,) is a strong predilection for the British constitution, which he seems to wish to have been universally adopted by France; without perhaps sufficiently reflecting, that the circumstances of two great countries were never so exactly similar, that the political arrangements of the one would be entirely convenient for the other.

In the introductory chapters of this work, the author describes, with much precision, the remote as well as the proximate causes of the revolution in France; and though he appears friendly to M. *Nabur*, he acknowledges that when that minister, in 1781, announced to the king and the nation a surplus of ten millions, there was actually a deficiency in the revenue. The subsequent expences of the American war augmented that deficiency, and rendered the nation bankrupt. Under these circumstances, all ranks of men looked with anxious expectation to the States General; which were no sooner assembled, than most important changes took place in the French constitution. It was received as a principle, that no taxes could be imposed, and no

laws

laws enacted, without the consent of the States; that their assemblies ought to return at stated times, independently of the king's summons; and that his majesty's ministers ought to be responsible to the States for their behaviour in office. M. MOUNIER observes, that

‘When the States-general have acquired such formidable powers, only one expedient can secure the throne: their constitution itself must always ensure to the king a certain degree of influence over their resolutions. The interest of a part of the members must induce them to maintain the lawful prerogatives of the sovereign, and to prevent the abuse of his power: but they must not be tempted to invade it, and they must have reason to dread its destruction. I say that this influence is the only mode by which royalty can be rendered secure; not that it may not be very proper to fortify it by other precautions; but without this, all others will be absolutely useless.’

We leave to the judgment of our readers the above paragraph, in which the author thus vaguely maintains the important point of the admissibility of regal influence.

M. MOUNIER examines the history of the French revolution in this particular view; viz. by showing how the king's influence was destroyed; and manifesting the evils resulting from its destruction; at the same time pointing out how it might have been upheld, and the advantages that would have attended its preponderancy. In treating this subject, he enters into a long and interesting deduction of the origin and nature of the French nobility; whose invidious pretensions, it seems, had assumed a higher tone a short time before the revolution, than at any former period. He contends that the French nobles did not, like the Roman patricians, or the Hindoo caste, form a distinct race of men from the *plebeians*, or commons; that their titles and honours were merely official; and that there was nothing in the nature of nobility, as understood in the constitution of France, that was inconsistent with the formation of a house of peers, resembling that of Great Britain.

The extraordinary events which have lately happened in France render it unnecessary to follow the author through the greater part of his work; but there is one chapter peculiarly applicable to present circumstances, in which he inquires whether, should absolute monarchy be reestablished in France, what form of government be likely to last?

‘Notwithstanding the vices of the ancient government, its dissolution is certainly an object of regret; yet ought it never to be forgotten, that these vices have proved the source of all our calamities. What would be the folly of an architect, who, wishing to rebuild an edifice, which had fallen through the defect of its plan, should obstinately persist in renewing the same plan? The corruption

sion of democracy, indeed, naturally leads to despotism: but this despotism is generally established by some popular leader, who conceals from the multitude the fetters which he has imposed, until there is no possibility of breaking them. The example of revolted nations repressed by foreign arms, and overawed by the same power by which their rebellion was subdued, is totally inapplicable to so great a country as France: neither could Frenchmen, if reduced under their ancient constitution, take lessons of moderation and submission from countries, which, having fought for their laws and liberties, became reconciled to their government, after they had obtained the redress of their grievances. The French nation are as incapable of enduring despotism as they have shewn themselves unfit to enjoy liberty. It was always necessary to speak to them of fundamental laws, to flatter them with pretended means of resistance, and to disguise power under numerous formalities:—but the veil is now torn; and words and vain ceremonies no longer deceive.'

M. MOUNIER proceeds to shew that, were the ancient government revived, it would be impossible to raise the taxes, or to command the obedience of the troops:

'On the supposition that, when the republic shall fall in pieces, the multitude, tired of confusion and misery, should demand the re-establishment of absolute monarchy, it would be imprudent to regard as proofs of a lasting satisfaction, expressions dictated by an eagerness to punish the authors of our ruin. The most rigorous methods must be adopted; the liberty of the press destroyed; spies restored and multiplied; and political justice, on all occasions, sacrificed to the security of a corrupt government. These violent measures must be perpetuated and aggravated, until the smart of present sufferings would obliterate the remembrance of past calamities; and until the populace, ever fond of novelty, should again submit to the guidance of men experienced in the art of fomenting seditions.'

Thus M. MOUNIER infers that, were the ancient government of France re-established, its existence could only be supported by those cruel and oppressive measures which have caused its late dissolution, and which would again, in the end, produce a similar catastrophe.

These are the principal of the author's observations on this interesting subject. His work is well written; and its main object is to manifest the advantages which liberty itself derives, from the uniform effects of a well-regulated monarchy.

ART. X. *Ma République: i. e.* My Republic. The Author, PLATO. The Editor, J. DE SALES. 7 vols. small 12mo. A Work intended to be published in the Year 1800. Imported by De Bussé, London. Price 12s. sewed.

THE title of this work may possibly mislead the reader. The republic of M. DE SALES has no resemblance to that of Plato. The doctrines, which it inculcates, agree with

those that are taught by *Raynal*, *Guibert*, *Mounier*, and many other reputable writers, friends to liberty, and therefore enemies to ochlocracy; and preserving a just medium between the wildness of *Rousseau*, the audacity of *Paine*, and the extravagance of *Calonne* and *Burke*. M. DE SALES has happily hit off, at one stroke, a just character of the French Revolution: 'Philosophy, (says he, to the Convention,) put the sword into your hand, and now you employ the sword to destroy the work of philosophy.' His theory of legislation reduces itself to one axiom: 'Legislators, would you maintain harmony in the empires which you organize, shew to the multitude nothing but its duties, and speak to men in power only of the rights of the multitude.'

The style of M. DE SALES is lively and impressive: but many readers will be disgusted at his giving the air of a romance to a subject so serious as an examination of the French revolution.

ART. XI. *Verhandelingen uitgegeeven door de Hollandsche Maatschappye, &c.* Memoirs published by the Philosophical Society of Haarlem. Vol. XXVIII. 8vo. 398 pages. Haarlem, 1792.

WE are sorry to find that this society seems at present to have forsaken the delightful and fertile field of practical philosophy and useful science, for the barren and disgusting desert of speculative metaphysics; in which the mind, instead of being enlightened and invigorated, is perplexed with scholastic subtilties, and consumes its powers in a laborious attention that is unrewarded by the consciousness of useful discovery. In no pursuit are men more apt to deceive themselves by mistaking words for things; they invent a new technical language, and, because they express themselves differently from others, imagine that they have found a more certain road to the sanctuary of truth; while, perhaps, they are only bewildering themselves in a labyrinth of their own construction, in which they fancy that they are approaching the object of their search, by paths which really conduct them away from it, and lead them into uncertainty and confusion.

These observations may, we think, be applied to the system of metaphysics and moral philosophy which was published, about twelve years ago, by Professor *Kant* of Königsberg, which is at present much in vogue among the *German literati*, and is extolled by its adherents as one of the most sublime efforts of human genius, and to be numbered among the most important improvements ever made in science. The progress

of this system attracted the notice of the directors of the society at Haarlem, and induced them to propose the prize question discussed in this volume, which they have expressed in the following terms: "*What is the validity of the moral demonstration of the existence of the Deity, and particularly of that which Professor Kant has proposed as the only one?*"

Three dissertations on this subject form the contents of the volume before us. The first is by Professor SCHWAB of Stuttgart, to whom the gold medal was adjudged; the second by Dr. BEHN of Lubec; and the third by Professor JACOB of Halle. To this latter gentleman a silver medal was awarded, not because his dissertation is an explicit answer to the question, but for his account of the *Kantian* system, which he seems to have adopted. Professor SCHWAB and DR. BEHN are by no means advocates for this philosophy; and both their dissertations contain observations on M. Kant's argument which we consider as very just: but, as the subject is rather dry, we shall confine our remarks chiefly to the former of these productions, which the society deemed (and, we think, with reason,) the most satisfactory answer to the proposition.

In order to enable our readers to enter more fully into the merits of the question, as well as to gratify the curiosity of the learned concerning a philosophical system, which, we believe, is very little known in England, it may not be improper to premise a brief view of some of M. Kant's fundamental principles of metaphysics and morals, on which the validity of his argument for the existence of the Deity in a great measure depends. To do this, we are obliged to have recourse to the works of this philosopher, entitled *Critik der Reinen und der Praktischen Vernunft**; in consulting which, we are much assisted by a very judicious account of his sentiments, published in a kind of Dutch magazine, which, we believe, was drawn up by the ingenious Professor *Van Hemert* of Amsterdam.

M. Kant maintains that all men have a certain innate faculty, by which they become capable of the knowledge of those things which fall under the cognizance of their senses, and are conceived under the forms of time and space. To this faculty, he gives the name of theoretical reason, and of speculative understanding; and he observes that it is so limited, that it cannot

* The first edition of the *Critik der Reinen Vernunft*, or Survey of pure Reason, was published in 1781. In the second edition, which lies before us, the author has made some additions to his former publication; it is an octavo volume of about 900 pages, and came out at Riga in 1787. The *Critik der Praktischen Vernunft* was published in 1788, and is about a third part of the former in size.

perceive any thing beyond the two forms already mentioned, one of which belongs to the perception of our internal, and the other to that of our external, senses.

Time and space, which, when abstractedly considered, M. Kant calls *pure perceptions*, are only forms of perception, and not real existences; they are not essential to the absolute existence of things, nor even to those relations of external things that are independent of our knowledge. As space is nothing more than the form of our knowledge within our own minds, so the objects, which we perceive in space, exist not externally, but only internally; they are mere phenomena, but cannot be said to be only ideal, nor to have no objective reality; because they depend on established laws and real principles. When, therefore, they are said to exist, no more is meant than that they are perceived in space; or in the form of external organization.

As the nature and mode or form of our perception are determined by the nature of our sensible faculty; so the form of our thoughts, or the manner in which we judge concerning phenomena, or arrange our perceptions, is determined by the nature of our theoretical reason; and as that which, when knowledge is obtained by means of the senses, gives a form to the matter perceived, is called a *pure perception*; so that by which we determine the connection of our observations, and form a judgment concerning them, is called a *pure notion* or *category*. Those pure notions, which are discoverable by an analysis of the judgment, may be reduced to notions of quantity, quality, relation, and modification.

These categories, considered abstractedly, are not deduced from our perceptions and experience, but exist in the mind prior to these latter, and experience is the result of their combination with our perceptions:—but it is only in connection with our perceptions, that these pure notions can be the source of knowledge; for in themselves they are mere forms, without any independent existence. They serve to direct us in the use of our observations, but they cannot extend our knowledge beyond the limits of perception and experience.

There are, according to Professor Kant, two kinds of propositions, concerning which our minds may be employed, analytical and synthetical. The former are those in which we only explain or illustrate that of which we have already some idea; whereas, in the latter, we increase our knowledge, by adding something new to our former idea of the subject. Thus, when we say *all matter is extended*, we form an *analytical* proposition; and when we say, *all bodies have a certain weight*, that is a *synthetical* proposition.

Without experience, we cannot form any synthetical proposition concerning the objects or matter of our knowledge: but, as the forms of our knowledge are independent of and prior to our experience, we may, with respect to the pure notions already mentioned, conceive synthetical propositions, or acquire pure science; and indeed it is only when we have pure perceptions and pure notions for our objects, that we can arrive at universal and necessary certainty; as is the case in pure mathematics and philosophy, in which we consider truth, abstracted from matter, with respect only to the forms or laws of knowledge and volition.

Beside theoretical reason, M. *Kant* ascribes to man another faculty, which he calls practical reason, endued with power sufficient to impel and direct the will. He asserts that, if this faculty were not granted, it would follow that practical laws would not be universal moral precepts, but only particular maxims, which individuals might prescribe to themselves as the rule of their conduct. To these universal moral laws, practical reason commands our implicit obedience, without any regard to our inclinations or views of advantage. These are indeed sometimes at variance with the dictates of duty, but, in order to diminish their influence as obstacles to virtue, our practical reason must determine us firmly to believe the existence of the Deity, and of a future state in which our happiness will be proportioned to our internal worth. This is what our philosopher calls *rational faith*, as it is independent of all knowledge of its object; for the principles of religion can be neither demonstrated nor disproved by theoretical reason, but are mere postulates of practical reason; and the only theology, that is really founded on our understanding, is moral theology, which depends on moral principles.

As we are entirely ignorant of the nature of the Deity, we can speak of him no otherwise, than as anthropomorphites, and must suppose a relation to subsist between him and the world, similar to that which takes place between those intelligent causes which are known to us, and their operations. We must, however, apply to him our ideal conceptions of an all-perfect spirit.

In giving this short account of the principles of the *Kantian* philosophy, we have adhered as closely as possible to the words in which the founder of it has expressed himself. This adherence was the more necessary, as we must acknowledge that the whole appears to us a mass of obscurity and confusion, which, instead of assisting the mind in the acquisition of true science, tends to sink it in doubt and scepticism:—nor are we alone in this opinion. The same complaint has been made by

many, who have taken great pains to penetrate the cloud in which M. Kant has involved his ideas. His partisans, indeed, speak of him in the most extravagant style of commendation, as one who has demolished all the systems of the best and most celebrated philosophers; and they attribute his not being fully understood by others, to their prejudices and want of capacity to comprehend the whole of his extensive plan. It may be so; and we may be among this number: but we confess we are inclined to suspect this declamatory language, especially when we find that they who hold it have not rendered the matter more clear than their master. A great part of this system is far from being original, and seems to be not unlike the ingenious sophistry of Dr. Berkeley: but, without insisting on the obscurity in which it is involved, or on the scepticism to which it leads, we shall only observe that we cannot conceive how the progress of science can be assisted by new terms and distinctions, which do not suggest definite, or at least distinct, ideas. The question has often been asked,—and, as it has never been satisfactorily answered, we beg leave to repeat it,—What is meant by practical reason, as distinguished from that which is called speculative or theoretical? Is it the faculty of reason in general applied to objects of volition; or is it something entirely different from theoretical reason, of which we become conscious in consequence of some peculiar sense? Professor JACOB attempts to elude this difficulty by observing that, as we know not the essence of things, we must distinguish the powers which we discover in them, by the nature of their operations; and that the faculty in question is called practical reason, because its operations are different from those of the understanding in general, and of theoretical reason in particular. Practical reason, he tells us, *is the principle of the possibility of free agency, or the power which produces free actions.* We cannot say that this definition either removes the difficulty, or explains the utility of the term.

Not to detain our readers longer than is absolutely necessary with this abstruse subject, we shall proceed to lay before them the argument for the divine existence, the validity of which is, here discussed. M. Kant formerly imagined that he had discovered a demonstration of this truth *à priori*, which he then asserted was the only one that was valid: but, on farther examination, finding it to be unsatisfactory, he now affirms that theoretical reason has not the faculty of demonstrating the existence of an infinite intelligent Being, by whom all things were created, and are governed. In consequence, he endeavoured to overturn all the arguments which for this purpose have been advanced by various philosophers; and he substituted

the following theory, which he calls practical or moral, and which he assures us is the only satisfactory one that can possibly be discovered. This argument is expressed in the following propositions:

1. To that important question, *how must we act?* pure reason answers, *act so as to become worthy of happiness.* This is a pure moral law, which must be known to pure reason *à priori*, and must determine an intelligent Being in the use of his liberty.

2. This law would require what is impossible, and thus be without efficacy, if we had not the most *sure and certain hope* of being happy in proportion to our worth; for pure reason connects, in the most intimate manner, the system of happiness with that of morality; as the mere beauty of moral ideas can only excite admiration, being insufficient to produce action.

3. This necessary connection and exact proportion between morality and happiness cannot take place, except in the intellectual or moral world, in which every individual performs his duty, or pays the most perfect obedience to the moral law.

4. As, in this sensible world, all do not thus accurately obey the moral law, we must suppose that there must be another and future world, in which this exact proportion between happiness and morality will take place.

5. The nature of things, however, does not tend to promote such a connection between happiness and morality as would establish an exact proportion between them: Neither does the causality of our actions determine that relation which prevails between their consequences and our happiness.

6. We must therefore admit the existence of a supreme reason, or intelligent Being, as the sovereign of nature, which effects this connection, and directs every thing in the universe so as to promote this final end.

7. This Being must be *one*, because the moral end, to which all things must be directed, is *one*. He must also be almighty, omniscient, omnipresent, and eternal.

8. Hence there is, and must be, a God.

On the first proposition, Professor SCHWAB observes that he cannot see why the being known *à priori* to pure reason must be ascribed to the law here mentioned, rather than to other laws, with respect to which M. Kant denies this priority of knowledge; as, for instance, the precept *to render ourselves more perfect*; for, as he, who renders himself worthy of happiness, must acquire greater perfection, this precept seems to be supposed in the law, and therefore ought to have, if we may

to express ourselves, a greater priority. On consulting M. Kant, we find that he asserts that this moral law is known and approved by pure reason, independently of all empirical motives, or notions of happiness; by which we are inclined to think that he means by it a kind of innate sense of right and wrong: but his expressions are so obscure and indefinite, that every passage of his work increases the confusion; and the more we read, the less we understand.

In his observations on the second proposition, Professor SCHWAB objects to the supposed necessity of an exact proportion between morality and happiness, in order to give force to the moral law. How can there be a necessary connection and an exact proportion, known *à priori*, between things which, according to M. Kant's system, are entirely heterogeneous? Without entering into the question, whether virtue may not, to some minds, recommend itself, independently of its connection with happiness, which our author supposes, it may be observed, that a general assurance of happiness is a sufficient motive to enforce morality, without that certainty of an exact proportion to worth, of which it is so difficult for finite Beings to form any adequate idea. Beside, how are we to reconcile this with what M. Kant himself tells us, "that reason does not require the hypothesis of a derived supreme good in order thence to deduce the efficacy of the moral law; that our obedience would have no moral value if its motives were founded on any other principle than that of the law itself;" and "that it ought to be entirely separate from all prospect of advantage whatever, either in this or in any other world?"

The third proposition supposes the possibility of an intellectual or moral world, in which every individual shall yield a perfect obedience to the moral law. Professor SCHWAB doubts the possibility of this absolute perfection in finite Beings: but if this were admitted, by allowing with M. Kant, that no inclination contrary to the moral law can exist in the moral world; yet it is difficult to conceive how the happiness of every individual can be the necessary result of this perfection; because the Königsberg philosopher does not maintain, with the Stoics, that happiness is determined by virtue alone, and is independent of every thing else, but expressly says that "the supreme good, as a postulate of practical reason, consists in the gratification of all our inclinations in all their extent, intention, and protension;" and observes, in another place, "that happiness is that state of an intelligent Being, in which, during the whole of his existence, all his wishes are gratified."

We shall not detain the reader with Professor SCHWAB's objections to the fourth proposition; because they may easily be conceived from what has been observed concerning the foregoing premises, from which this proposition is a deduction.

Respecting the fifth proposition, the Professor says, that, if happiness consist in those gratifications which are only accidentally connected with virtue, it must be allowed that the nature of things does not tend to establish this connection, and that an exact proportion, between things so heterogeneous, is too absurd to be the object of hope, either in this or in a future world:—but if, by happiness, we mean that pure satisfaction which results from a consciousness of virtuous sentiments and actions, then is the assertion false that happiness is not, by the nature of things, connected with morality and proportioned to it. It will then be denied that our moral actions have no determined causality with respect to our happiness:—but if this causality take place in this world, the whole of the *Kantian* argument falls to the ground; as there is in this case no absolute necessity for supposing another; nor can the existence of the Deity be a legitimate deduction from it. According to M. *Kant's* hypothesis, a supreme Being is to be admitted for no other reason than that he may establish a necessary and indissoluble connection between virtue and that happiness which is now only its accident; and, if this argument be valid, it leads to the acknowledgement of a Being, who establishes a *nexus causalis*, or the relation of causality, between things which, from the very nature that he has given to them, are incapable of it.

Such is the opinion of Professor SCHWAB concerning this celebrated philosopher and his boasted argument, which is certainly not the most intelligible and consistent; and, when advanced as the only proof of the existence of the Deity, deserves the censure here bestowed on it. We do not think that this important truth can, strictly speaking, be demonstrated *à priori*; and, if it could, the argument would be of little use; because few would understand it, and the demonstration *à posteriori* is so easy to be apprehended, and so abundantly convincing, that those, who can refuse to acknowledge its force, must labour under such an obstinate scepticism, as either admits of no cure, or deserves none. With respect to what is here called a moral demonstration, we cannot discern its validity; unless it could be proved that the distinction between virtue and vice is so necessarily connected with the existence of God, that, if the latter be denied, the former is annihilated. All will, however, allow that the denial of this great truth would be, in the highest degree, prejudicial to the cause of virtue, and destructive of the happiness of mankind:

but, from the utility of the Divine existence, we cannot necessarily conclude its reality. The moral feelings of mankind may also be addressed, in evidence of this fundamental doctrine: but these, and several other arguments which we might mention, when considered singly, amount to no more than strong presumption; though, when they are united, and combined with that grand proof deduced from the order and harmony of creation, they afford a demonstration of the being and attributes of the Deity, so clear and forcible, that he must be a *fool* in the most contemptible sense of the word, who *can say in his heart, there is no God*.

ART. XII. *Oeuvres Philosophiques, &c. i. e.* The Philosophical Works of M. F. HEMSTERHUIS. 8vo. 2 Vols. About 320 Pages in each. Paris. 1792.

WE have here a very elegant posthumous edition of the works of a man who was celebrated for his learning and taste; and indeed these qualities of the author are very generally displayed in the volumes before us. He possessed also an inquisitive mind, and a fondness for metaphysical researches, which is not often combined with an enthusiastic passion for those productions of genius, that are addressed rather to the imagination than to the understanding. By this predilection, his philosophical writings are not a little tinctured; and we discern it in a diffusive and desultory manner of treating subjects that require the utmost precision and order. To this source we ascribe his throwing several of his pieces into the form of the Socratic dialogue, which, though suited to practical moral inquiries, is not well adapted to metaphysical disquisitions; to this also we attribute his introducing his speakers with the names and characters of ancient Greeks, whose allusions to the mythology of their age and country, serve rather to interrupt and perplex, than to illustrate the argument: sometimes he is thus led into a more obvious inconsistency, as in a letter from Diocles, in which he enumerates the philosophical discoveries of Kepler and Newton. In short, what we admire in Plato, has too much connection with the time in which he lived, and with the notions of those to whom he addressed himself, to meet with our approbation in a modern. That which was natural and elegant in the one, becomes affected and pedantic in the other. Beside, if ever simplicity of style be absolutely necessary, it is in the discussion of subjects like those which our author has chosen. All his far-sought expressions and studied brilliancy of composition are as incongruous with the matter which they are intended to adorn, as laced clothes would be with the plainness

of a quaker's manners, or the gravity of a bishop. Not only are they instances of false taste, but they tend to obstruct the progress of science; they dazzle the intellectual eye, instead of illuminating the object offered to it; truths, which have long been familiar to us, are so disguised by the finery in which they are decked, that at first sight we mistake them for strangers; and it costs us no little time and attention to recognize our old acquaintance.

The first piece which occurs in these volumes, is a letter on sculpture, in which M. HEMSTERHUIS professes to examine the idea of beauty in the imitative arts. He observes that, in the survey of all visible objects, the eye must trace the whole of the contour, the elementary points of which are then connected by the mind in order to form a complete idea. This requires time, especially when the object is such as the eye has not been accustomed to consider. Hence he concludes, that the mind will determine that to be the most beautiful, of which an idea is formed with the greatest ease; and will always prefer that which affords it the greatest number of ideas in the least time. From this principle, he says, we are fond of accessory ornaments, which would otherwise be inconsistent with good sense and nature. Hence, he adds, we admire the greater concords in music; hence we like good sonnets in poetry, *because the whole sonnet is concentrated in its burthen*, or, as the French call it, *refrain*; hence epigrams please so much; and hence is derived all that we call sublime in Homer, Demosthenes, and Cicero.

M. HEMSTERHUIS complains that these subjects have hitherto been treated without sufficient clearness: but we must confess that the above hypothesis, with its application, is, in our opinion, full as confused as any thing that we ever saw. The principle is indeed true under certain limitations, which, by his application of it, the author seems to have overlooked. It is allowed that we call that object beautiful, whether it be of nature or of art, of which we easily attain a full and comprehensive view: but our sense of its beauty does not depend on the mere number of ideas which are combined in our conception of the whole, but on the facility with which these ideas coalesce; that is, on their relation to each other, and their coincidence with our preconceived notions of fitness and proportion. A mere collection of various ideas which have no other relation to each other, than that of the succession in which they are forced on the mind, will no more produce the sense of beauty, than an assemblage of heterogeneous parts, which have no other connexion than that of juxtaposition, will constitute the beautiful. We cannot imagine how M. HEMSTERHUIS could suppose that any person of true taste can be fond of accessory

lory ornaments, which are useless in themselves and inconsistent with nature. Nor does the example which he adduces of a vase, of which the handle terminates in a ram's head, and the body is decorated with a representation of the combat between Hercules and Hippolyte, at all establish his assertion. He asks, what relation have the ornaments to the vase? We readily answer, none at all; and we will add, that the vase, as such, might have been more beautiful without this useless finery:—still it will be said, these ornaments may be admired: they may so, if well executed: but, in this case, they are not approved as parts of the vase, to which we cannot perceive their relation, but on account of their appropriate beauty as separate objects. The inaccuracy of the author's application of his principle to sonnets, epigrams, and the sublime, is so obvious, that we shall not detain our readers with any comment on it. The consequence of setting out with a wrong principle is that he is obliged to lose sight of it in the course of his work. This, in fact, he does, when he observes, that the first sketches of a painter of genius are superior to his finished pictures, and that, though the Venus of his imagination may be worthy of the altars of Paphos, yet, before the picture is finished, it becomes an assemblage of parts copied from different originals. We have, however, some doubt concerning the efficacy of the remedy which the author proposes on this occasion, and which is, to teach painters to design blindfolded.

Notwithstanding the inaccuracies which we have pointed out, and many others that might be mentioned, this letter is not void of merit, but contains some good critical observations, which, though not absolutely new, are expressed with force and elegance.

The next article is a letter on *the Desires*; intended to explain and illustrate a passage in the former letter, in which it is said that the long contemplation even of an object which has all the principles of beauty, excites disgust; and which was observed in order to shew that beauty does not really exist in the object, but only depends on our ideas. We might here remark, that the premises are not accurately stated, nor the conclusion legitimately deduced: but we should extend this article much beyond all reasonable limits, were we to stop at every inaccuracy of this kind. On this subject, the author endeavours to prove that desire in the moral, is analogous to attraction in the material, world, and that the absolute purpose of the soul, when it desires, is the most intimate and perfect union of its essence with that of the object desired:—but as, in its present state, it cannot tend to this end, except by the means of organs, it is impossible that it can attain a perfect enjoyment of any thing.

* The liveliness of our desires, or the degree of attractive force, is measured by the degree of homogeneity of the object desired with the essence of the soul, and this consists in the degree of possibility of a perfect union.' Hence, says M. HEMSTERHUIS, *we love a beautiful statue less than our friend, our friend less than our mistress, and our mistress less than the Supreme Being.*

This letter is followed by an essay on benevolence and self-love, translated from the German of M. J. J. Herder, which the editor has inserted. It was written after reading the piece last mentioned, but is beyond all comparison superior to it; and one of the most beautiful moral compositions that we ever saw. It is an imitation of Plato's best manner; and such an imitation as Plato himself need not blush to own. Having praised it thus highly, we cannot refrain from translating the following passage on maternal love, which we have selected because it is easily separated from its connection with the argument:

* It appears that the Creator has been careful to compensate the too fleeting enjoyments of love by a most valuable benefit, in consequence of which even the meanest living creature seems to be animated by an emanation from the Deity. This blessing is the tender affection of parents toward their offspring; and this sentiment is divine, for it is disinterested, and remains undiminished, though often repaid with ingratitude. It is celestial, because, ever entire, indivisible, and incapable of envy, it can extend to several objects at once. It is eternal and infinite, for it triumphs over love, and subsists beyond the grave. What an execrable monster would that mother appear, who should prefer a lover to her infant, to that helpless, innocent, and amiable being, whose existence nothing but maternal tenderness can preserve. Many species of animals, that sacrifice their own lives for the sake of their young, would reflect disgrace on such an unnatural parent. They not only give them birth, but care for them even amid the agonies of death; and the occupation, in which the females of brute animals seem to take most delight, is that of suckling their offspring. Maternal affection is the pledge of love, by which nature derives from the heart of a mother an ample compensation for all her sufferings. Nothing equals the anxiety with which a mother seeks her lost child: nothing can exceed her transport when, after fatiguing search, after a tedious separation, she at length recovers it, and embraces it as if it were just then born. The desire of secundity is the brightest charm in the cistus of Venus; nay, it seems to be the only one that can be valuable in the estimation of chaste and virtuous women. These are the priestesses who keep alive the sacred fire of Vesta; and perish that contemptible wretch who, instead of being warmed with this pure flame, burns with a gross and brutal lust! Love has dipped only the point of his shaft with desire*; when the whole weapon is envenomed by it, misery must attend those whom it wounds.'

This elegant dissertation is followed by a paper which is entitled *A Letter on Man, and his several Relations*; and in which M. HEMSTERHUIS attempts to prove the immateriality of the soul, and to investigate our connection with the Supreme Being, as well as with the material and moral world. This at least we suppose to be his intention; for he has so little unity in his design, that it is not always easy to discover what is his aim; and his arguments are arranged with so little order, and expressed with so little precision, that we are lost in a wilderness of assertions, among which are some that we do not comprehend, and others of which we cannot see the utility. His proof of the immateriality of the soul is by no means new, though its triteness is a little concealed by the obscurity in which he has contrived to involve it: it is founded on the inertness of matter; and though he sets out with declaring that he does not know what matter is, he reasons on it with as much confidence as if he were intimately acquainted with its essence. His arguments prove no more than the necessity of an intelligent cause; without which, matter could not give motion to itself, nor assume the regular forms in which we behold it; and thus they may be valid against those pretended philosophers, who maintain that the human mind, as well as the material world, arose from a fortuitous concurrence of atoms: but his reasoning would have very little power against the materialism maintained by some Christian philosophers, which is founded on the notion of the infinite power and agency of the Deity. Our author often starts a proposition, which he expresses in a most confused and unintelligible manner; writes a number of pages about it, in which he renders it more obscure; and then, telling us that he has proved it, he sets it down as a fixed principle, and proceeds to some other, which he treats in the same manner. The best part of his work is not the metaphysical, but the moral; for his observations on life and manners are certainly just. We were struck with those which he makes on the degradation of religion, in consequence of its being made a piece of political machinery, and particularly on the absurdity of those national prayers which, in time of war, are often drawn up by public authority. In these the people petition the Deity for victory, which cannot be obtained but at the expence of their fellow-creatures, who are preferring the same request. As if the Supreme Being were an ignorant and a partial mortal, both parties endeavour to persuade him that their cause is just, both labour to bias his judgment, and to secure his assistance in the destruction of their fellow-creatures. These remarks remind us of those absurd compositions, during our war with the colonies, in which the clergy were obliged several times in a week

to remind the Deity that the Americans were rebels. We remember that, during the war with Holland, one of the fast days appointed by the States happened to be a week before the fast held in England; on this occasion, a Dutch clergyman in Amsterdam, was so apprehensive of the efficacy of the latter, that he took care to caution the Supreme Being against it; and, after enlarging on the justice of his country's cause, and praying for its success, he told the Deity that a week hence the enemy would address him in the same language; and entreated him not to believe them, for that they would approach him with lying lips. This anecdote will, to some, appear incredible; and we own that we could not have believed it, had we not been assured of the fact by a very sensible and serious man, who heard this curious prayer delivered, and was shocked at its impious presumption, as well as its absurdity!

The next article is a philosophical description of the character of the late M. *François Fagel*. Why it is called *philosophical* we know not; it is, however, a just and elegant tribute to the memory of a man of amiable manners, distinguished abilities, and great moral worth; whose death, in the prime of his days, was a loss to his country as well as to those who were more immediately related to him. This gentleman was the son of the late, and the father of the present, *Greffier Fagel*.

The second volume consists chiefly of dialogues, which were dedicated to the Princess *Gallitzin*, under the name of *Diotime*, and are feigned to be translations from an ancient Greek manuscript, lately discovered in the isle of Andros. The first is entitled *Aristus*, or the Deity. *Aristus* happens to see an insect destroying a worm, and hence argues that a world, in which such disorder exists, could not have been created by Jupiter, but must have existed eternally, and have received its modifications from fortuitous contingencies; a conversation then takes place, in which *Diocles* endeavours to convince his friend of the falsehood of these opinions.—Some ingenious passages are contained in this dialogue, but the speakers have not sufficient dramatic character, and *Aristus* is the mere echo of his friend's reasoning: the greatest fault, however, is that want of accuracy and precision, which seems to indicate that the author's ideas, or perhaps his expressions, flowed in such rapid succession, that he had not time to examine their propriety:—we meet with a strange confusion of physical with metaphysical terms and propositions, which perplexes and discourages the reader. For instance, because matter will remain either in motion, or at rest, till its state be changed by some external cause, he lays it down as a principle that both motion and rest are eternal; and it is evident, from his application of this inference, that he con-

founds

sounds the mode with the substance, and the abstract idea of motion with the moving being. In short, he mistakes his talent when he affects to be the metaphysician: but, when he leaves this ungrateful toil for the pleasing and instructive pursuit of moral philosophy, he is often excellent, and sometimes sublime. We admire him when he makes Diocles say, that Olympus and the Elysian fields, however ornamented and modified by the beauties of poetry, may be traced back to the pure conviction of simple truth as their original source, viz. that, to a well-constituted mind, a single aspiration of the soul toward a better, a future, and more perfect state, is a proof of the existence and attributes of the Deity more convincing than a mathematical demonstration.

A dialogue next ensues between Diocles and Alexis on the Golden Age. The latter blames the poets for having disguised truth by their fictions; Diocles vindicates them, and maintains that there really was such a happy period as they describe; that this state was previous to the moon's revolutions round the earth, which did not take place till long after our world was created and peopled; and that the happiness of mankind was then owing to the coincidence of the poles of the equator with those of the ecliptic; in consequence of which, day and night were equal in all places, there was no vicissitude of seasons, nor any difference of climates. Hence every individual found all his wants gratified, and thought himself completely happy; hence he had no idea of property, no notion of ambition, no desire of conquest. This delightful state was interrupted by the moon, which, approaching the earth with all the phenomena of a comet retiring from its perihelion, occasioned a dreadful revolution, in which the axis of our globe was inclined to its orbit, and the physical as well as moral circumstances of its inhabitants were reduced to the state in which they now are. The writer's deduction from this assertion is, that we are destined for a future state of felicity, in which the happy simplicity of the golden age will be combined with greater degrees of intellectual and moral perfection. This dialogue is, in our opinion, the best piece in the whole collection: but we are astonished to find by the notes, that what we considered as the mere sportive play of imagination, is defended as a physical hypothesis, in which the moon is supposed to have been the comet that occasioned the deluge. Physics and mathematics seem not indeed to have been much studied by M. HEMSTERHUIS.

The remaining articles are a dialogue, in which Simon the Athenian relates a conversation with Socrates on the faculties of the soul, and a letter on Atheism, from Diocles to Diotime. The dialogue has the same defects with all the foregoing; it is

intricate, verbose, and obscure. The letter contains a superficial view of the discoveries of philosophy, and says so little concerning Atheism, that, if it had not been for the title, we should never have imagined that this was its intended subject.

Had these volumes been anonymous, we should have supposed the author to have been a Frenchman, for he has infinitely more liveliness and verbosity than is generally supposed to belong to his countrymen. Among the former, we frequently find persons who, with a sprightly imagination and a natural fund of eloquence, which would qualify them for compositions of a different nature, having acquired a small stock of scholastic expressions, set up for philosophers, and unfortunately fancy themselves thinking, when, in fact, they are only talking: their brilliancy is like that of an ignis fatuus, which only serves to lead its followers into difficulties, and leaves them in darkness when they are most in need of light.

ART. XIII. *Reisen Van* GEORGE FORSTER; *i. e.* Travels by GEORGE FORSTER. Translated from the German. 8vo. Two Volumes, about 190 Pages in each. Haarlem. 1792.

WHEN, after an interval of some years, we are called to review the work of a writer whose labours formerly gave us pleasure, we feel a satisfaction something like what we should experience on an unexpected interview with an old friend, from whom the many changes and chances of life had long separated us. Such were our sensations on reading these entertaining volumes, the ingenious author of which was the companion * of Captain Cook in his voyage to the South Sea. We are happy to find that a man, whose merit was disappointed of its due reward in England, has met with some encouragement elsewhere; and that the activity of his mind has enabled him to overcome the mortification, which he must have felt, on finding that the gracious designs of royal munificence were intercepted by the interference of a minister, of whom many have made similar complaints, and whose name is seldom mentioned with approbation by the best and bravest of the department that was entrusted to his care†.

The present work consists of letters written during an excursion along the Rhine to Brabant, Flanders, Holland, Eng-

* Mr. Geo. Forster is the son of Dr. John Reinold Forster, who also accompanied Captain Cook in his second voyage round the world: see his *Observations*, &c. Rev. vol. lix. p. 401.

† See this author's letter to Lord Sandwich, and *Monthly Review*, vol. lix. p. 464.

land, and France, in the year 1790. These countries have been so often visited and described, that travels through them cannot have much novelty: but Mr. FORSTER does not belong to the vulgar herd of travellers; and however common may be the objects which he sees, his observations are valuable, as they are those of a man of taste and judgment, who thinks for himself, and is not the mere echo of those who have written before him. The original is in two volumes, and those now before us contain the translation of only the first.

The first letter, in which the author describes his passage down the Rhine from Mentz, is dated from Boppard, a town near Coblenz. It is in the neighbourhood of this part of the river that the best rhenish wines are produced; and the excellence of the grapes Mr. F. ascribes to the situation of the vineyards, which are exposed to the south, and sheltered by the mountains from the east winds: but he supposes that this excellence may be partly owing to the nature of the soil, which abounds with hot mineral springs, and may derive some degree of warmth from the coal mines that lie beneath it. This branch of agriculture, especially when, as here, it is the sole dependance of the inhabitants, is far from having a friendly influence on their morals, as it does not afford employment sufficient to inspire them with habits of industry. Mr. FORSTER observes that, even in the most fertile countries, the vine-dresser is indolent and idle. The labour of a very few days is all that is necessary: but his subsistence is precarious, and he is generally poor. A favourable vintage, which, in the district here described, happens once in seven or eight years, might enable him to lay up something for a future maintenance: but the idle are seldom provident; he consumes his profits in festivity and drunkenness, and soon relapses into that poverty, from which the fertility of the season had granted him a momentary respite. This kind of life always degrades the human character, and renders men stupid, gross, and brutal.

The next letter gives an account of Coblenz, and the neighbouring places. On viewing the castle of Ehrenbreitstein, in which criminals are confined for life, Mr. FORSTER expresses his abhorrence of this mode of punishing, and thinks it more inhuman than putting offenders to death. However we admire the benevolence of his sentiment, we cannot coincide with his opinion on this subject: much indeed will depend on the treatment of the prisoner, which ought to be proportioned to his conduct; and if it be properly regulated, we cannot help thinking that confinement and labour will in general prevent crimes more effectually than capital punishments; the impression made by which is only momentary, and is lessened by their frequency.

frequency. Their worst effect, however, is, that they occasion a kind of apathy among those whom they ought to deter from guilt, and increase that carelessness of life which often accompanies profligacy of character.

The author's visit to the Moravians at Neuwied leads him into some excellent reflections on religious enthusiasm; though he acknowledges that these good brethren, with all their pretences to an appearance of superior sanctity, have not utterly renounced the wisdom of the children of this world; for they take care to ask such enormous prices for what they sell, that it is astonishing how they find a demand sufficient to support them.

The third and fourth letters are dated from Cologne. In the former, we meet with some observations on the strata of pumice stone and basalt, found in these parts of Germany. Here the author does not treat with great respect those hypothetical geologists, who think that every difficulty is solved by the supposition of old volcanoes, of which not the least trace can be discovered in history. He admits the agency of fire in the original formation of these productions: but hence it by no means follows that there must have been volcanoes near the spot where they are found; and he contends that, in the neighbourhood of the Rhine, the phenomena do not justify such an hypothesis. He observes, that, under the general name of pumice, many varieties, with respect to texture as well as colour, are included; and he supposes it possible that they may differ in the mode of their formation as much as in their external appearance. That which is found near Andernach is very different from what is seen in the isle of Tanna; and Mr. FORSTER thinks that if, by the agency of fire, it may have been changed from its original state, it must have been thus formed from argillaceous earth:—but he maintains, that its situation, which is immediately beneath the clay, indicates the greater probability of its having been brought hither from other places. Yet who can determine by what revolution this was occasioned, and from what distance it may have come? Perhaps, he adds, it may owe its origin to the conflagration of coal mines, by which the clay, that covers and surrounds them, may have been converted into a substance similar to the pumice stone. Equally doubtful is our author concerning the volcanic theory with respect to the formation of basalt; because as yet no mineral production can be found, of which it can be shewn to have originally consisted. He justly affirms that he had rather acknowledge his inability to give any account of its origin, than adopt hypotheses, however fashionable, which depend on conjecture alone; and in support of which not a single proof can be

be adduced. In order to know any thing concerning the formation of the shell of our globe, or even to make probable conjectures concerning the state of the earth before it assumed its present form, we must penetrate to a much greater depth beneath its surface than we have hitherto been able to reach.

This letter is closed with some reflections on the improved state of civilization, and the more general diffusion of knowledge, in the present age, when compared with past times. In answer to those who declaim against the superficiality of this knowledge, our traveller asserts its practical utility, and maintains that it is more solid than crabbed moralists will allow. With regard to those who complain of the accidental evils which may have resulted from it, he observes, that there is a certain point of view in which objects of this nature ought to be surveyed; and that they, who place them in a wrong light, quarrel with a shadow, and lose the substance. When, in a summer's morning, says he, we rejoice in the dawning of that light which enlivens all creation, shall we suffer our satisfaction to be destroyed by the thought that the mid-day sun may perhaps scorch us, or that a thunder-storm may follow the genial warmth that delights us? Yet these circumstances may happen to result from the influence of this beneficent source of light on our imperfect and heterogeneous planet.

Mr. FORSTER describes, with great eloquence, the impressions which he felt on viewing the Gothic cathedral of Cologne. He is here led into some remarks on genius as displayed in the arts, which do honour to his taste and judgment, but which our limits will not permit us to insert. The survey of the gloomy bigotry and ignorance which prevail in this city, and which are indeed inseparable from the baneful influence of popery, gives occasion to some excellent observations on these subjects. We fear there is too much reason for his apprehension that, notwithstanding the progress of more rational sentiments in Europe within the last fifty years, the abolition of ecclesiastical intolerance must not be expected at present. It is vain to hope for this happy event, while an alliance between the church and the state remains, and while the civil magistrate, estimating religion, not according to its intrinsic truth, but by its utility as a political machine, finds it his interest to support the priesthood in discouraging free inquiry, and in persuading the people that their christianity must consist in the belief of unintelligible mysteries: this evil is not confined to Roman catholic countries.

The chief subject of the four following letters are the paintings which the author saw at Cologne and Dusseldorp: his observations on them will not be very pleasing to the admirers

of the Flemish and Dutch schools. He remarks that these paintings are to be regarded as works of art rather than of genius ; they are exact copies of material objects, but do not express the soul, and are destitute of that grandeur of imagination, of those ideas of the beautiful and the sublime, which render a picture interesting and affecting. These remarks are in general just : but many of our readers will think that he goes too far, when he applies them in all their extent to Rubens, to whom he allows scarcely any merit except that of colouring. The Last Judgment, by this painter, is here severely criticized, as deficient in every respect ; he has, says Mr. FORSTER, represented the Deity like a superannuated old man, and the Judge of the world like a weak earthly tyrant ; and instead of the regularity and calm solemnity which ought to characterize this awful scene, the utmost confusion and disorder prevail. With other pieces of this great master, the author was better pleased ; and on some he bestows great praise : but he cannot pardon the painter for the want of gracefulness in his females, and for the coarse and clumsy forms which he has given to them.

The ninth and tenth letters relate to Aix la Chapelle. This city, which once contained above one hundred thousand inhabitants, has now not a third part of this number, and has lost all its ancient wealth and prosperity ; owing partly to the rise of rival towns, but principally to religious intolerance and a bad government. The consequences are, that the streets swarm with beggars, and that the morals of the people are licentious and corrupt. They who might have promoted industry, and have enriched the city by their commerce, have been driven from it by the oppressive and partial conduct of the guilds, and have erected their manufactories in other towns, where they could enjoy greater liberty ; those of cloth at Burtscheid, Vaals, Eupen, Monjoie, and at several other places in the dutchy of Limburg, are in a very flourishing state ; the wool is imported from Spain, and the cloth made of it is chiefly exported to the Levant. In consequence of this spirit of industry, Vaals, which, thirty years ago, was an inconsiderable village, is now become a respectable town ; the protestants, weary of the oppression and bigotry which they had experienced at Aix la Chapelle, were easily induced to settle in a place where they were allowed the advantages of religious freedom ; and it has now five different churches, in which Roman Catholics, Lutherans, Calvinists, Baptists, and Jews, worship the Deity, according to their several sentiments, and live peaceably with each other.

In his account of Liege, the next place that our author visited, he gives us a brief view of the differences that arose between the

the people and their late bishop; in which the conduct of the latter appears to have been very mean and dishonourable. The constitution of Liege was founded in 1316, on an agreement made between all the several orders of the people, which is called the *Peace of Fexhe*, and according to which the citizens had considerable privileges, and the right of electing their civil magistrates. These privileges were first violated in 1684, and, the clergy increasing in power and wealth, and being exempt from all taxes, the people were more and more oppressed. In the year 1789, the bishop, being in want of money, found it necessary to assemble the several orders of citizens, and exhorted the clergy to contribute something toward an alleviation of the public burthen: but unfortunately so many instances had occurred of the arbitrary exertions of episcopal tyranny, that the people were so highly exasperated as scarcely to need the example of France and Brabant to persuade them to vindicate their rights, and to oppose their priestly despots. The clergy of the chapter complied with the requisition of the prelate, and gave up their exemption: but this did not satisfy the citizens, who insisted on the restoration of their ancient privileges, deposed their magistrates, and elected others agreeably to the regulations of the *Peace of Fexhe*. As the people were unanimous, and met with no opposition, this revolution took place without any disagreeable event. The bishop, who, on the first approach of the storm, had retired to his country-seat, wrote a note, in which he gave his consent to the alterations effected by the people, and, on the day appointed for the election of the magistrates, returned to the city; this conduct rendered him so popular, that the mob took the horses from his coach and dragged it to the town-house. During ten days, while he remained in Liege, he appeared to approve of the popular measures, acknowledged as legal the election of the new burghermasters, entertained them at his table, attended their official meetings, and, before he left the city, gave the deputies of the people a written assurance that he should disavow all complaints of their conduct, which might hereafter be made in his name. He afterward quitted the principality with great privacy; and used all his influence to procure the most rigorous execution of the decree of the imperial council at Wetzlar against the people as rebels to his authority. Mr. FORSTER's reflections on this event, and on popular revolutions in general, do him honour as a man of humanity, moderation, and judgment:—it is but too true that the violent advocates for democracy, and those of arbitrary governments, often pursue one and the same end, and make use of similar means; and the history of past ages, as well as of the present, gives us abundant reason to lament that

a cause, in itself just and honourable, is so frequently disgraced by the inequitable and violent conduct of those who profess to be its votaries. Nothing is so fatal to the interests of freedom as its abuse; it is this which gives the most formidable power to tyrants, and enables them to establish despotism under the pretence of restoring order.

The three remaining letters give an account of Louvain, Mechelen, and Brussels. On describing the university of the first of these cities, the author is naturally led to notice the improvements which the Emperor Joseph intended to introduce; the consequences of this attempt set the character of the people, both clergy and laity, in the most contemptible point of view. We may, indeed, pity the ignorance of the latter, but we want words to express our detestation of the obstinate bigotry of the former: we admire the liberal intentions of the Emperor, though we acknowledge that he was too precipitate in endeavouring to force his plan into execution:—but what, that bears the human shape, can be so contemptible, as those worthless monks who excited a rebellion in order to prevent the progress of knowledge, and to preserve a degree of ignorance and superstition, of which many even of the Romish clergy in other countries are ashamed?

In his account of the park of Brussels, Mr. FORSTER mentions a grotto, with a fountain, and a small piece of water, where he saw this inscription: *Petrus Alexiowitz Czar, Moscoviæ Magnus Dux, margini hujus fontis insidens, illius aquam nobilitavit libato vino, hora post meridiem tertia, die xvi. Aprilis anni 1717.* The truth was, the Czar had made too free with the bottle at dinner, after which, staggering into the grotto, he tumbled into the pond. We are not told how much the water is improved in flavour since it was ennobled by this royal wine-sop.

We hope that the remaining part of this translation will soon be published, when we shall once more introduce this sensible and agreeable traveller to the notice of our readers.

ART. XIV. *Description of and Directions for using a Two Feet Distance Measurer.* By JONATHAN CUTHBERTSON. 8vo. 16 Pages. Rotterdam. 1792.

THE author of this pamphlet is the brother of the ingenious Mr. CUTHBERTSON, late of Amsterdam, whose improvements in electrical machines and air-pumps we mentioned.

* We are informed that he has left Holland, and is settled in London.

a few years ago with that approbation which they deserve from every friend to experimental philosophy. With the instrument here described by Mr. JONATHAN CUTHBERTSON, the angle is measured as in Hadley's quadrant, and the length of the distance-measurer forms the base of a right angle, by which the distances are calculated in the tables that the author has added to his account. The invention is simple and ingenious: but, we fear, will not prove of any great utility; because the base is too short to measure any considerable distance with sufficient accuracy: this will be evident to those who consider that the difference in distance, between an angle of thirty seconds and one of a minute, is not less than 6875,6 feet.

ART. XV. M. Millin's *National Antiquities of France*. Vol. IV.

WHEN we reflect on the commotion and tumult that have so long pervaded the provinces of France, we are gratified by observing that the laborious editor of the present instructive and entertaining publication has collected so ample a record of its edifices, useful and ornamental, and of so many other particulars which are welcome to the eye of the historian, the antiquary, and the man of letters. During the excesses of popular agitations, seldom, alas! is property held sacred; and seldom are even the greatest national ornaments respected! While the existence, therefore, of temples, bridges, churches, palaces, and the various productions of art, is so precarious, it affords us a sort of melancholy pleasure to recollect that one of the arts of man will preserve to us the history of his other works, when "the places thereof shall know them no more."

Having given (in our last volume, p. 571.) a copious account of the first three volumes of the present performance, we now proceed to the consideration of the fourth; which has been since completed; and which opens with a description of *Chapelle de Sainte Yves*, in St. James's-street, Paris, erected sometime in the fourteenth century, to the memory of a man who died many years before, and who is said to have been eminent as a lawyer and a divine. Miracles, in the utmost profusion, are attributed to his tomb. At this day, the chapel is chiefly remarkable for the number of statues which it contains, together with pieces of mosaic work, and various kinds of monumental commemoration and inscriptions. M. MILLIN distinctly describes them, and adds many pertinent remarks.—The street, at the corner of which this chapel stands, is rendered more notable by a small house, belonging to the chapel,

in which was born *John Baptiste Rousseau*, of such great celebrity, says this author, for his poetry, (*passes*), and for his misfortunes.

The Carthusian monastery at *Geillon* is said to be one of the most rich and handsome belonging to the order. In 1764 the church was destroyed by fire; it has been rebuilt to advantage, and displays great neatness and elegance; which, it is said, is the general case of buildings appertaining to these monks, who have nothing to do but to pray and to adorn their edifices. It has been the burial place of numbers of the royal family of France: with all which, and other curious particulars, we are here amused. More information and entertainment are to be found in the 39th number, which has for its subject, the convent of the Jacobins or Dominicans. The persecutions, the scandals, the quarrels, and the furious wars, of which the holy *Dominique* might be considered as the author, M. MILLIN had before described; he now limits himself more directly to this monastery in the street of St. Jacques, Paris. Sufficient, however, here appears, to fill us with astonishment at the audacity and criminality of these people, who, in connection with the civil powers, could so egregiously impose on and domineer over the rest of their countrymen.—In the present very critical time, the great party club, who hold their meetings here, have again raised this place, and the denomination of *Jacobin*, to great celebrity.

Of the monuments, inscriptions, statues, &c. with which this monastery abounds, we can take little notice. We find *Thomas Aquinas* particularly mentioned: one of his arms, if we understand right, together with his picture, is lodged in this convent. His taciturnity and profound meditation procured him the name of *le bœuf muet*, (dumb ox,) with some collegians among whom he for a time resided: but professor *Albert*, who had observed his genius, told them, ‘that the learned bellowsings of this ox would one day be heard throughout the universe.’ During his abode at Rome, in the reign of *Innocent IV.* he came one day into the apartments of the Pope, at a time when sums of money were spread before him; *Innocent*, addressing himself to *Aquinas*, (or, rather, *D’Aquin*), cheerfully observed, ‘You see this is not the age in which the church may say, *Silver and gold have I none*.’ to which the doctor replied, ‘True, holy father, and it is also true, that she cannot now say to the paralytic, *Rise up and walk*.*’—

The famous *James Clement*, who assassinated *Henry III.* of France, was of this monastery; a man of a weak capacity

* Acts iii. v. 6, 7.

and disordered imagination, who has, nevertheless, been regarded as a saint and a martyr.

The *Abbaie de Bonne-porte* furnishes a variety of materials: we shall select only a few particulars relative to *Philip Desportes*, a poet celebrated in the 16th century, and favoured by *Charles IX. Henry III. and IV.* He found the muses of great use to him: they procured for him preferment and ample fortune. One sonnet alone produced him one hundred golden crowns: another obtained for him this abbey. His poems have been often reprinted: yet, though an ecclesiastic, and an abbot, he is said to have chanted nothing but love:—he greatly contributed, however, to improve the French language. His epitaph seems to intimate a translation of the psalms of David.

Several curious remarks relative to jugglers, musicians, &c. are offered in an account of *Chapelle des Juiferrons Menestriers*. The chapel was founded by two travelling minstrels about the year 1331; and, in the year 1789, the proprietors, who were laics, surrendered it, with all its appurtenances, to the National Assembly, as a voluntary gift for the assistance of their country.

Ville de Chaumont; this town has sometimes been supposed to receive its name from *une montagne chaude*, the warm or hot mountain: but it is a derivation which cannot be supported. It is well observed, that a hill not covered with trees is often distinguished as *chauve*, *calous mons*, the bald or uncovered hill, a probable etymology of the name of this and other places.

In the account of the *Carmes*, or Carmelites, whose pretensions have occasioned many quarrels and persecutions, we have been rather diverted by *Mr. MILLIN's* reflection relative to the name; after recounting and rejecting some of their claims, he adds, 'in the enumeration of the different kinds of animals shut up in the ark, we find no mention of any such creatures as *Carmel*.' This monastery of the Carmelites, *de la Place Maubert*, fills up a great number of pages, and affords, like other articles, considerable amusement: but we shall only observe that in the description of an ancient stone pulpit which is here preserved; it is mentioned as a prevailing opinion, that this was the pulpit of *Master Albert*, a celebrated Dominican preacher; and that the name, *Maubert*, is a contracted derivation from *Maire Albert*. This Albert, sometimes called *le grand*, was afterward professor at Cologne, under whom *Thomas Aquinas* studied, for a time, and who made that remark concerning him which has already been mentioned. Among the most eminent persons produced by this convent is *Jean Truchet*, better known by the name of *Pere Sebastien*:

the man who opened the two repeating watches which had been sent from England to Lewis XIV. After the most considerable mechanics had in vain attempted to open them, this young *Carm* soon discovered the secret: he did not then know that they were the property of the king. When the French minister afterward sent for him, he obeyed the order with fear and trembling; but he found cause to rejoice; being amply rewarded and encouraged. He excelled afterward in every branch of the mechanical art. He attained opulence and honour, and he is notwithstanding said to have lived a striking and uncommon example of disinterestedness and simplicity. We have thus given a very brief sketch of the contents of this volume; and we shall be glad when our attention is again called to M. MILLIN's work, from which we always derive both pleasure and profit.

ART. XVI. *La Fœnissade. Inni ed Odi di Saffo, tradotti dal testo Greco in metro Italiano, da S. J. P. A. I. e. The Phœniss, or Hymns and Odes of Sappho. Translated from the Greek into Italian Verse, by S. J. P. A. Small 4to. pp. 99. Price 3s. Molini. London.*

THE first question that will occur to the scholar who reads the title of this little elegant publication, must be, By what lucky chance did this regular work of Sappho, when unknown to all the rest of the world, find its way to the hands of S. J. P. A.?—The next, How comes S. J. P. A. to have given us his Italian version, instead of the Greek original?—To these questions, which are rather puzzling, the translator shall answer as well as he can. He informs us, then, in a letter addressed ‘à Licofonte Trezenis,’ dated Madrid, and signed *Sofare*, that this work of the celebrated Sappho was lately discovered by Signor *Offur*, during his voyage in the *Ægean* sea.—The manner of its discovery was as follows: A Russian vessel, sailing through the *Ægean*, was obliged to make the island *Santa Maura*, formerly called *Leucadia*; when Signor *Offur*, one of the literati of Petersburg, determined to examine whether there existed in that island any remains of the famous Temple of Apollo. He was well repaid for his pains: for, in fact, he not only found some ruins of the edifice, but was enabled, by means of a mutilated inscription, to discover the burying-place of the unfortunate Sappho. That such success should redouble his curiosity is not wonderful; though it may seem very strange that such increased curiosity should meet with complete gratification. So it happened, however: for, after much labour, Signor *Offur* found a stone box, containing some papers,

which, after the most diligent inspection, proved to be poetical compositions of Sappho; the indisputable and identical originals to which we are indebted for the translation that now lies before us, delighting our eyes by the elegance of its types and the beauty of its paper.*

Signor *Offur* had the complaisance to lend the original to our author for the purpose of having it translated: but the loan was accompanied with this condition, that the translation should not be published till Signor *Offur* had enriched the original with erudite notes; when both were to be printed together. Three years elapsed without any notice from Signor *Offur*: at the end of which time, advice of his *death* was transmitted from a friend at Petersburg: adding that, among his MSS. the original in question (which had been returned,) was found; and that S. *Offur* had actually begun to adorn it with notes.—Conceiving himself freed from his obligation by these circumstances, and having already kept his translation for the space of three tedious years, the translator could wait no longer, but has published his version; and as soon as he receives the original and notes from Petersburg, which he doubts not will shortly be in his possession, he will publish them also, that the Italian and the Greek may be confronted, and the authenticity of the poems be made manifest.

Such is the *external* evidence in favour of the recent discovery of a complete work of Sappho! Of the full conviction which would *doubtless* be produced by the *internal* evidence, we are unfortunately deprived, by not having the Greek text before us: still, however, we are to regard the translation as furnishing sufficient proofs to satisfy even scrupulous minds! *It is evident* that Sappho, having determined to throw herself from the Leucæan promontory, would amuse herself during her passage to that place by composing poems similar to the present: that she would first invoke the deities to pity and succour her; that, finding this of no avail, she would be directed in a vision to take the fatal leap; and that on coming to the place, she would try to animate herself by recalling to her mind the success of Deucalion in a similar emergency, and by recommending herself to the protection of the deity of the temple at Leucæ. It is evident, we say, that this must have been the tenor of her poems, because Ovid, who indisputably had seen them, has followed the same track, and has absolutely translated parts of them into his epistle from Sappho to Phaon.—By the way, Ovid has committed one egregious blunder in his poem, by

* Seriously, this little piece of literary imposition (such at least we deem it,) is charmingly printed.

making Sappho there speak of her using the elegiac measure, because the lyric was not suited to express her grief:

Forſitan et quare mea ſint alterna requiras

— *Carmina; cum lyricis ſim magis apta modis.*

Flendus amor meus eſt: elegia ſtebile carmen.

Non facit ad lacrymas barbitos ulla meas.

How Ovid, who certainly had theſe lyric and lamentable productions of Sappho before him, could uſe ſuch an argument, we are at a loſs to determine!

Again, it is evident that Sappho in theſe poems would mention the place of her nativity, and enter into the particulars of her previous hiſtory, of her love for poetry, of the different meaſures of which ſhe was the inventreſs, of her being named the tenth muſe, and many other matters, in moſt of which Ovid has likewiſe copied her. — It is a ſtrong proof alſo in favour of the authenticity of the poems, that we find in them moſt of the fragments which have been preſerved by different writers, as productions of Sappho: It is plain that they would all be collected in theſe poems, *becauſe Sappho wrote no others.* — Her alluſions, moreover, are of ſuch a nature, that they would never have been conceived by any modern writer; and they would even be unintelligible, had they not been luckily elucidated by Pliny, or ſome other ancient author*. It is almoſt needleſs to obſerve, farther, that theſe compositions are replete with thoſe repetitions, with that uniformity of method in the openings of each piece, and with thoſe vivid and even licentious images, which have been noticed by ancient authors, as abounding in Sappho's poetry.

On the whole, *their originality being thus indubitable*, we cannot help exclaiming with the tranſlator, 'Wonderful is the chain of human occurrences! Who would ever have thought that it ſhould have fallen to the lot of a princeſs of the North,' (though we hardly ſee how this good lady is included in the buſineſs,) 'a law-giver, and a warrior, the favourer of ſcience

* Take the following as a ſpecimen:

Qual erba mai venſica †

Per me produrſſe averno.

On d'è, che ognora avvivafi

In me l'ardore eterno?

† Non mi ſarebbe ſtato poſſibile l'uſcire dalla ſcurezza di queſto poſſeſſo del teſto, ſe Plinio con i ſuoi lumi non me ne aveſſe tratto fuori. Oſſi- ciò, ch' egli conta d'un'erba detta in Greco, *Eringium*, in Latino, *Centa- capita*, ed in Italiano, *Calceſtrappolo*.

* *Portentofum, quod de ea traditur: radicem ſui aliterius ſexu ſimilitudinem referre: rarum inventu; ſed ſi viris contingeret uſar, am- biles fieri; ob hoc et Phaonem Leſbium dilectum a Sappho, Plin. lib. xliii. cap. 8.'*

and of wisdom, after the lapse of four-and-twenty ages, to enjoy the glory of discovering the works of a Grecian poetess? —Who would ever have thought it, indeed!

ART. XVII. *Recherches Physico Chémiques; i. e. Physico-Chemical Inquiries. Memoir II. Quarto. 30 Pages. Amsterdam. 1793.*

IN the appendix to the eighth volume of our new Series, we gave an account of the first memoir, published under this title, by Messieurs DEIMAN, BONT, NIEUWLAND, and TROOST-WYK, and we refer to that article for particulars concerning the society of which they are the operative directors. The present memoir contains an examination of the properties of an elastic fluid, to which Dr. Priestley gave the name of dephlogisticated nitrous air, which, if translated into the language of the new chemical nomenclature, would be oxygenated nitrous gas:—but this appellation would indicate that it contained a greater proportion of oxygen than the nitrous air; and the authors of this memoir, finding the contrary to be the case, have thought proper to call it *gaseous oxyd of azote*.

Nitrous gas may be converted into this gaseous oxyd, by exposing it to the action of those substances with which the oxygen has a greater affinity than with the nitrous acid: these gentlemen effected this change by exposing the nitrous gas to iron filings, to sulphuret of potash, or *alkaline liver of sulphur*, to muriat of tin, and to solutions of copper in ammoniac, and in the nitric acid. During these experiments, the nitrous gas undergoes a considerable diminution of volume, and, when this amounts to two-thirds of the whole, the residuum is the purest gaseous oxyd; for if the process be continued much longer, nothing will be left but the azote which had been accidentally mixed with the nitrous gas. This is not owing to any decomposition of the gaseous oxyd, but merely to its being gradually absorbed by the water, over which it was confined. It is observed that this absorption is prevented by the introduction of ammoniac; a phenomenon, for which these gentlemen acknowledge they know not how to account.

This fluid, however, may be produced in a more direct manner; or, to speak more properly, the nitrous gas, during its formation, and before it has assumed its elastic state, may be decomposed, and thus changed into gaseous oxyd. Dr. Priestley obtained it from solutions of iron, zinc, and tin, in the diluted nitric acid. These gentlemen found that, from these metals, when exposed to the action of the concentrated nitric acid, only nitrous gas was produced: but that, on the addition of water,

either by itself, or with the sulphuric or the tartaric acid, the metals were oxydated. Hydrogen and nitrous gas are then generated; the former attracts from the latter a part of its oxygen, and thus transforms it into gaseous oxyd. Nitrat of ammoniac, mixed with three times its volume of acid, and exposed in a matrass to a strong heat, yields this oxyd in great abundance: but if the process be long continued, it will be mixed with azotic gas:—in this operation a part of the oxygen of the nitric acid is united with the hydrogen of the ammoniac.

The gaseous oxyd, if pure, undergoes no diminution when mixed with oxygen gas, with atmospheric air, or with nitrous gas; in the last experiment, a taper will continue to burn in the mixture, and its flame will be brighter in proportion as the gaseous oxyd is predominant.

It has hitherto been supposed that azote, though it may be combined with a large proportion of oxygen, is not strongly united with it; because, in some cases it very readily parts with it to other substances: but, from these experiments, it appears that this separation takes place with respect to part only of the oxygen; for, in the gaseous oxyd, the affinity between the azote and oxygen is so strong, that it cannot be decomposed by sulphuret, by muriat of tin, nor by sulphur; neither has the fluid caustic alkali any effect on it.

A taper burns very bright in the gaseous oxyd; and, if the latter be very pure, the wick, when almost extinguished, will be rekindled, as in oxygen gas: this the ingenious authors ascribe to the hydrogen, which is the only inflammable substance hitherto known that is capable of decomposing the oxyd. A mixture of three parts of gaseous oxyd with one of hydrogen gas, being fired by the electric spark, underwent some diminution; a taper burned in the residuum, which when mixed with nitrous gas, was diminished in the same proportion as common air. From this experiment, it is calculated that one hundred cubic inches of gaseous oxyd contain about thirty-seven of oxygen.

Some phosphorus, that was introduced into a glass filled with gaseous oxyd, which was confined over mercury and perfectly dry, on being heated, by placing the apparatus in boiling water, was melted, but would not flame; when the phosphorus had been previously lighted in the open air, it was extinguished as soon as it was immersed in the gas: but at the moment when it was taken out again, it spontaneously resumed its flame. In this gas, which had three times extinguished the flame of phosphorus, that of a candle burned very bright.

A piece

A piece of red-hot charcoal, being introduced into a phial of the gaseous oxyd, continued to burn, though with less facility than in oxygen gas: when it was extinguished, the phial was inverted in lime water and opened, and the latter rose into it and became turbid: a second piece of charcoal was immediately extinguished in it; a little ammonia was then introduced, which occasioned a very striking diminution; and a taper burnt in the residuum with as bright a flame as in oxygen gas: Hence, the authors conclude that the oxyd, when deprived of carbonic acid gas, which might have been mixed with it, undergoes no farther change.

In order to ascertain the difference of the affinity of the oxyd with hydrogen gas, and with coal, the authors burned a mixture of five parts of gaseous oxyd with three of carbonated hydrogen gas, and found that the coal was evidently precipitated.

The gaseous oxyd is well known to be unfit for respiration; birds confined in it died in less than fifteen seconds: but its having killed these animals did not disqualify it for assisting the combustion of a paper.

The oxyd is not decomposed by the electric spark: but, on transmitting a great number of shocks through it, its volume was a little diminished, and it appeared to be changed into atmospheric air. By making it pass through a red-hot glass tube, a similar effect was produced; and the authors are of opinion that great heat, as well as electrical explosion, decomposes the gaseous oxyd, only by separating from each other the principles of which it consists.

From these facts, the gentlemen are led to conclude, that the elastic fluid in question consists of azote combined with a proportion of oxygen, greater than is found in common air, but less than in nitrous gas. In the atmosphere, these principles are rather mixed than chemically united; and the oxygen is easily separated, for the purposes of respiration, by its greater affinity with coal; whereas, in the gaseous oxyd, the azote is so intimately combined with the other principle, as not to part with it to many of those substances which decompose common air.

ART. XVIII. *Verhandlungen und Abhandlungen, &c.* i. v. Transactions and Dissertations of the Society for promoting Useful Arts and Manufactures in Hamburgh. Vol. I. 8vo. 420 Pages. Hamburgh. 1792.

WHATEVER invidious reflections the querulous panegyrist of past ages may be disposed to cast on the present, they cannot

cannot deny that the limits of science have been more extended, the useful arts of life more improved, and general knowledge more universally diffused, in this, than in any preceding century. Societies instituted for this purpose are now more numerous than ever; and though some of them must necessarily be more confined in their pursuits and sphere of utility than others, yet even the least of them may be of great service in the improvement of those who are within the reach of their influence. If their labours do not greatly enlarge the sum of human knowledge, they tend at least to promote a taste for the pursuits of science, and to diffuse that among many, which was formerly confined to a few. If their publications have not that celebrity which renders them the source of information to whole nations, they may contribute to enlighten a province, or a city, and may inspire its inhabitants with a laudable ambition to employ their talents in those pursuits which increase the public welfare.

These reflections occurred to us, on perusing the volume before us, which contains an account of the rise, progress, and transactions of a society, the design of which is highly praiseworthy, as it is intended for the encouragement and improvement of those arts which increase the happiness and prosperity of a community.

In the historical part of the present work, we are informed that the founders of the Hamburg Society were the late Professor *Reimarus*, *Dt. J. A. H. Reimarus*, and several other gentlemen of considerable reputation in the literary world. They had long kept up a kind of weekly club, in which the objects of this society were the principal topics of their conversation; and, in the year 1765, one of them proposed to the principal citizens the erection of a more public institution; this proposal was accepted, and, in 1767, the society was acknowledged and authorized, as a public body, by a decree of the senate. From that time, the number of its members increased rapidly, and, in the year 1790, they amounted to near two hundred.

The above, and several other particulars relative to the history of the society, are related in a very sensible and judicious discourse, composed by *M. T. A. GUNTHER*, and by him delivered to the members on the 15th of April 1790, when they were assembled to celebrate the twenty-fifth anniversary of the institution. In this oration, *M. GUNTHER* gives a brief view of their past transactions, which he arranges under the several classes of *Arts and Manufactures*,—*Commerce*,—*Navigation*,—*Agriculture*,—*Political Economy*,—and *Science*; We are also informed by this gentleman, that public schools for drawing have been erected by the society, and that several of

Its members have undertaken to give lectures gratis in anatomy, surgery, mathematics, navigation, and other branches of science. Nor must we omit mentioning, that to this institution the city of Hamburg is indebted for the premiums given to those who recover persons who are apparently drowned, or suffocated.

Such are the objects of this society, which it endeavours to attain by proposing prize questions, and by giving rewards to those who distinguish themselves, either by ingenious and useful inventions, or by undertakings in commerce, manufactures, and agriculture, which tend to promote the public welfare. The questions and premiums proposed in this volume are such as must be of great utility in this respect: but, as they relate entirely to the political economy of Hamburg, they would not be interesting to our readers.

The prize memoirs delivered to the society are not published in the form in which they were written: but commissioners are appointed to make an abridged extract of such parts as are deemed most interesting, and thence to compose a dissertation, in which all that is really valuable in the several memoirs on the subject is collected, and laid before the reader. By this mode of publication, the society avoids that prolixity, and those repetitions, which are sometimes observable in works of this nature.

The first of these collective memoirs relates to a question of great importance in political economy, in which it was required to find out a proper kind of labour for those idle and dissolute poor, who are confined in workhouses. It contains the substance of six dissertations on the subject; and abounds with excellent remarks on the mode of treatment proper for persons, whose labour is intended as a kind of punishment for their wilful idleness and profligacy. The work most approved for the men, is tapping logwood; and, for women and children, the spinning of cow-hair; with respect to the latter, M. KELLER has proposed a method of moistening the hair when worked, which removes the objection that often was made against this employment, as injurious to health, from the dust of the quick lime with which the hair is prepared.

The second memoir is the production of Captain C. G. D. MULLER; and its subject is the method of supplying the loss of a ship's rudder at sea. It contains a brief account of the various expedients for steering a vessel which has lost her rudder, that have been proposed by English, Dutch, and French, as well as German, writers on this subject, illustrated with a plate. Captain MULLER gives the preference to Captain Pakenham's invention for this purpose, and describes it very minutely: he also recommends to his countrymen a translation of Hutchinson's

son's treatise on practical seamanship, on which he bestows great praise*.

The next article is a description, by M. B. BUNNARD, WERTMAN, of a hydrometrical vane, with an account of the manner of applying it to measure the velocity of the wind, or of streams. This appears to be a very ingenious contrivance; but, without the plate with which this memoir is illustrated, it is impossible to give our readers an adequate idea of the machine. We cannot pretend to judge of its accuracy, which can be determined only by experiments;—from the description, we are inclined to think it inferior, as a stream meter, to an instrument invented for this purpose, by M. Braving, of which we gave a short account about three years ago†.

This memoir is followed by a proposal made to the society, for establishing in Hamburgh a manufactory of poplins, which, on account of the great expence, and the little probability of success, is declined.

The fifth memoir gives an account of the process of reducing coal to coke or cinders. In this article we find nothing new, as it is chiefly compiled from what has been published on this subject in Great Britain.

The succeeding paper contains a variety of prescriptions, collected from different writers, for destroying the weevil, or cock-chaffer.

It seems that the use of peat mould in tanning leather has been proposed to the society; and we have here an account of three experiments, made in order to ascertain its utility; but they were not attended with success.

The remaining articles are considerations on the causes of the poverty of the lower classes of the people; and reflections on the decline in value of the Hamburgh thirty years' bank annuities, at six per cent.

The former of these articles is compiled from right members on the subject, and it contains many good but trite observations on the degeneracy of the times. Among the causes of the poverty of the inferior classes, there is one, which deserves the attention of every government, viz. the great number of men servants kept in cities. These men, who might have been brought up in employments useful to the community, contract habits of idleness and prodigality, corrupt the morals of those with whom they associate, and, whenever they marry, from their want of industry and frugality, become a burthen to the public. The only remedy for this evil, is to lay a very heavy tax on

* See Review, vol. Iviii. page 427.

† See Review, New Series, vol. iii. page 502.

male domestics, the object of which should not be so much the immediate produce to the state, as the diminution of their number.

The reflections on the annuities relate so immediately to Hamburg, that we shall not trouble the public with the detail of them.

On the whole, the work before us (of which we are told, a volume will be published annually) contains very little that will be interesting to foreigners; but this circumstance does not render its compilers less respectable. Their object is not extensive fame, but real utility to their fellow-citizens; and this end is not less promoted by the encouragement of honest industry, and the communication of improvements made in other countries, than by the discoveries of a *Newton*, or a *Herschel*.

ART. XIX. *Della Antichità di Ercolano, &c. i. e. The Antiquities of Herculaneum Volume VIII. Containing an Account of the Lamps and Candelabri found at that Place, and in its Neighbourhood. Folio. pp. 246. Price 3l. 13s. 6d. Naples. 1792. London, Molini.*

WE have at different times made our readers acquainted with the progress of this splendid work, published under the patronage of the King of Naples, by a society formed expressly for the purpose of promulgating and elucidating the very curious remains of antiquity, which were discovered amid the ruins of Herculaneum. The present volume, which treats entirely of lamps and candelabri, cannot, of course, afford the same pleasure to the general reader, that he experienced from the perusal of some of the former volumes, the contents of which were more miscellaneous and interesting. The portion of entertainment, however, which is here offered, is not small; and while the amateur is gratified, the artist may occasionally be improved.

This volume is introduced by a preface composed by the academicians, illustrating (according to their laudable custom, which, they tell us, they desire religiously to observe,) a piece of antiquity, which, though it might have some connexion with the main body of the work, could not be properly incorporated into it. This communication is a description of an oil-press found at *Stabia*. The different parts of this piece of workmanship are delineated with great exactness, and a comparison is instituted between the *Infrattojo* of *Stabia*, and the *Trapetum* formed according to the directions of *Caro*, in chap. 20, 21, and 22. We imagine that there are readers to whom this part

of

of the labours of the Herculanæum academicians will be more acceptable than it has proved to us.

This volume contains ninety-three folio plates, beside head and tail pieces; of which it may in general be said, that the engravings are well executed: some of them, indeed, may boast great elegance and precision; which we notice with the greater pleasure, as we have formerly found it necessary to speak in terms of censure on this subject*. The first fifty-five plates exhibit drawings of lamps, of bronze, terra cotta, &c.: these, however numerous, possess no great variety of shapes, nor are their figures in general remarkable for elegance; they are principally indebted for their beauty to their ornaments. The mode in which some of these *lucernæ* are suspended is very pleasing, and in good taste. Some vases, or vessels, to pour the oil into the lamps, are also figured; — of no particular beauty. — From plate fifty-eight to sixty-four are shewn the *soflegni*, or stands for the *lucernæ*: these are of various characters, many being heavy, while others are elegant and light. From plate sixty-five to sixty-nine, are the stands called *Lampadari*: of these, plate sixty-six is particularly pleasing. The *Candelabri* begin at plate seventy, and end at plate ninety. Many of these are very beautiful, and the ornamental parts of all of them possess great richness: the engraving also of the ornaments deserves praise.

It remains only to notice the labours of the academicians in illustrating these pieces of antiquity; and truly, if we judge of the value of their compositions by the bulkiness of them, or if we compute the magnitude of their learning by the fragments of Greek and Latin scattered through their notes, we must hold this illustrious body in high estimation. Nothing is so obvious, but that they can give it more clearness by their elucidations; nothing so common, but that it serves for a text on which they can discourse; nothing so intelligible, but that it requires their explanation! In fine, such is their industry, that we cannot help exclaiming, in the words of the editor of a little collection of Greek apophthegms, "*Doctores venaris industrios? vel si pareret Minerva, haud scio an filios usquam fingeret similiores sui!*"

ART. XX. *Callimaco Greco Italiano, &c.* i. e. The Hymns and Epigrams of Callimachus, in Greek and Italian. 4to. About 200 Pages. Parma: Printed by Giambattista Bodoni: London: Imported by Molini. Price 1l. 14s. in Sheets.

THE excellence of the press of Parma has long been acknowledged, and the specimen before us will assist in perpetuating

* See our 52d volume, p. 629.

its fame *. The present work is one of three editions of *Callimachus*, which Signor Bodoni has published as proofs of his zeal in improving the typographical art. The beauty of the paper and types, and the correctness and elegance of the workmanship, concur in placing this volume high in the rank of splendid publications.

The Italian version of *Callimachus*, which accompanies the text, and is now for the first time published, comes from the pen of Father Pagnini, professor of eloquence in the university of Parma, and translator of some other Grecian poems. It appears to be executed with spirit and fidelity.

This edition of *Callimachus* is prefaced by a poem on the marriage of *Carolina Teresa*, Princess of Parma, with Prince Maximilian of Saxony; and it is concluded by a sonnet written by Dr. Vincenzo Jacobacci.

ART. XXI. *Saggio di Lingua Etrusca, &c. i. e.* An Essay on the Etruscan Language, and the other Antiquities of Italy, intended to serve as an Introduction to the History of Nations, Languages, and Fine Arts. 8vo. Two Vols. in Three. pp. 624, and 862. Rome. 1789. Imported by Molini, London. Price 16s. sewed.

THE Abbate LANZI, the author of this curious work, has bestowed much pains in proving, from the Tuscan inscriptions, medals, gems, urns, vases, &c. that the religion, learning, and arts, of that ancient nation ought chiefly to be referred to a Grecian origin. The Tuscan antiquities, collected by the late Grand Duke Peter Leopold, and deposited in the museum at Florence, have furnished abundant materials to Sig. LANZI for refuting the opinions of Gori, Caylus, and others, who, deceived by a few imperfect analogies, ascribed to the Egyptians an honour due to the Greeks. Strabo, (p. 806. edit. Amstelod.) and Quintilian (xii. 10.) speak of the Tuscan style of art as hard, and resembling that of the most ancient monuments of Greece. Pliny, (xxxiv. 7.) in his zeal for the honour of Italy, asserts the antiquity of Tuscan sculpture, but gives not any account of Tuscan artists; nor does he mention with praise any of their works, except the Apollo of the Palatine library, which was comparatively the production of a modern age.

Children are every where the same; and so are men in the infancy of society. The first monuments of Egyptian art resemble those of Italy in the 11th and 12th centuries; harsh features, sharp angles, no symmetry in their proportions, no grace in their attitudes. By these signs, we may also distinguish

* This edition was incidentally mentioned in our last App. p. 565. the

the early monuments of the Tuscans, some of which are preserved in the cabinet of antique bronzes at Florence. They bear a striking resemblance to the most ancient Greek medals; and of some of their idols, the eyes are scarcely half open; which was the case with the Greek statues before the age of Dedalus, (Diodor. Sicul. iv. 76.) The Tuscan figures in stone recal the remembrance of the *intonfi Curij atque Camilli*: for it was the custom to wear the beard in Italy, until the middle of the fifth century of Rome, when P. Ticius brought a provision of barbers from Sicily, (Pliny.) In a great collection of sarcophagi, made by Monsignor Guarnacci at Volterra, which has been considered as forming a complete series of Tuscan art, are but few remains of the most ancient style. The custom of burning dead bodies, and preserving their ashes in urns, was not frequent among the Tuscans, any more than among the Romans, in the first centuries of their city.

The second style of Tuscan sculpture prevailed after the year of Rome 454; since the figures represented on the urns are without beards, and the coins found within them are reduced from the standard of their original weight. This second style has characteristics altogether different from those of the first. Instead of that rudeness and apparent motionless stupidity which disgrace the ancient monuments, the second style exhibits bones and muscles strongly expressed, draperies and ornaments highly finished, and an action too violent to be natural. This second style, however, is extremely defective in character. The same head will pass indifferently for that of a Diana, or a Venus, a Bacchus, or an Apollo. From these Tuscan monuments, a more complete series may be formed of the mythological history from Cadmus to Ulysses, than from any others extant; and as Grecian subjects are continually represented, there is the fullest proof that the Tuscans derive their improvements from an intercourse with Greece.

The third and best style of Tuscan art began soon after the victory of Mummius and the sack of Corinth in the 608th year of Rome; when the Tuscans profited more than any other people of Italy by the models of the age of Pericles; and, by imitating the dead, became the rivals of the living. Horace, (Ep. ii. 2.) speaks of *Tyrrhena Sigilla*, which were totally different from the *Signa Tuscanica*; the former being as remarkable for elegance as the latter were for rudeness. The Tuscans long used their ancient characters, and their mode of writing from right to left; and this has produced the mistake of referring to the remotest ages, works which were constructed in the sixth and seventh centuries of the Roman republic.

The

The work before us dissipates the illusion of the high antiquity of the Tuscan monuments, which *Guarnacci* (*Origin. Ital.*) and other writers have taken such pains to establish. It teaches us also, that the Tuscans were not distinguished in arts during the same age in which they were illustrious in arms. About the era of the Trojan war, the Tuscans rose to power on the ruins of the Siculi, Umbri, and Pelasgi. Then, according to *Servius*, (*ad Æneid. ix. v. 567.*) "*in Tuscorum jure pæne omnis Italia fuit*: almost all Italy was under the dominion of the Tuscans." On the arrival of *Æneas* in Italy, they possessed not only the country now called Tuscany, but the valuable provinces watered by the Po; from which they were expelled by the Gauls, in the 163d year of Rome. Soon afterward, the third Tuscany, called Campania, when the capital was Capua, increased in populousness by migrations from the second, and finally became the wealthiest state in Italy:—but Capua was taken by the Samnites in the 330th year of Rome; and, about 150 years afterward, the whole Tuscan nation submitted to the Roman arms.

To the learned, the most interesting part of this work is the author's explanation of the Eugubine tables, which, in the year 1444, were dug up between Cortona and Gubbio. These eight tables of brass represent the primitive state of the Pelasgic letters and language, which, according to *Herodotus*, (l. i. c. 57.) prevailed in that part of Italy. Signor LANZI endeavours to prove, that the inscriptions of the Eugubine tables confirm his system that the ancient language of Italy was Eolic Greek; and that the religion, as well as the customs, of that country, were of Grecian extraction. The Tuscan inscriptions, as far as they are intelligible, have not the monosyllables characteristic of the northern tongues, nor the affixes and suffixes characteristic of the oriental. The antiquities of Italy, therefore, are not to be traced up either to the Phenicians, Egyptians, or Celts: it is in Greece that the Italians will find the *incunabula gentis*, and true origin of their nation. Such is the system of the Abbate LANZI:—it is to be wished that he had explained it with more precision and method. His work abounds in prefaces, apologies, conjectures, and repetitions. His references are not always correct; and we seldom find in his chapters that information which we are led to expect from their titles. He has manifested great industry in comparing the alphabets and words of Italy with those of Greece, and considerable ingenuity in deriving the former from the latter: but his acquaintance with monuments seems to be greater than his erudition; and he has overlooked some important passages of high authority, which are closely connected with his subject.

IMPORTANT ENGLISH ARTICLES,

Unavoidably omitted in the current Numbers.

ART. XXII. *Strictures upon the Discipline of the University of Cambridge*, addressed to the Senate. 8vo. pp. 53. 1s. 6d. Shepperson and Reynolds. 1792.

A Good heart and a sound head seem to have dictated these strictures. The defects pointed out, and the improvements recommended, are chiefly of a moral nature: though, toward the close of his pamphlet, the author makes a few observations on the state of literature in the university.

The points in which it is here said, (and said, we fear, with too much reason,) that the discipline of the university is relaxed, respect the regular attendance at prayers in the chapel, and at meals in the hall; the pernicious custom of card-playing; the giving of dinners and expensive entertainments in private rooms; the indulging in licentious and trifling conversation; and other articles of dissipation and extravagance: at all which, this writer observes, the senior and governing part of the society not only connive, especially in students of the higher ranks and more ample fortunes*, but even countenance and encourage in many instances by their own example and participation.

It is with the highest respect that we look on those seats of science, designed for the nurture and residence of piety and learning,—our two universities; most venerable, most celebrated, not only in this island, but in every civilized region of the globe;—and when we reflect on the great influence which they possess over the morals and happiness of the community at large, we wish,—as individuals whose welfare is bound up in

* We could never rightly understand why the upper ranks of students should enjoy so many immunities and exemptions from that discipline to which the other classes and ranks are subject. Is it that education is less necessary for them than for their inferiors in station? Will the semblance, the form, and the name of it do as well in them as the substance does in those of a degree below them? Or is it that rank and fortune give the possessor some secret power of acquiring education without the help, assistance, and conformity to regulations, which are thought so indispensably requisite to young men of other descriptions? Why should not the same punctuality in attending at chapel, for instance, be exacted from a nobleman, or a fellow-commoner, as from a pensioner, or a sizar? Might not strangers, observing the difference of discipline in this article, conclude that the rulers of our colleges thought of their own religion as Charles II. did of the presbyterian; *that it was not fit for a gentleman?*

the welfare of our countrymen,—we most anxiously wish, that we could with truth refute the charges here brought against one of them. Alas! when we attempt the task, knowing them as we do, the pen drops from our hands!

Something, however, we can justly say in extenuation of a part of the charge, and we should say it with more pleasure if, instead of shifting the blame, which is the most that we can do, we could wholly annihilate it. This is not in our power. Let us then do what we can. When censure must fall somewhere, it serves the cause of truth and righteousness to endeavour that it may fall where alone it is due. The part of the charge to which we now refer, relates to what is said on the subject of non-attendance at chapel, and the irreverent manner in which the service is performed.

Whoever has resided in either of our universities, knows that there is but too much cause for this writer to ask: ‘When are the Fellows, or even the Tutors, of the college now seen at the morning service in chapel?’ So far the blame must rest on themselves;—but when it is given as ‘a statement which none of the present members of the university can deny,’ that the junior part of the society look on their attendance in chapel ‘not as a meeting for the purpose of offering up prayer and thanksgiving to Heaven; nor to inculcate and keep alive the principles of piety in the mind; but merely as a roll-call, and an expedient mode of mustering them together,’ and that the seniors ‘do not blush to call this the chief end of the custom;’—when it is added that, ‘the daily indecency with which the service is performed, naturally hardens the minds of the audience, and generally dismisses a young man from college disgusted with all the holy rites of his church, which he considers as the cloke of hypocrisy, and the justly-exploded remnant of ancient superstition;’ that thus ‘all reverence for the profession, the service, and possibly the doctrines of religion, is nearly obliterated, and a deep stab given to his principles of piety and morality;’—when it is farther added, that ‘in a society purposely calculated for education, where most of the older members are in holy orders, and the majority of the younger intended for them, there is a greater neglect of the prescribed forms of the church, and less reverence for its sacred rites, than in most other societies in the kingdom:’—though we cannot deny the truth of the charges, yet we think that the blame of them is to be imputed, not so much to the members of the university who neglect the prescribed forms of the church, as to the nature and inherent defects of those forms which the church prescribes.

Our liturgy, considering the day in which it was drawn up, is a most noble composition, and justly procured for its compilers

plers great and well-earned praise: but time, which has since thrown such strong rays of light on our heavenly religion, has not only discovered many original imperfections in the liturgy, but has also introduced many adventitious defects which did not primarily disgrace it. In some places, the language and phraseology have become obsolete and obscure; and, in others, quaint, familiar, and low. Services, once distinct, have been confounded and jumbled together. Hence, repetitions constantly arise to an extent more likely to repress than to excite a holy zeal, and sometimes recur to a degree that would freeze the piety of a saint. Above all, the frequent reference to doctrinal niceties, the appeal to profound and controverted points of speculative theology, the introduction of metaphysical distinctions in the nature and essence of the godhead, and the allusion to other dark and incomprehensible mysteries of faith, are highly improper and pernicious in a book designed wholly for *practical* purposes; and which, for that reason, ought most rigidly to exclude every thing theoretical, whether true or false. That the venerable framers of our service-book, who lived in an age before the eye of learning was thoroughly purged from the thick film of scholastic jargon, and when no protestant had as yet completely cast his slough, should be so wound about by the web of their frigid systematical abstractions, as to be unable entirely to extricate themselves, even in the composition of a work from which, above all others, such things should be most religiously discarded, is matter of more regret than surprise:—but that men should still retain these narcotic subtilties in their rituals, that they should cleave to them so tenaciously, in an age when the trumpery of the schools is given to the winds; when,

“*Scotists and Thomists now in peace remain
Amid their kindred cobwebs in Duck Lane;*”

and when rational christianity has taken place of metaphysical theology; is as wonderful as it is lamentable. What can we expect from perpetuating these torpedos to piety in our liturgy, when all the learned lumber that gave them the little heat, life, and vigour, which they once possessed, is now happily extinct and buried in the dust? What but that our liturgy should become what we not only actually behold it in our colleges, but what we are in danger likewise of beholding it in our parish churches and chapels—a cold and dead formality, communicating no vital energy either to a minister or a people, with whose advanced knowledge, improved habits, and purified religion; it is growing daily more and more at variance? What are we to expect but that the love of many should wax cold, and that iniquity should abound? Under these circumstances,

we think it unjust to cast the blame on the tutors and fellows of colleges, if the service in our university chapels fails to raise or support that spirit of devotion which, while the service remains as it is, no efforts and assiduity on their part would probably ever be able to inspire.

Indeed, were our liturgy to receive those improvements of which it is so capable, and which it so much requires; were it to be made congenial to the advanced state and circumstances of the times; were it to be rendered as simply and as beautifully pious throughout, as it is universally allowed to be in many of its parts: yet if it were to be regularly repeated without variation every morning and evening, this alone would, ere long, be sufficient to deprive it of its efficacy. The finest and most interesting compositions, if thus treated, would inevitably degenerate into a mere set of words which would be mechanically pronounced by the mouth, when they had lost all hold on the affections of the heart. Does not every day shew us the sweetest music, the most delightful poetry, the most lively and engaging productions of art and of nature, sinking into neglect from the mere circumstances of their being worn, as it is said, threadbare? and how can we hope that our liturgy should continue to live, flourish, and bring forth fruit, under a stagnation of atmosphere, which nothing else is ever found to survive? Forms of prayer we prefer, on many accounts, to what is called free or extempore prayer: but do we pray the less by a form, when we use one day one form, and another day another? Why then might not our service-book contain a variety of forms, which might be changed at the discretion of the officiating minister? We think this would be attended with the happiest effects, even in parochial congregations where divine service is not celebrated so often: but in colleges, where it is repeated every morning and evening, such variety seems absolutely necessary, if we would have the attendance in chapel answer the end for which it was originally designed.

The remarks of this writer, tending to shew the evil consequences that result from not attending meals in the hall, from the custom of card-playing, and from the other irregularities enumerated at the beginning of this article, are just and pertinent. We wish that his strictures may have all the success which he can desire, and may effectually check the growing mischief. At the same time, we will take the liberty of hinting to him, that the best remedy for these grievances will probably be found, not in the revival and rigid execution of dormant statutes, many of which are narrow and illiberal; not in the imposition of harsh and servile restraints and prohibitions, which only irritate and cramp an ingenuous spirit: but in the intro-

duction of a more extensive plan of study; in giving a wider scope for the display of every kind of genius, and every variety of taste; and in instituting more frequent tests and rewards of literary merit, by means of annual, or even half-yearly, examinations; instead of postponing, as is now done, all public inquiry to so remote a period as the taking of the first degree, and confining that inquiry almost exclusively to one branch of science. Our sincere regard for these ancient and famous seminaries of education, induced us, not long since, when speaking of the sister university, briefly to touch on some ideas of this kind*: but the benefits of such alterations have been more amply detailed and demonstrated by the much more able pen of one whose extensive learning, exemplary morals, and indefatigable industry, formed an ornament to this very university of which we are now speaking†.

From what we have just said, it will be seen that we approve one of the alterations proposed by this writer, when, toward the close of his useful and well-intended strictures, he mentions a few literary improvements that might be made in the university. It will be seen that we wish, as well as himself, that greater encouragement were given to the cultivation of other branches of knowledge, and that the zeal for the higher and more recondite parts of the mathematics, which now burns so fiercely, were a little abated in its ardour.

We are sorry that we cannot agree with him so cordially in the other literary alterations which he suggests. We do not apprehend that any good would accrue from reviving the private disputations in each particular college, or, as the academical phrase is, from *keeping in the hall*. We have great doubts whether any real benefit or utility results from the syllogistic disputations in the public schools, to which this private exercise is but the prelude.

We are not more satisfied with what the author says against the introduction of divinity into the necessary studies and examinations of the university. It is indeed true, as he observes, that the university is not an exclusive nursery for one particular profession alone, but is intended for the reception of students of all kinds. It is, however, certain, that a residence in one of our

* See our account of Mr. Knox's letter to Lord North, and the reply to it, in vol. iii. of our New Series, p. 280, 283.

† The late Dr. John Jebb. His labours to improve the system of education in the university of Cambridge, together with a narrative of the success that attended them, are preserved in his works. Our account of most of them, given at the time of their publication, may be seen by referring to our General Index.

Universities is more required of those who are designed for the Church, than of those who are destined for any other walk in life; that the majority of students consists of such as are preparing themselves for the clerical profession; and that an academical education is, by the regulations and customs of our ecclesiastical establishments, and also of the world at large, made more necessary to, and considered as more closely connected with, this profession, than with any other. Waiving these considerations, however, we must observe that when this writer allows, that 'religious knowledge is not necessary to the clergy alone,' he allows all that we believe was ever required by 'the advocates for the introduction of more theological learning.'

The author's observations on the inutility of speculative theology, considered as a branch of general education, are not unjust: but they might have been spared, because no one, as far as we have heard, ever dreamed of proposing that the students of every rank and description should be initiated indiscriminately into the unfathomable depths of systematical and polemical divinity*. All that is required, is, that those who are to be men of education, should employ some part of their early literary labours on a subject of the utmost importance, and of universal concern to every man that cometh into the world; the subject of Christianity. Whatever may be a man's profession, station, or views in life, if he must be a man of a liberal education, it is not only useful, but necessary and incumbent on him, that he should be able, with more precision and accuracy than can be expected from the uneducated bulk of mankind, to see himself, and to give to others, a reason for the hope that is in him. Such an acquaintance, therefore, with the evidences of Christianity, as may suffice to prove that the gospel is not a cunningly-devised fable; and so much knowledge of the *Greek Testament* as may serve to shew that the religion of Jesus is perfectly rational, and as worthy to engage the discerning notice of the most cultivated talents, as to excite the uninquisitive veneration of the rudest minds; we think, ought to constitute a part in every general system of education.

This, we apprehend, is all for which those who are 'advocates for the introduction of more theological learning,' have pleaded; and this, we are persuaded, would contribute more than any thing else to introduce into our universities that morality which it is the leading object of these strictures to promote; which it is our most earnest wish to assist at all times in

* *Polemical divinity!* "what a heterogeneous combination of words!" said a friend of ours once: "Is it not as if we should say, bloody piety!"

cultivating; and for the sake of which we entered so largely into the subject of the pamphlet before us. O that men knew the worth, the unspeakable worth, of MORALITY! that they did but know, and remember, that she, and she only, can give what young and old, what high and low, what grave and gay, toil, and toil in vain, to extract from their widely-diversified, but equally mistaken, objects of pursuit? Then would there be no room for strictures on those who rule, for their want of example, nor on those who are ruled, for their contempt of authority. All would conspire together and co-operate toward one common end. Human nature, erect and free, would, like the apostle, gird itself in the morning of life, and walk whither it would; and we should no longer behold the sad spectacle of so many miserable captives of our species stretching forth their hands, and bending at the close of their existence, under the tyranny of imperious and inexorable habits, which gird them and carry them whither they would not. Think, oh! think of this, ye who value your own happiness. Think, and know for certain, that it is the inflexible law of nature, that, without incessant vigilance and unremitted self-government, no man can be strictly moral; and that, without the strictest morality, it is the immutable will of God that no man shall be happy.

ART. XXIII. *An Essay on Fevers*, wherein their Theoretic Genera, Species, and various Denominations, are, from Observation and Experience, for thirty Years, in Europe, Africa, and America, and on the intermediate Seas, reduced under their characteristic Genus, *Febrile Infection*; and the Cure established on Philosophical Induction. By Robert Robertson, M. D. a Surgeon of his Majesty's Navy. 8vo. pp. 286. 5s. Boards. Robinsons.

WHATEVER may be the opinions of medical men, and however they may be wedded to prevailing theories, or prejudiced in favour of plausible systems, they must surely allow the utility of a plain statement of facts delivered by a calm and rational observer. The theory or system of such an observer, for like other men he will have his system, will have this advantage over those of his contemporaries, that it will be formed from his practice; whereas their practice will be shaped according to the fashion of their theories. The writer of the volume before us is a rejecter of all systems, except his own. He has seen many fevers, and has observed them attentively; and, from comparing different cases, he has formed a general opinion, which may be right or may be wrong, but on which he depends with too firm a reliance to be constituted a judge in his own cause. His doctrines may be very shortly stated in his own

own words: they are, 'that febrile infection, or idiopathic fever, is always and every where the same, and more or less infectious:'—'that it originates from a diminution of the energy which maintains the equilibrium, or healthy state;'—and 'that the cure depends on restoring that diminished energy.' Such are the things to be proved: but it is necessary to point out what the author means by *febrile infection*, before we proceed to his demonstration, (which, from a little inaccuracy in his language, appears needless,) that it is *infectious*.—Dr. Robertson, then, rejecting all the divisions of fever maintained by systematical writers, and throwing aside their genera, their species, &c. declares all fever to be an idiopathic disease, which he calls febrile infection, and which is universally the same all over the world. On the subject, we have the following remarks:

'It will readily occur to every intelligent reader, how difficult the task must necessarily be to describe febrile infection, in the vast extended view I represent it; a task embarrassed with insurmountable difficulties, and accompanied with such a variety and combination of circumstances, that no two cases will ever be found perfectly similar. Hence, I apprehend, arose the attempt to divide fever into genera and species; an attempt no less absurd than the philosopher's would be who would undertake to divide mankind into as many genera and species as there are different complexions, statures, sizes, forms, features, and other distinguishing marks in men. But notwithstanding the great variety of these, as the whole human race is only one genus, *man*; febrile infection is but one genus, which though in some trivial respects it differs in every two patients, and at different times even in the same patient; throughout the whole earth it is, and I am thoroughly satisfied ever has been the same. A description therefore of fever, which would apply to every case, would be as impossible for the author to present the reader with, as it would be for a painter to include all the complexions, statures, sizes, forms, features, and other distinguishing marks among men, in one picture. But as the picture might clearly shew that it represented the human likeness and form, though not perfectly similar to any individual; so I shall, with real diffidence, endeavour to lay before the reader the general features of febrile infection, though my description may not strictly apply to any one case.'

Next follows a description of febrile infection, from which it appears that he considers what is called inflammatory fever as distinct from febrile infection, or real fever:

'Febrile infection (says he,) appears frequently with so much violence, that systematic writers have given it the appellation of *Causæ*, or burning Fever; *i. e.* Fever arising from an inflammatory diathesis. That fever accompanies inflammatory diathesis, is certain; but I believe never without topical affection, as in phrenitis, pleuritis,

pleuritis, &c. which is quite a different disease from febrile infection. But, though it does frequently commence with *apparent* violence, to an attentive practitioner symptoms of debility will be so obvious, as to leave him no room to doubt of its being febrile infection.*

In another place, we are told that

* Some are seized with symptoms so violent as to resemble diseases of the inflammatory diathesis, especially pleuritis; which abates, however, as the remission approaches, and again increases with the paroxysm; for remissions, though irregular, are yet evident in the beginning of the fever*: and notwithstanding this seeming violence of the symptoms, if the sick have received no former hurt about the thorax, nor have been subject to cough from pulmonary or pleuritic affection; and if properly managed, without letting blood, or being debilitated by the other parts of the antiphlogistic treatment; little danger is to be apprehended. But if otherwise, and if the infection is virulent, the case soon becomes fatal, or terminates in phthisis pulmonalis which ends fatally.*

To these quotations, the following 'diagnostic symptoms' may be added:

* Whenever men on board of a ship, or in a regiment, or in any society or family, fall down, and complain of being seized with rigors, or chilliness, or alternate chills and heats, headaches, heaviness or confusion of the head, sickness at stomach, or retching, universal pains, or, as the sick express themselves, *pains all over them; or pains in all their bones, or joints, especially in their limbs and backs*, and with less or more debility; and if their countenance is at the same time obviously diseased—whatever the other symptoms accompanying these are, I can, from experience, assure the reader, that a most virulent infection is present.*

Respecting the 'consequence of latent febrile infection,' and the 'causes why fever has not been considered infectious, and why medical knowledge has not been more improved,' we meet with some judicious observations, in chap. i. and ii. of the second part of this work.

In the treatment of fever, Dr. Robertson thinks that our physicians are as much mistaken as they have been visionary in their notions about its divisions. He rejects, *toto cælo*, the antiphlogistic treatment; and he tells us, that

* As febrile infection, from experimental observation, appears to be "a diminution of the energy imparted by divine wisdom to every individual for maintaining the equilibrium or healthful state;" it follows, that the indication for the cure is simply to restore the diminution of the energy; or, in other words, to re-invigorate the debilitated energy. Hence it is obvious, I say, that whatever the

* I never met with a case wherein there was not *some* alteration within twenty-four hours.*

means

means used to effect this purpose are, they should all have a direct tendency to invigorate and restore, and not to debilitate or diminish, this energy."

He next inquires how this 'debilitated energy' is to be invigorated. After premising some remarks on evacuations, in which he declares his abhorrence of bleeding in fever, and admits vomiting, purging, or sweating, only on the immediate attack of the disease, and that, 'from their action as powerful and universal stimulants to the diminished energy,' he proceeds to the consideration of the principal medicines on which the cure of febrile infection depends: these are, bark, wine, and opium.—Speaking of bark, he strongly urges the necessity of giving it without waiting for intermission or remission of fever: his words are:

"Whoever expects to cure febrile infection with bark, and administers it upon any other principle than *that it must be given early in the fever, and liberally, until the cure is effected, without any regard to the quantity*, will only add to the number who unjustly exclaim, in the common jargon, "that the bark failed them;" a species of jargon which has occasioned the loss of many thousands, by its passing from one to another, on the baseless foundation I have mentioned. For my own part, I am unable to conceive what could first introduce the precept, and how it has been so long and so generally supported, to delay giving bark until there is either an intermission or distinct remission of fever; as they must have often observed that, during their fruitless expectations and endeavours to procure these, their patients have been lost. Upon what authority forever this destructive precept was established, or however venerable their names who have supported it, I must in justice to mankind declare, from far greater authority, observation, and experience, for thirty years, that it has been the most fatal precept that ever was inculcated in the practice of physic. Delay and parsimony in administering bark, in febrile infection, are execrable foes to the human race."

He then points out his own mode of administering this medicine:

"After the primæ viæ, or first passages, are emptied, which if necessary may be done in two hours time, I know of no rational objection to administer the bark immediately. For as the indication is to restore and invigorate the diminution of the energy which maintains the equilibrium or healthful state of the general system, and as the properties of bark are obviously restorative or invigorating, it is sound philosophy to apply the remedy as soon as the disease is discovered. I would therefore, without delay, prescribe it in doses of from gr. x. a. 3 ij. according to the age, sex, and constitution of the sick, every hour, or seldomer, according to the exigency of the case; with this consolation and assurance, that a few doses given in the beginning will be of more essential benefit than

as many ounces in the advanced state of febrile infection. If possible, I would be careful to administer the bark in the form most agreeable to the patient, and the state of his stomach, which must retain it, to produce any good effect; and for this end volatiles, liquid opium, ardent spirits, compound waters, or wines, are to be occasionally joined with it, when, and in such proportion as, the physician thinks proper.

‘When fever has been formed several days, and debility is advanced, the salutary effect of bark must be expected to be much slower than when it is prescribed in the beginning of fever; but, throughout the fever, medicines of any class which the physician thinks proper, may very commodiously be joined with it; and the forms in which it may be administered are almost numberless. In such cases as are accompanied with topical affection, he is to unite suitable medicines with the bark.’

On the power of wine in curing fever, Dr. Robertson does not insist so much: he administers it ‘as a moderate cordial stimulant, to assist the bark.’

With regard to opium, he is a believer in the doctrine of the late *John Brown*, and speaks in high terms of the benefits derived from ‘the diffusive stimuli, *i. e.* liquid opium joined with volatiles.’ The dose, which he most commonly administered, was ‘fifty drops of laudanum, with the same quantity of liquor anodyn. Hoffman., or of sp. lavend. comp. or of sp. vol. aromat. either in an ounce and a half of wine, ardent spirit, or spirituous waters;’ and, given in this manner, says he, ‘I have never known it occasion sleep, or comatose symptoms, but to act powerfully as an anodyne, and to prevent sleep.’

As these are the three remedies on which the author depends in the treatment of fever, we pass over his remarks on other less essential medicines. We recommend, however, to the reader the general observations with which he closes his treatise, particularly those which relate to air and cleanliness.

We have now brought forward some of the most material sentiments adopted by Dr. Robertson. It will be evident, from what we have said, that much of his doctrine wants firmer support and more stability than he has given to it: his work, however, will be useful to those who read it; and although they may dissent from his reasoning or opinions, they must thank him for his facts, and for the honesty and openness with which he relates them.

The subject of Dr. R.’s discussion is certainly of high importance; and his qualifications for treating it entitle his ideas to attention and fair investigation.

ART. XXIV. *An Inquiry into the Prophetic Character of the Romans*, as described in Daniel, chap. viii. 23—25. By Thomas Zouch, A. M. Rector of Wycliffe, in Yorkshire, and late Fellow of Trinity College, Cambridge. 8vo. pp. 102. 2s. Payne, Deighton, &c. 1792.

By consulting the passage of Daniel to which Mr. Zouch here refers, the reader will perceive that, in the latter time of the kingdom of Alexander's successors in the East, a new potentate was to spring up, distinguished by the twelve following marks: "a fierce countenance;" "understanding dark sentences;" "mighty, but not by his own power;" who "shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty of the holy people:—his craft shall prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of Princes, but he shall be broken without hands." Mr. Zouch shews that these twelve characteristics (at least, all of them,) cannot be applied with any propriety to Antiochus Epiphanes, king of Syria, but that every one of them is most forcibly descriptive of the Romans. That the characteristic of a fierce countenance is singularly applicable to the Romans, is illustrated by the following, among many other curious, remarks:

'A war broke out, A. U. C. 412, between the Romans and Samnites. After a long engagement, the latter were defeated. They attributed this defeat to the fierce looks of the Romans. "*Samnites interrogati quæ causa eos movisset in fugam, aiebant, oculos sibi Romanorum ardere visos vesanosque vultus, et furentia ora, inde plus quam ex aliâ re terroris ortum* *." Can a people "of fierce countenance" be more graphically delineated, than in the preceding words †?

* Liv. l. viii. 3.'

† Cineas, the ambassador of Pyrrhus, represented the Roman senate to his master as an assembly of many kings. *Βασιλεῖν πολλῶν συνεδριον*. See Justin. l. xviii. c. 2.—The first care of Pyrrhus, king of Epirus, after a victory which he had obtained over the Romans, was to bury the dead; and herein he made no distinction between the Romans and his own Epirots. In viewing the bodies of the former, he observed that none of them had received any dishonourable wounds; that they had all fallen in the posts assigned them, still held their swords in their hands, and shewed, even after their death, a certain martial air and *fierceness in their faces*: and on this occasion it was, that he uttered those famous words,—“O that Pyrrhus had Romans for his soldiers, or the Romans Pyrrhus for their leader! together, we should subdue the whole world.” Ant. Un. Hist. vol. x. p. 93. See, in p. 95, an account of the conference between this monarch and C. Fabricius, the Roman general.'

' After

After the defeat of the Roman army on the banks of the river Allia, Brennus, the leader of the Gauls, marched with his victorious troops into Rome. That city they found abandoned by almost all its inhabitants. Advancing into the forum, they were seized with silent astonishment at the sight of the ancient senators, seated upon their curule chairs, and dressed in their pontifical, consular, and triumphal robes. The majesty of their countenances struck the barbarians with reverential awe. The historian presents us with an animated picture of this interesting scene. "*Haud secus quam venerabundi intuebantur in ædium vestibulis viros, præter ornatum habitumque humano augustiorem, majestate etiam quam vultus gravitasque oris præ se ferebant, simillimos diis*."

C. Attilius Regulus, vain and arrogant in prosperity, was not depressed by misfortune. A sacred attachment to the real interests of his country induced him to forget every domestic connexion, to meet insult, contempt, and death, with an undaunted courage.

Fertur pudicæ conjugis osculum

Parvosq; natos, ut capitis minor,

A se removisse, et virilem

Torvus humi posuisse vultum †.

Cicero, when he expatiates upon this generous conduct of Regulus, remarks, that his virtue was the virtue of the times, not of the man. *Ista laus non est hominis, sed temporum* †.

A Cimbrian soldier, who undertook to put C. Marius to death, struck with awe at his aspect, recoiled from the task. The story is most beautifully related in Plutarch. Γαλατὴς το γενοῦ. κ. τ. λ. The lustre of Marius's eyes ‖, naturally vivid in so great a man, now heightened into lightning (πλῆμα) by the great emotion of body and mind with which he uttered these words,—“Darest thou kill C. Marius?” and seen with greater effect in the shaded apartment, frightened the ignorant barbarian so much, that he thought he saw and heard a god.

The same Marius, when sinking under the weight of years, came to Cinna's camp. He affected to wear nothing but an old

* Liv. l. v. c. 41.

† Hor. l. iii. od. 5.

‡ De Offic. l. iii. c. 31.

‖ *Ardor oculorum, frontis auctoritas.* Quintil.

— Πυρ δ' ἃς ὀφθαλμῶν ἀπειλαμπίτε, τις καὶ ἐκ τῆς

ἑταρ ὄντος ἐν κατινατίσιν ἐμμένοντι.

Hesiod. 72.

See this story of the soldier in Lucan, l. ii. 77. *Dum Cimber furore percitus cubiculum ingreditur intumum ac obscurum, fama est ingentem repente flammam ex oculis Marii prodeuntem satelliti visam esse, vocemque insuper redditam, “Tunc, homo, C. Marium occidere audes?”* Confestim igitur præripuit se inde barbarus, abjectoque ferro totâ inclamare urbe cœpit; “non possum C. Marium interficere.” Strabon. l. iii.; Prælio ii. Plautus.—The description given by Tacitus of another Roman, is perfectly applicable to Marius. “*Corpus insigne oculis comâque et torvitate vultûs.*” Hist. l. ii. 9.

gown; his hair and beard rough. He walked slow, and like a man oppressed with misfortunes. But through the disguise of that doleful countenance, something so fierce was discerned in his visage, that he rather created terror, than moved compassion *.

* I cannot omit to mention C. M. Coriolanus.

‘ — Who is he, whose brows exalted bear
A wrath impatient, and a fiercer air?
Awake to all that injur’d worth can feel,
On his own Rome he turns th’ avenging steel †.

‘ The following passage in Plutarch is beautifully descriptive of this brave Roman:—Ὁ γὰρ ἦν (ὡς περὶ ἤξει τον στρατιωτην ὁ Κατων) αὐχμὶς καὶ πλὴν μόνον, ἀλλὰ καὶ τοιοῦτον φωνῆς καὶ ὄψεως περὶ σφοδρὸς ἰστοχμῶν †. To this passage Shakspeare certainly alludes, though without much regarding chronological propriety:

‘ — Thou art left, Marcius;
A carbuncle entire, as big as thou art,
Were not so rich a jewel. Thou wast a soldier
E’en to Cato’s wish; not fierce and terrible
Only in strokes; but with thy grim looks, and
The thunder-like percussion of thy sounds,
Thou mad’st thine enemies shake ||.

‘ The rigid virtue of Cato Uticensis is almost proverbial §. His countenance, like his undisturbed mind, was rough and truculent.

‘ Quod si quis vultu torvo ferus et pede nudo
Exiguæque togæ simulet textiore Catonem,
Virtutemne repræsentet moreque Catonis ¶?

Ille nec horrificam sancto dimovit ab ore
Cæsariem, dureque admisit gaudia vultu **.

‘ The strange deportment which he displayed at his death, can

* * Vertot’s Rev. of Rome, vol. ii. p. 149.—The sarcasm of the Athenians upon L. Cornelius Sylla, whose countenance seems to have strongly indicated his manners, is well known.

‘ Συκαμινον ἰσθ’ ὁ Συλλας ἀλφειῷ πεπασμινον.

‘ His character was composed of cruelty and superstition. He made even his own house a scene of dire carnage; while dreams and omens entirely directed his conduct. He might literally be styled “a king of fierce countenance, understanding dark sentences, destroying wonderfully, causing craft to prosper in his hand, in peace destroying many.”—See his life in Plutarch.’

‘ † Collins’s Epistle to Sir Thomas Hanmer.’

‘ ‡ Plutarchi Opera, vol. i. p. 216.’

‘ || Shakspeare’s Coriolanus, A. i. sc. 8.’

‘ § Et cuncta terrarum subacta

Præter atrocem animum Catonis. *Hor.* l. ii. od. i. 23.

‘ Nor was the character of M. Portius Cato, usually called the Censor, much different. See his celebrated speech in defence of the Oppian law, in Livy, l. xxxiv. 2, 3, 4.’

‘ ¶ Hor. l. i. ep. xix. 12.’

‘ ** Lucan, *Pharf.* l. ii. 372.’

scarce be imputed to any other cause, than to that ferocity of temper which peculiarly ascertained his character, and marked his conduct during the whole tenor of his life.'

This interesting quotation, we doubt not, will excite the reader's curiosity to see how Mr. Z. has explained the remaining eleven characteristics. The first of these, "the understanding of dark sentences," is highly applicable to the Romans, who were noted for their wisdom and policy, as well as for their eagerness to discover the secrets of futurity by the arts of divination. "Mighty, but not by their own power," denotes the singular progress of their greatness, not so much by their own strength, as by the assistance of their confederates, and not seldom by the feuds and divisions of their enemies. "He shall destroy wonderfully, and shall prosper, and practise," indicates a people who made dreadful havoc on the earth; and who were generally successful in their wars and negotiations. "He shall destroy the mighty, and the holy people," denotes that the Romans were appointed by Providence as an instrument for the punishment of the Jews. "His craft shall prosper in his hand:"—Fraud and extortion prospered in the Roman provinces. "He shall magnify himself in his heart:"—the Romans assumed lofty titles, treated all nations haughtily, and considered themselves as sovereigns of the earth. "By peace he shall destroy many:"—In times of peace, the Romans feasted their eyes with cruel and bloody spectacles. "He shall stand up against the Prince of Princes," denotes that a Roman magistrate should judge the Messiah, and pass sentence of death on the Prince of Princes.

When all these circumstances are combined, the reader will probably join with Mr. Z. in opinion, that the natural character of the Romans could not be more clearly described than in this prophecy. The last circumstance, "He shall be broken without hands," still remains a prophecy. Mr. Z. explains it, as many other interpreters have done, to signify that Rome shall be finally destroyed, not by human means, but by some extraordinary manifestation of divine power.

In the latter part of his work, Mr. Zouch takes a short view of the reign of Antiochus Epiphanes, following chiefly Usher and Prideaux. From this survey, it plainly appears that Daniel's prophecy cannot apply to that prince. Mr. Z. fortifies this conclusion by citing the authority of Sir Isaac Newton in his observation on the prophecy of Daniel, p. 123.

This pamphlet is written with greater force than elegance; and would have been more useful to the ordinary reader, had the numerous citations from learned languages been more carefully explained.

ART. XXV. *Remarks on the Nature and Necessity of a Parliamentary Reform.* By William Belsham. 8vo. pp. 50. 1s. 6d. Dilly. 1793.

THIS pamphlet, on the most interesting of subjects, is written with temper and urbanity. It begins by proving the progressive increase of regal influence, at the expence of popular liberty, from the period of the Revolution to the present time. It recalls the ineffectual vote of the House of Commons, that "the influence of the Crown had increased, was increasing, and ought to be diminished;" and recommends, as the best remedy for this evil, 'A radical reform in the system of representation.'

It is surely incorrect to offer a parliamentary reform, as a *specific* remedy for kingly influence. Over a given number of men, anywise chosen, the same quantity of patronage will have the same effect, except that persons, in the middling ranks of life, are more cheaply to be purchased than those in the highest. This conclusion the Crown so naturally draws, that, whenever a parliamentary reform shall become a national pursuit, the Crown, as on a preceding occasion, will join the reformers, and, if necessary, execute one itself. The remedies for excessive kingly influence are, either *to bestow a counter-patronage upon the representative body*, as was provided by Mr. Fox's admirable East India bill: or *to lop off some great branch of existing patronage altogether*, such as the ecclesiastical, which could most conveniently be detached.

Mr. Belsham then undertakes an outline of the causes which have lately recalled the public attention to parliamentary reform; such as the controversy respecting the French revolution, the society of Friends of the People, and the enlightened courage of Mr. Grey. He enumerates many of the evils which an active legislature would redress, and thus depicts, with great propriety, the present state of the country:

'There are also very many persons who enjoy lucrative places under the government, or who, in some mode, derive great pecuniary advantage and emolument from their connection with it; and who thrive in proportion as the public burdens increase. All these different classes of men talk much and loudly of the flourishing state of the kingdom. But those who are conversant with the middle and lower ranks of the community, who have visited the cottages, or rather the *bowels* of those stiled in the language of aristocratic insolence, "the swinish multitude," are sensible of the fallacy of this flattering but fatal delusion. There is nothing in which those who have attended to the subject, and who are most competent to judge, are more perfectly agreed, than that the *labouring poor*, who form the rustic base which supports the grand fabric of society, were never in a state so truly distressful as at present. The great influx of wealth, by reducing the value of

money, while the hire of the labourer continues nearly the same, has been to them highly and obviously detrimental. The whole system of poor's laws, which was originally and humanely intended for their relief, is become the instrument of their oppression. Exposed to all "the ills that flesh is heir to," the victims of parochial and municipal tyranny, perishing with nakedness and famine, they are consoled, shall we call it, or insulted, with the declaration that the country they inhabit was never in so flourishing a condition. But for one, I never can, I never will admit; *that to be national prosperity which is consistent with such displays and such increments of national wretchedness* *. Near a century ago, when the ruinous system of funding was in its infancy, the famous Dr. D'Avenant declared, that "whenever this kingdom should be arrived at that period of ill conduct, as to pay five or six millions per annum; we might venture to pronounce that the common people of England would then grow as poor and as miserable as the common people of France." At this day, more than three times that sum is raised upon the people of England in a time of profound peace; and the general effect produced by this enormous taxation, is perfectly consonant to the ideas of that excellent citizen and politician.

An enumeration follows of the more striking absurdities in the mode of selecting the individuals who are to compose the House of Commons, which may seem rather a voluntary af-

* * The general system of policy pursued throughout the present reign, in which, during a peace of thirteen years, seven millions were subtracted from, and during a war of seven years, one hundred and twenty millions were added to the public debts; and the annual sum of six millions to the public taxes, may serve to remind us of an anecdote, related by the Oriental writers of a certain Emperor of Persia, who, as we are told, had a vizier deeply versed in the occult sciences, and among other curious secrets, perfectly acquainted with the language of birds. The emperor being one day walking in the gardens of the palace of Ispahan with the vizier, happened to hear a great chattering between two owls perched on a high tree at some distance; and commanded the vizier to give him an account of the conversation. The vizier being a man of discretion, seemed at first reluctant to comply; but the emperor being only the more eager for the gratification of his curiosity, the vizier was compelled to acknowledge, that the subject of this conversation was a treaty of marriage negotiating between the son and daughter of these two owls. "I expect," said one of these owls to his companion, "that you give your daughter, as a portion on the day of marriage, ten ruined villages." "Ten ruined villages!" exclaimed the other owl with emotion, "instead of ten I will give her fifty. God grant long life and health to Sultan Mahmoud, for so long as he lives there will never be any want of ruined villages." The Persian annals affirm, that from this period the Sultan employed himself seriously and earnestly to rectify the former errors of his government; but this part of the story being contrary to the uniform analogy of history, may be considered as wholly incredible and fabulous.

sociation of the most distinguished and eminent individuals in England, than a systematic representation of the people. The difficulty seems to lie in proving that *representatives* would govern better:

'In allusion to these pernicious influences and preposterous inequalities, (continues our author,) a late celebrated political writer and divine, in the language of patriotic indignation, ventured to stile the present system "a shadow and mockery of representation;" for which, amongst other *sanctus assertions*, he has been stigmatized by Mr. Burke as "a political theologian, or theological politician, equally ignorant of the character he left and of that he assumed;" and scurrilously reviled as the genuine successor and counterpart of the wretched fanatic, Hugh Peters. But a less extensive knowledge of history than that possessed by Mr. Burke might have suggested to his recollection, "a political theologian, or theological politician," of another description, whose character and writings bear, in the general estimation, a much closer analogy to those of Dr. Price; I mean the famous Father Paul, who was in his day regarded by the enlightened part, not only of his own countrymen, but of Christendom at large, as the "Apostle of Liberty;" who, in his memorable contest with the Court of Rome, vindicated the civil and religious rights of the state of which he was a member, and virtually of all mankind, with such resplendent ability and success, as to shake to their very foundation the pillars of that sanctuary of priestcraft and spiritual usurpation. The VENETIAN SENATE not being, as it seems, conversant in Mr. Burke's maxims of state policy, thought it no degradation of their dignity to ask the advice, and to be guided by the counsels of this simple friar, in the most difficult and critical emergencies. Like the venerable patriot whom Mr. Burke has made the object of his malignant abuse, he had the satisfaction to see a diffusion of knowledge, to which he had eminently contributed, undermining superstition and error. And it is recorded of him, that, in the latter period of his life, he was often heard to repeat, or, as Mr. Burke would style it, "to prophane," the beautiful prophetic ejaculation, *Lord now lettest thou thy servant depart in peace, &c.* And feeling his rising passion strong in death, he breathed out his last ardent wishes for the safety and prosperity of his beloved country with Roman energy, in the words *ESTO PERPETUA.*'

Mr. Bellsham then proceeds to the doctrine of representation, and reconsiders the three bases, or cardinal points, adopted by the constituent assembly of France, population, property, and territory. He is inclined to think that we ought to attend to them *all* in the construction of a perfect representation. He approves election by ballot; although it removes the controul of public opinion, and the possibility of scrutiny. He refutes the received error of Delolme, that the legislative and executive powers *are* separately lodged in Great Britain, and *ought* to be separately lodged: Ministers of state, he justly observes, always exercise them both:—'but if one set of men direct the

executive, and another the legislative councils, a most dangerous rivalry will be created; the energy of the executive government will be weakened, and government itself exposed to contempt.'

The conclusion of the pamphlet is eloquent and dignified; and it breathes that temperate and unrelenting love of improvement, the habitual energies of which are requisite to prevent the natural declension of all human institutions. The postscript terminates with this deeply-terrifying reflection:

* If those who are convinced of the great national benefits ultimately to be derived from a parliamentary reform, and that it may be attempted in present circumstances without hazard, are not powerfully supported by the voice of the nation, it would be absurd and preposterous to persist in their exertions. They would doubtless wait a more favourable opportunity for the renewal of their attempt, and the most favourable opportunity that can ever happen for this purpose, will, in all probability, be such as every good citizen must earnestly deprecate, and most ardently wish to avert—a crisis of public distress, calamity, and confusion, arising from the ruinous continuance of an improvident, unprovoked, and unnecessary war.'

Since the publication of this pamphlet, the vote of the House of Commons has decided that the recent attempt to obtain a parliamentary reform *has been* made at an improper time. Earnestly, however, do we hope that the measure will not wait for success till the arrival of that fearful crisis which Mr. Belsham so emphatically deprecates; and which, we hope, we shall not live to see.

ART. XXVI. *A Letter to the Right Hon. William Pitt*, by the Rev. Christopher Wyvill, late Chairman of the Committee of Association of the County of York. 8vo. pp. 35. 1s. Johnson.

THE respectable name of the writer of this letter will be sufficient to recommend it to the attention of many readers. He has long been known to the public as a judicious friend of reformation, and particularly as an active supporter of a temperate plan for the reform of parliament. This important subject Mr. Wyvill now resumes. He expresses much regret that Mr. Pitt's plan was rejected by the united opposition of the respective partizans of our hereditary rulers. His idea of this plan is, that it was a mild, a moderate, and yet an effectual system of reformation; not sufficiently extensive, perhaps, in the proposed communication of the right of suffrage, but capable of receiving that extension hereafter; without the least derangement of the system thus improved, by admitting decent freeholders to vote for county members; in the mean time securing a very important improvement in the representation of

the people, and yet not only avoiding the hazard of a revolution at that moment, but preventing almost the possibility of such a fearful event in every future period. In the present state of affairs, in which the minds of a considerable portion of the people seem prepared, from various causes, for bolder and more hazardous schemes of reformation, it is Mr. Wyvill's opinion that their enthusiastical zeal would be more safely and effectually checked, by such a reform of parliament, than by a bold exercise of the rough hand of authority, straining every judicial and military power to suppress discussion, and to beat down the free spirit of the people. Mr. Pitt's proposition of reform, he thinks, would even now be fully approved and permanently accepted by the people, on the supposition of two additions; that the unrepresented householders in England, contributing to parochial taxes, be allowed to vote in the county elections; and that elections in Scotland be placed as nearly as possible on a similar footing with those in England. Mr. W. announces his intention to publish a collection of papers relating to parliamentary reform in general, and particularly to the attempt made some years ago for this purpose in the county of York; and he requests Mr. Pitt's permission to publish some of the letters and other papers which he has received from him, particularly a paper entitled, *Heads of a Bill for amending Representation*.

In the remainder of this letter, Mr. W. expresses his disapprobation of the conduct of Mr. Pitt, in opposing Mr. Grey's intention of resuming the subject of parliamentary reform, and of that of the cabinet, in making use of such harsh measures to suppress freedom of discussion;—and he examines the grounds of a war with France, to prove that they are insufficient to justify this measure. On the danger arising from French principles, Mr. W. has the following remarks:

‘ It is said, that the principles of liberty and equality lead directly to anarchy and ruin; they are contagious principles, and the introduction of them in this country can be prevented by war alone. It were more just to assert, that all great revolutions in government, on whatever principle they may be conducted, are usually productive of temporary confusion and many enormities; and, in proportion to the extent and importance of the changes effected, will be the duration and extent of these consequent evils. But, since the obnoxious principles have been predominant in America near twenty years, and have there produced the most happy tranquillity and good order, it is evident that they are not principles necessarily destructive of the end for which society was formed.—The love of liberty is an inherent passion of the human mind; neither art, nor force, nor any human authority, can wholly eradicate this passion: hence the contagious effect of the French doctrines upon the enslaved peasants of Germany and Poland, of Spain and

Italy. Nature meant them to be free; they are conscious it is their right, and every fibre of every heart beats high with the expectation of deliverance. That these expectations must be realized to a certain degree in all the great monarchies of the continent, seems highly probable; a little sooner in some countries, a little later in others; with more or less violent convulsions in all, as various unforeseen circumstances, combined with the prudence or the insanity of their respective governments, may determine. England alone perhaps is that European country in which it is possible that the wisdom of government might happily prevent any great concussion; because the people of England have not to seek for freedom in a new constitution; freedom and equal protection of property and personal safety, are the rights which, in speculation, are held out to all by our present constitution. To bring theory and practice more together, to correct abuses of recent introduction, and to restore our parliament to the purity of its original institution, are benefits which our wisest patriots have laboured to attain; which our greatest statesmen have thought attainable by peaceful means; and with which the English people undoubtedly would be content. They are industrious, they are peaceful, they wish to enjoy the fruits of their industry without a war, and to recover their lost weight in our mixed frame of government, without the hazards of a revolution. By persevering in the system of a neutrality with France, and adopting the spirit of your moderate propositions of reform, the cabinet might preserve their countrymen from the dreaded infection of France; but opposite measures will probably produce a contrary effect. It is from the prevalence of Mr. Burke's politics alone among the upper classes of society, that the rise of any dangerous disaffection in this country is to be apprehended. To the plain sense of Englishmen, a war commenced with France, on his principles, must appear to be a war on French liberty, to beat down the equitable claims of reformation here, and eventually to destroy every valuable right of the people. Such will be the suspected motives for plunging this country in a war in which our fleets may be victorious, but in which even our successes must be ruinous.—For views thus wild and chimerical, the nation, whose wounds received in the late war with America are hardly yet closed up, must prepare to bleed afresh: for objects thus odious and detestable, the industrious classes of the people must forego their comforts, the shoulders already galled with taxes, the pernicious consequence of former injustice and folly, must submit again to new and heavier impositions. They will be cheerfully voted, no doubt, by the faithful Commons, but the Commons will no longer enjoy the confidence of the public; every vote of credit or supply will then increase the general disgust; and should no great disaster befall us in the course of hostilities, should nothing unfortunate break forth in Ireland or America, the mere protraction of the war must exhaust the patience of a disabused people. But what may be the contagious effect of French opinions, in a country sick of the war of kings, groaning under an intolerable load of taxes, and hopeless of redress from men whom they will cease to consider as their representatives, it is needless to state; to foresee it is easy, to prevent it may become impossible.

How much is it to be lamented that the voice of moderation, so ably and judiciously exerted in this pamphlet, should be so little regarded!

AÆT. XXVII. *Essays on Physiognomy*; for the Promotion of the Knowledge and the Love of Mankind. Written in the German Language by J. C. Lavater, and translated into English by Thomas Holcroft. Illustrated by 360 Engravings. 8vo. 3 large Vols. 5l. 5s. Boards. Robinsons.

OUR first notice of M. Lavater's original work was given in vol. lii. p. 191. of the M. R. at the end of the Review for Feb. 1775, under the title of *Foreign Literature Correspondence*; in which place our correspondent exhibited the outlines of the author's * plan, and excited our curiosity and expectation, as well as that of our readers, by describing him "as a man of parts, much celebrated in Switzerland—the friend of Gesner, *similis et secundus*." This notice was a kind of announce or advertisement of M. Lavater's work, in which the public were informed, that "the impression of the first volume was begun, and that it was expected that a volume would be ready to be delivered to subscribers every succeeding Leipzig fair; beginning with the delivery of the first at the fair in Easter next: and that as each volume would contain from twenty-five to thirty-six sheets of text, eighty or a hundred plates, and forty or fifty vignettes, the price of each would not be less than two or three new Louis-d'ors."

In vol. liv. p. 317. we began our account of this singular and fanciful, ingenious and splendid work, which was first published under the title of *Physiognomical Fragments*, &c. and we continued our strictures, as the volumes appeared, in vol. lxvi. p. 481. vol. lxviii. p. 615. vol. lxix. p. 588. vol. lxx. p. 141—539. and in vol. lxxviii. p. 545.

After paying so particular an attention to the original work, in our accounts of Foreign Literature, it will be superfluous to enter here into a re-discussion of the eccentricities of M. Lavater, as they appear in this performance, which presents the English reader with a *whole length* of the physiognomical philosopher, and though his opinions be not given by the German editor of this work, (as we shall presently shew,) in the precise form and order in which he first published them himself, they meet with the entire approbation of the author, as will be seen by the following testimony affixed to vol. i. subscribed with his name:

* I have carefully read this volume of physiognomical fragments, both in manuscript and since it has been printed, and cannot but give it my perfect approbation. What I have found necessary to

* Who is there by mistake called *Lavater*.

correct in the judgments that are added, I have corrected as if they had been my own. with the judgment and consent of the editor; so that I am as responsible as if each word were mine. I have nothing more to add or alter. May this endeavour generate happiness and truth.

‘ J. C. LAVATER.’

‘ April 7, 1793.’

Mr. Holcroft's reputation as an author and translator is too well established to allow of any doubt in the reader respecting the fidelity or elegance of the version. As far as we have had an opportunity of examining these large volumes, we find the translation much superior to the common performances of our translators by “profession, or trade,” to speak in the language of the late celebrated Mr. James Ralph, the historian*.—Mr. H. introduces his translation with the following advertisement:

‘ The revision, which will be found at the conclusion of each volume, relates to this particular edition of the *Physiognomical Fragments* of M. Lavater, which was published under the inspection of his friend, John Michael Armbruster, in octavo, for the benefit of those who could not afford to purchase the quarto edition. The editor, Armbruster, has changed the order of the fragments, and has omitted some few superfluous passages. The friend was more capable of perceiving where the author had repeated himself, than was M. Lavater. Having taken something away, the editor added something new; so that this is perhaps the work which best deserves preference. We have the most irrefragable evidence, from the revisions above-mentioned, that M. Lavater perfectly approved the plan of his friend, Mr. Armbruster, whose additions he has himself corrected and sanctioned.

‘ With respect to the [present] translation, those who know the original will also know the difficulties which almost every period presented. The German is a language abounding in compound words, and epithets linked in endless chains. Eager to excel, its writers think they never can have said enough while any thing more can be said: their energy is frequently unbridled. And certainly, in the exalted quality of energy, M. Lavater will cede to few of his countrymen. He wished for the language and the pen of angels, to write on his favourite subject: Bold endeavours have been made to preserve the spirit of his reasoning, the enthusiasm of his feelings, and the sublimity of his conceptions. But, without any affected distrust of myself, I cannot venture to affirm they are preserved,

‘ THOMAS HOLCROFT.’

We congratulate the curious and philosophical part of our readers on being thus enabled to review M. Lavater for themselves; and when they attend to the bulk of these volumes, the excellence of the paper and type, and the multitude of plates, they will be inclined, perhaps, to consider it, on the whole, as a cheap publication.

* See his *Case of Authors*;—a very notable pamphlet: or our account of it, Rev. vol. xviii. p. 276.

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